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ANCIENT CHURCH DEDICATIONS IN SCOTLAND

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ANCIENT
CHURCH DEDICATIONS
IN SCOTLAND

NON-SCRIPTURAL DEDICATIONS

BY

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"FOLK-LORE OF SCOTTISH LOCHS AND SPRINGS"
"INFLUENCE OF THE PRE-REFORMATION CHURCH ON SCOTTISH PLACE-NAMES"
"ANCIENT CHURCH DEDICATIONS IN SCOTLAND—SCRIPTURAL DEDICATIONS"

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PREFATORY NOTE.

THIS volume is intended to complete my work on Ancient Church Dedications in Scotland. In the previous volume I dealt with our ecclesiastical buildings under the invocation of Scriptural Saints. In the present volume I deal with those dedicated to non-Scriptural Saints, native and foreign. An attempt is made on the one hand to glance at the structural aspects of the ecclesiastical buildings here introduced, and, on the other, to supply information, historical and legendary, regarding their titulars, as well as to indicate the connection of these titulars with festivals, art, and topography. Dedications to All Saints are not discussed in the following pages, as reference was made to them in my previous volume.

Since my chapters went to press, Mr. W. Moir Bryce has issued his *St. Margaret of Scotland and her Chapel in the Castle of Edinburgh*, in which the conclusion is expressed that the chapel in question was founded by the Queen, and that its chancel arch was added by her son David I.

I have once more to express my indebtedness to Mr. David Douglas for his courtesy in allowing me to use the stamp of the Calvary Cross and Sword, reproduced from the late T. S. Muir's *Ecclesiological Notes*.

J. M. M.

THE LEE, EDINBURGH,
May 1914.

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ANCIENT CHURCH DEDICATIONS IN SCOTLAND.

CHAPTER I.

CELTIC AND ROMAN CHURCH.

Difference between Celtic and Roman Dedications.—Other Points of Difference.—Progress of Roman Influence.—St. Margaret.—Her Local Traces and Dedications.—The Culdees.—Introduction of Roman Missal.—Bull of Clement III.—Temporary Celtic Recovery in Thirteenth Century.—Christian Stone Monuments of the Celtic Period.

THE Celtic Church left its own special mark on the early history of Scotland. In the matter of dedications it differed from the Roman Church. In the former it was the rule to give to a place of worship the name of its founder; while, in the latter, use was made of the names of saints who had no historical connection with the locality. "It was the peculiarity of the Celtic system, that the saints whose memory was held in veneration were in every instance the planters of the churches in which they were commemorated, or the founders of the monasteries from which the planters of these churches proceeded. Hence these early dedications are altogether different in their character from the later ones that superseded them. They have a historical as well as a religious significance, and on this account they fall within the province of the archæologist and the historian."[1]

Accordingly we find so many churches in the West Highlands and among the Hebrides under the invocation of such well-known saints as St. Columba, St. Brendan, St. Kenneth,

[1] Dr. J. Anderson's *Scotland in Early Christian Times*, pp. 190, 191.

and St. Bridget. In different parts of the country the memory of less familiar saints has been preserved to us in the names of the churches founded by them.

Besides the principle of dedication just referred to, there were other differences between the Celtic and the Roman Church, *e.g.*, the date of Easter, the nature of the tonsure, the ritual of episcopal ordination, the mode of baptism, etc.[1] Of these the date of Easter held the chief place in the controversy,[2] and next to it in importance was the question as to the form that the tonsure ought to take.[3] The points in dispute do not now appear to be of such significance as they did in the seventh and eighth centuries; but behind them was the important problem whether the Celtic Church was to conform to Rome, and so lose its ancient autonomy in matters of government and ritual. The divergences of the opposing systems are thus indicated by Prof. P. Hume Brown: "In reality, the two systems differed fundamentally alike in spirit, method, and aims. While Roman Christianity had fitted itself into the mould of the municipal institutions of the empire, Celtic Christianity had grown out of the tribal system of the peoples who had embraced it. Thus by the very conditions of their development the spirit and aims of the two parties were in essential opposition. As to how the issue must be decided, there could be little doubt from the very nature of the opposing forces."[4]

The Roman type of Christianity triumphed in Northumbria at the Council of Whitby in 664 A.D.[5] About twenty-five years later the Celtic Church in the Cymric kingdom of Strathclyde was induced to accept the same type. This change was made at the instigation of St. Adamnan, who himself had adopted the ideas of Rome

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[1] Canon F. E. Warren's *Liturgy and Ritual of the Celtic Church*, pp. 63-82; Haddan and Stubbs, *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*, vol. i. pp. 152-155.

[2] George T. Stokes's *Ireland and the Celtic Church*, pp. 151-165.

[3] For a discussion regarding the form of the Celtic Tonsure, see Bishop Dowden's article in *P. S. A. Scot.*, vol. xxx. pp. 325-337.

[4] *History of Scotland*, vol. i. p. 23; *vide* Appendix A.

[5] *Vide* Rev. A. Plummer's *Churches in Britain*, pp. 116-130; Rev. J. Lingard's *History and Antiquities of the Anglo-Saxon Church*, pp. 50-60; and A. Sammes's *Antiquities*, pp. 541-544.

when spending some time among the Angles at the court of King Aldfrith of Northumbria.

St. Adamnan endeavoured to influence his own monks at Iona in the same direction; but the monastery there and its daughter houses did not conform to Roman usage till several years after his death in 704.[1]

In 710 Nectan, King of the Picts, accepted the Christianity of Rome, and as a token of his new allegiance made St. Peter the guardian of his realm. The king was led to take this step as the result of a letter sent to him at his own request by Ceolfrid, abbot of Jarrow in Northumbria, "containing arguments," as Bede puts it, "by the help of which he might the better confute those that presumed to keep Easter out of due time."[2]

The Columban monks who had settled among the Picts did not share Nectan's newly awakened zeal, and were in consequence expelled from his territory. As Montalembert expresses it: "The monks who had come from Iona acted as their brethren at Ripon and Lindisfarne had acted fifty years before. They preferred to leave their establishments, colonies founded more than a century before by their patriarch and his disciples, rather than to give up their insular tradition."[3]

In spite of these changes the Celtic Church continued to linger, though not to flourish, in Scotland for several centuries longer. St. Margaret, the Saxon princess, wife of Malcolm Canmore, became a new force in Scottish ecclesiastical history, as the introducer of new ideas from the south; but, as Prof. A. R. MacEwen points out, she did not create any dioceses,[4] and it was not till the reigns of her sons, Alexander[5] and David, that Scotland adopted what

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[1] The monastery at Iona partially conformed to Rome about 716 through the instrumentality of Ecgberct, an Angle who had settled in Ireland, but the convent as a whole did not finally conform till the year 772.—Canon F. E. Warren's *Liturgy and Ritual of the Celtic Church*, p. 6.

[2] *Ecclesiastical History*, p. 277. [3] *Monks of the West*, vol. v. p. 9.

[4] *History of the Church in Scotland*, p. 160.

[5] Prof. Gruh thinks that St. Margaret's son, Alexander, was probably so named after Pope Alexander II.—*Ecclesiastical History*, vol. i. p. 203 n. If so, the choice of the name clearly points to the Queen's regard for the Roman See.

Bishop Dowden has aptly called "the feudal forms of church organisation."[1]

St. Margaret was grand-daughter of Edmund Ironside, and grand-niece of Edward the Confessor, at whose court she resided on her arrival in England from her native Hungary. After the Norman Conquest, along with her mother Agatha, her sister Christina,[2] and her brother Edgar Atheling, she fled by sea from the north of England, and landed in Scotland at the bay in Fife still known from her as St. Margaret's Hope.[3] The fugitives were hospitably received by King Malcolm, who married Margaret shortly afterwards.[4] The wedding was celebrated at Dunfermline by Bishop Fothad of St. Andrews, in the chapel attached to King Malcolm's Tower, adjoining the glen of Pittencrieff.

Not long after her wedding the Queen founded at Dunfermline a church which Turgot, her spiritual adviser, calls "an eternal monument of her name and devotion."[5] The original dedication of the church was to the Holy Trinity, and it was not till after St. Margaret's canonisation in 1249 that her name was added as joint titular. The building, with probable additions by Alexander I., formed the nucleus of the Benedictine Abbey[6] founded by David I., who built the still existing Norman nave. St. Margaret's church served as a choir to this nave, but between the years

[1] *The Mediæval Church in Scotland*, intro. p. 2. *Vide* also Rev. Dr. J. Stark's *Lights of the North*, pp. 46-52; Rev. Dr. T. M'Lauchlan's *Early Scottish Church*, pp. 329-333; and Canon Bright's *The Roman See*, p. 418. Canon Bright speaks of the Celtic Church as "fast lapsing into the apathy of barbarism." This is perhaps a rather strong way of putting the case, though there is no doubt that the Church stood much in need of quickening.

[2] Christina afterwards became a nun at Romsey in Hampshire.

[3] On the other side of the Firth from St. Margaret's Hope is Port Edgar, recalling Edgar Atheling. St. Margaret's Hope in South Ronaldshay, Orkney, does not recall the wife of Malcolm Canmore, but Margaret, daughter of Eric of Norway, and granddaughter of Alexander III., who died there in 1290 on her way to succeed her grandfather on the Scottish throne.—*Monumenta Orcadica*, p. 73, and Sir H. Maxwell's *Making of Scotland*, pp. 37-40.

[4] 1067 and 1070 have been given as the dates of the wedding of Malcolm and Margaret. The former is probably the correct date.—*Dictionary of National Biography*, *s.v.* "Margaret."

[5] W. M. Metcalfe's *Lives of Scottish Saints*, p. 301.

[6] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 230-256. A. Reid's *Royal Dunfermline*, pp. 23-35, and *Ancient Church Dedications in Scotland* (Scriptural Dedications), pp. 19, 20.

1216 and 1226, during the reign of Alexander II., a new choir was substituted for the old one. There, in its Lady chapel, in the year 1250, the relics of St. Margaret were deposited in a splendid shrine.

The author of the *Book of Pluscarden*[1] says: "In the year following the coronation (of Alexander III.), namely in 1250, the king and the queen his mother, together with the bishops and abbots and other lords of the realm, met at Dunfermline, and there took up the bones and remains of the glorious Queen Margaret from the stone monument wherein they had rested for years and years, and lifted them up with the utmost devoutness and honour in a silver shrine set with gold and precious stones; and from her earlier tomb was given out a most sweet smell, so that one would have thought the whole place was strewed with flowers and spicy balms." Wyntoun mentions[2] that the body of the Queen could not be raised in order to be translated, until that of her husband, who was buried beside her, was also raised.

On the south of the shrine was situated St. Margaret's altar, of which the magistrates of the burgh were patrons.[3] The later seal of the Abbey has on its obverse a figure of St. Margaret reading at a lectern, within a structure thought by Mr. P. MacGregor Chalmers to represent her shrine, which was fashioned "like a small church with a circular turret with a conical roof rising from the centre of the ridge."[4] The shrine was frequented by pilgrims till the Reformation, when its valuables were plundered. The head of the Queen with its auburn hair was taken first to Queen Mary Stuart in Edinburgh Castle, and then to the manor house of Abbot George Dury of Dunfermline, on Craigluscar Hill. In 1597 it passed into the possession of the Jesuits in Scotland, and by them was removed to Antwerp. Later it was preserved in the Scotch College at Douay, but disappeared during the troubles of the French Revolution. Certain relics

[1] Vol. ii. p. 56.

[2] *Orygynale Cronykil,* vol. ii. p. 251.

[3] Dom M. Barrett's *Scottish Monasteries*, pp. 36.

[4] *Proc. Roy. Phil. Soc. of Glasg.*, vol. xxiv. p. 317. Dr. de Gray Birch thinks that the structure is a "representation of the church shown by a kind of section through its axis." The seal is two and three-quarter inches in diameter. —*Scottish Seals*, vol. ii. pp. 86, 87.

of St. Margaret and Malcolm Canmore were carried to Spain and deposited by Philip II. in two urns within the walls of the Escurial.[1]

St. Margaret's *Evangelistarium*—an illuminated copy of the Gospels—now in the Bodleian Library, was more prized by her than any other of her books. On one occasion, through the carelessness of the attendant who carried it, the volume fell into a river, but was rescued hardly the worse for the wetting. Turgot thus describes what happened to the book : "It was found at the bottom of the river, lying open, so that its leaves were kept in constant motion by the action of the water, and the little coverings of silk, which protected the letters of gold from being injured by the contact of the leaves, were carried away by the force of the current. Who would imagine that the book would be worth anything after what had happened to it? Yet of a truth it was taken up out of the middle of the river so perfect, uninjured, and free from damage that it looked as though it had not even been touched by the water. For the whiteness of the leaves, and the form of the letters throughout the whole of the volume, remained exactly as they were before it fell into the river, except that on the margin of the leaves, towards the edge, some trace of the water could with difficulty be detected."[2]

Queensferry derived its name from St. Margaret, and was known in charter Latin as "Passagium Sancte Margarete Regine." The burgh seal of South Queensferry shows St. Margaret in a boat, about to land. In her right hand she holds a sceptre, and in her left a book. There does not appear to have been any dedication to her at Queensferry either on the north or the south side of the Firth.[3] About a mile and a half south-east of Dunfermline is a stone block locally known as St. Margaret's Stone, where, according to tradition, the Queen rested on her journeyings to and from the ferry. It has given name to the adjoining farm of St. Margaret's Stone.

A cave at Dunfermline, on the east bank of the Tower

[1] *Dic. Nat. Bio., s.v.* "Margaret."
[2] Dr. W. M. Metcalfe's *Lives of the Saints*, p. 316.
[3] Porteous's *Town Council Seals*, p. 253.

Burn, a little north of the Tower Hill, was often resorted to by St. Margaret for meditation and prayer. It is about seven feet high and eight broad, and contains a spring. When the rubbish in the cave was cleared out in 1877 two stone benches were discovered, one along the north wall and the other along the south.[1]

The church of the ancient parish of Abercrombie in Fife, united to St. Monans about the middle of the seventeenth century, was under the invocation of St. Mary and St. Margaret, presumably St. Margaret the Queen. Its ivy-clad ruin surrounded by lime trees is pleasantly situated within the grounds of Balcaskie.[2]

On a site within the Castle of Edinburgh, now occupied by a range of barracks, once stood an ecclesiastical building thought by Sir Daniel Wilson to have been most probably under the invocation of St. Margaret;[3] but it was in reality a dedication to the Virgin. St Margaret's Chapel at the Castle stands at the summit of the rock. The structure was long used as a place for storing gunpowder, and was so altered that its ecclesiastical characteristics were lost sight of till brought to light by Sir Daniel Wilson in 1845.[4]

According to the narrative of Turgot, the Queen, on the last day of her life, entered her oratory in the Castle to receive the Viaticum, and then returned to her chamber, where, after hearing the tidings of the deaths of her husband and eldest son at Alnwick, she passed away.[5] The Castle was being besieged at the time by Donald Bane, the dead king's brother, who had placed his troops beside the gates on the east side of the fortress. The Queen's body was secretly removed by a postern on the west side, and under cover of a mist was taken to Dunfermline for interment.[6] St. Margaret's death occurred on the 16th of November 1093.

Is the still-existing St. Margaret's Chapel to be identified

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[1] Dr. E. Henderson's *Dunfermline*, pp. 18, 714, 715.
[2] M. Conolly's *Fifiana*, pp. 224, 225.
[3] *Memorials of Edinburgh*, p. 127.
[4] *P. S. A. Scot.*, vol. xxi. p. 293; L. Weirter's *Edinburgh Castle*, pp. 15-17.
[5] J. Stotherd's *Lectures*, pp. 15-29.
[6] Fordun's *Chronicle*, vol. ii. p. 209.

with the oratory in question, or does it merely occupy the same site? Difference of opinion exists regarding the answer to the question. Messrs MacGibbon and Ross attribute the structure to the century after St. Margaret's death. They hold that on account of the resemblance of its chancel arch to the south doorway of Holyrood Abbey, the chapel cannot be assigned to a date earlier than the reign of David I.[1]

The apartment where the Queen expired was evidently adjacent to the oratory, and long continued to be associated with her memory. In a charter of Alexander III., of date 1178, it is called the "chamber of the blessed Queen Margaret." The Castle used to have St. Margaret's Tower, and St. Margaret's Gate, and there is still St Margaret's Well close to the foot of the rock.[2] The tower and gate are believed to have perished in the siege of the Castle in 1573. A guard-house on the western rampart retains the name of St. Margaret's or the Queen's Post.[3]

The following references to St. Margaret's Chapel in the Castle occur in the *Lord High Treasurer's Accounts*[4] during the reign of King James III. Under the year 1473 are the entries: "Item, for the cariagis of the chapell grath on Sanct Margretis day fra the Abbay to the castell and to the Abbay, xviij ₰." "Item, gevin to the King and the Qwene to offir in the castell on Sanct Margretis day, a Franche croune and half a ross noble, extendand to xxvij ʃ. vj.₰." James IV. also paid his devotions in St. Margaret's Chapel. Under the year 1497 is the entry: "Item, to the Kingis offerand in the castel of Edinburgh on Sanct Margretis day, xiiij ʃ."

The pre-Reformation church of Urquhart in Moray was under the invocation of the Queen. It stood in the south part of the parish one mile from Lhanbryde and three miles from Speymouth. Its advowson belonged to the head of

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[1] *Ecclesiastical Architecture of Scotland*, vol. i. p. 230. Holyrood Abbey was founded in 1128, but the erection of the building was probably not begun till some time later.

[2] *P. S. A. Scot.*, vol. xxi. p. 301.

[3] J. Grant's *Castle of Edinburgh*, p. 13.

[4] Vol. i. pp. 64, 368.

the Benedictine priory[1] of the Holy Trinity founded at Urquhart in 1125 by St. Margaret's son, David I.[2]

The mediæval church of Forgue in Aberdeenshire, and a chapel at Lethinty in Daviot parish in the same county, had St. Margaret as titular, but it is not certain whether the patroness in either case was St. Margaret of Scotland,[3] or St. Margaret the Virgin and Martyr of Antioch. About the year 1880 a portion of what is believed to have been the holy water stoup of the church of Forgue was discovered in the burying ground. On one side is carved the letter M, presumably for the titular of the building.[4]

Queen Margaret had links with Forfar, where we still find such local names as the Queen's Manor, the Queen's Well, and St. Margaret's Inch. The Inch, now a peninsula in Forfar Loch, was much resorted to by the Queen when staying at Forfar. Indeed it was so identified with her that a chapel dedicated to the Holy Trinity, which stood there, appears to have borne her name. At least one is tempted to identify it with a chapel belonging to the Cistercian Abbey of Cupar-Angus, referred to in a list of its possessions as "Capella Sancte Margrete in Forfair."[5] At one time it was customary for the young females of the burgh to make an annual procession to the Inch with garlands on their heads on 19th June, the anniversary of the translation of St. Margaret's relics at Dunfermline.[6] Her festival was a noted day elsewhere than at the Inch of Forfar. The lands of Moncur, on the Kinnaird estate in the Carse of Gowrie, Perthshire, were held by a vassal for a reddendo of a chaplet of roses to be delivered on the Law of Inchture at the feast of St. Margaret the Queen.

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[1] Urquhart Priory was founded as a dependency of Dunfermline Abbey, but was transferred in 1456 to Pluscarden Priory, belonging to the order of Vallis-caulium.

[2] *Ancient Church Dedications in Scotland* (Scriptural Dedications), pp. 18, 19.

[3] *Trans. Aberd. Eccles. Soc.*, 1892, p. 210.

[4] In two of the lancet windows in the chancel of the Episcopal Church of St. Margaret at Forgue consecrated in 1858 are illustrations of the life of Malcolm Canmore's wife.—Dr Temple's *Thanage of Fermartyn*, p. 188, and his *St. Margaret's, Forgue*, p. 21.

[5] *Rental-Book of Cupar Abbey*, vol. ii. p. 207.

[6] A. Reid's *Forfar*, pp. 3, 26-41.

There was an altar to St. Margaret behind the high altar in the parish church of St. Mary at Dundee. "One of the earliest notices of this altar is dated 13th January 1445, at which time David Spalding, junior, endowed a chaplainry at the altar of St. Margaret Queen, in the parish church of Dundee. On 22nd April 1466, James III. confirmed under the great seal a charter by David Spalding, burgess of Dundee, granting a chaplain at the same altar. The tenement given at this time for the support of the chaplain stood on the north side of the Market-gait and was described in sasines up till a recent date as 'St. Margaret's Land.'"[1] The tenement has been rebuilt, but its mediæval destination is still remembered in the name of St. Margaret's Court and St. Margaret's Close.

Dundee had another St. Margaret's Close, on the north side of the Overgate near the High Street, where there was at one time a property bestowed upon the above altar as an additional endowment.[2]

St. Margaret had an altar in the collegiate church of St. Giles at Edinburgh. In 1512, the year before Flodden, James IV. made an offering to its light on two occasions, as we learn from the following entries in the *Lord High Treasurer's Accounts*:[3] "The xix day of Junij, Sanct Margaretis day, in Edinburgh, offerit to hir licht and in the Castele xxiiij ß. Offerit to Sanct Margaretis licht in Sanct Gelis Kirk xiiij ß."

When describing the changes introduced by the Queen into the ecclesiastical life of Scotland, Sir W. D. Geddes observes: "Regarding the saintly and sainted Margaret it is noteworthy that she was chosen, with the approval of Pope Clement X., Patroness of Scotland, and had a peculiar pre-eminence in connection with the royal family, as well of England as of Scotland. Her name concentrates all that is impressive and imposing in a great historic memory, surcharged, however, with a momentous change in the fortunes, political and ecclesiastical, of her adopted country. It is in her time and under her influence that the centre of political gravity shifts from the Celtic side of Scotland to the Saxon

[1] A. C. Lamb's *Dundee*, p. xxxiv d.
[2] *Ibid.* p. xxxi.
[3] Vol. iv. p. 189.

side. In the royal family the nomenclature is no longer Celtic ; among the eight children of Margaret (six sons and two daughters), not one bears a Celtic name. What is more to be regretted is that the old ecclesiastical associations were greatly disturbed and obscured, and the Celtic Church of St. Columba, which had long been fading away from internal decay, became all but obliterated under the influence that radiated from Queen Margaret. The result, no doubt, was greater organic unity, a new and revived spiritual life and activity, and more of architectural and artistic ornateness than the Celtic period can show ; but these advantages were purchased at the cost of the independence of the Scottish Church, which came more completely under subjection to the See of Rome."[1]

Accordingly it is not surprising that there should be an absence of dedications to St. Margaret in districts which had been in earlier times specially affected by the labours of the Columban clergy. It is a question whether Largs in Ayrshire, which had St. Columba as titular of its parish church, was an exception to this rule. If so, we have to find the reason in the fact that St. Margaret was believed to have appeared in vision, and to have aided the Scots in the battle fought there in 1263 between them and the Norsemen under Haco.[2]

In the grounds of Haylie at Largs a tumulus removed in 1780 was known as Margaret's Law. Mr. R. L. Bremner thinks that there may have been a chapel bearing her name in its neighbourhood, but there is considerable uncertainty on the point.[3]

Much has been written about the Culdees and their place in the ecclesiastical history of our country. Prof. A. R. MacEwen holds that they are to be identified with "the main development of Christianity" in the Celtic Church. "When, in the eleventh century, the Romanised English clergy came face to face with Ecclesia Scoticana, they recognised no two types of its monastic life ; the only

[1] *The Heraldic Ceiling*, p. 36. For the effects of the introdution of feudalism into Scotland by David I., *vide* Sir H. Maxwell's *The Making of Scotland*, p. 37-40.

[2] *Liber Pluscardensis*, vol. ii. p. 68.

[3] *Saga-Book of Viking Club*, vol. vii. pp. 106, 107.

monks they encountered were those of the Culdee Settlements."[1] The Culdees survived the attacks made on them during the reign of David I., but before the middle of the thirteenth century they appear to have been entirely supplanted by cathedral and monastic chapters. They are still remembered in Methven parish, Perthshire, in the name of Culdeesland, where tradition says that an ancient ecclesiastical establishment once stood.[2] In Muthil parish, in the same shire, is the estate of Culdees, which was anciently church land belonging to the Cathedral of Dunblane. Nothing definite is known regarding any early Culdee foundation there, but I am informed by Mr. R. T. N. Speir that, according to tradition, a monastic establishment at one time occupied the site of the old manor house.

Under the auspices of Queen Margaret, the Roman Missal supplanted the Celtic Liturgy in the services of the Scottish Church. The new Missal, the Rev. Canon Warren thinks, may have been the Use of Sarum issued by Bishop Osmund of Salisbury in 1085, though he is of opinion that it was more probably the form of liturgy in vogue before the Sarum Use was compiled.[3] The latter was introduced into the Cathedral Church of Glasgow during the episcopate of Bishop Herbert (A.D. 1147-1164).

By a bull of Pope Clement III. in 1188 the Scottish Church was declared to be under the sovereignty of Rome alone. As indicated above, some Culdee communities had a precarious existence for several years longer; but with that exception, Prof. Zimmer is probably correct when he says: "By this time [*i.e.*, from the date of the bull above referred to] the inward and outward transformation of the Scottish Church into a province of the Roman Church was complete. The land had been divided into nine bishoprics with strictly defined dioceses, and the Augustine, Benedictine, and Cistercian monks, who were brought both into old and new monasteries, absorbed the remnant of the national Celtic monasticism."[4]

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[1] *History of the Church of Scotland*, vol. i. p. 127.
[2] *The Provostry of Methven*, pp. 1, 2.
[3] *Liturgy and Ritual of the Celtic Church*, p. 9.
[4] *The Celtic Church in Britain and Ireland*, p. 107.

As a result the Celtic saints fell into the background; but there was a revival of interest in them towards the end of the thirteenth century, during the strained political relations between Scotland and England after the death of Alexander III. As Bishop Forbes remarks: "From the time of the war of succession the tide began to turn in favour of the Scottish saints. Possibly the deep enmity against England told in this respect; and the part that St. Felan was believed to have taken at the battle of Bannockburn tended to restore his order to favour in the estimation of the Scotch. This, at least, is clear, that in the thirteenth century, when churches were dedicated to the Catholic saints, the old Celtic saints were not superseded; and we encounter the remarkable fact of double dedications, like those recorded in the Register of the Priory of St. Andrews, where St. Laurence is associated with St. Coman at Rossieclerah, and St. Stephen with St. Moanus at Portmoak."[1]

The early Christian stone monuments of Scotland, in their decorative work, bear witness to the feeling for art which for centuries showed itself in the Celtic Church. These monuments, as Dr. Anderson points out, "are closely related by the character of their decoration to the illuminated manuscripts of the Celtic Church, and to the metal-work, ecclesiastical and secular, of the period ranging approximately from the seventh or eighth to the eleventh or twelfth centuries."[2] The geographical distribution of these monuments north of the Tweed was very extensive, suggesting the far-reaching character of Celtic ecclesiastical influence. One is, accordingly, prepared to find in districts very remote from one another, places of worship under the invocation of saints held in honour by the early Scottish Church.

The sculptured stones of the Celtic period, like the Celtic Church itself, received scant sympathy from the representatives of the Latin communion, and, in many cases, were used by

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[1] *Kals.*, pref. p. xxiii.

[2] *The Early Christian Monuments of Scotland*, intro. p. lxviii. *Vide* also Dr. Anderson's *Scotland in Early Christian Times*, First Series, p. 160; Second Series, pp. 1-48; Bishop Dowden's *The Celtic Church in Scotland*, pp. 292-320; J. Romilly Allen's *Monumental History of the British Church*, pp. 143-172; and Miss Margaret Stokes's *Early Christian Art in Ireland*, pp. 6-29, 116-143.

them as building material for their new churches.[1] The Rev. Dr. W. Duke mentions, in connection with the restoration of St. Vigeans Church, Forfarshire, in 1872, that a sculptured cross, exquisitely wrought, was found embedded in the lowest course of the Norman structure; and, as Dr. Hay Fleming indicates, several elaborately carved slabs bearing Celtic designs have been recovered from the fabric of St. Andrew's Cathedral, where, in spite of (or shall we say, in consequence of?) their Celtic association, they had been used for building purposes.[2]

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[1] Mr. A. G. Langdon has the same tale to tell regarding the churchyard crosses in Cornwall. He says: "It is really most probable that after the disappearance of the Celtic Church they ceased to be venerated, and when new forms of Gothic architecture were introduced their beauty failed to please; so, lying uncared for in the churchyards, they were simply used as building material." —*Cornish Crosses*, p. 10.

[2] *P. S. A. Scot.*, vol. ix. p. 483, vol. xliii. pp. 385-414.

CHAPTER II.

CELTIC AND ROMAN CHURCH

(concluded).

St. Malachi.—The Nine Maidens.—Their connection with Ogilvy and Abernethy.—Their Scottish Dedications.—St. Mazota.—St. Fincana.—St. Baldred of the Bass.—His Churches in East Lothian.—St Baldred's Cradle.—Baudron's Boat.—St. John the Scot.—Kilmaveonaig.—St Gilbert.—His Cathedral at Dornoch.—St. Ninian.—His visit to Rome.—Candida Casa at Whithorn.—St Ninian's Scottish Dedications.

ST. MALACHI,[1] otherwise St. Michael, archbishop of Armagh, and friend of St. Bernard of Clairvaux, flourished in the first half of the twelfth century. Even in his time the Roman rule was not by any means universal in Ireland, and he exerted himself to bring about uniformity. He was twice in Scotland. On one of his visits he met David I., and healed the King's son Henry, who was ill at the time. The meeting took place in one of the King's castles, thought to have been that of Stirling. The Chapel Royal of Stirling was dedicated to St. Michael, and Dr. Charles Rogers is disposed to think that it commemorated St. Michael of Armagh as well as St. Michael the Archangel.[2]

A chapel near Loch Lomond, known as Kilmichael of Buchanan, is believed by the Rev. W. H. Macleod to recall the Irish archbishop, and not the Archangel. Mr. Macleod points out that the chapel stood in a hollow, an unusual situation for a place of worship bearing the name of the Archangel. The site of Kilmichael of Buchanan is now marked

[1] In an inventory of relics preserved at Durham in the fourteenth century occur the following entries: "Item, a silken bag, ornamented with shields of arms, containing a robe of St. Malachias the Bishop, a part of his hair tunic and nails." "Item, the comb of Malachias the Archbishop."—Canon Raine's *St. Cuthbert*, pp. 122, 127.

[2] *Chapel Royal*, pref. p. xi., and Archdeacon Sinclair's *Chapels Royal*, p. 298.

by some mounds, and a shaftless stone font of octagonal shape.[1]

During one of the obscure periods of the Celtic Church in Scotland, we get a glimpse of a family of saints who appear in dedications as the Nine Maidens. In his *Calendar*, under 15th July, Adam King has this entry: "The 9 virgines dochters to S. donewalde under king eugenius ye 7. In Scotland." The Nine Maidens were the daughters of St. Donevald, otherwise St. Donald, a Scot who settled in the Den of Ogilvy, in Glamis parish, Forfarshire. They are said to have flourished early in the eighth century. The tradition regarding them is thus given by Bellenden, who, however, mentions seven[2] instead of nine sisters: "In his (Eugenius's) time was Donevald, the haly man; quhilk levit ane sober life at Ogilvy, haldin amang Pichtis in gret veneratioun. It is said that he had vii douchteris, quhilk levit with him in gret pennance, on beir breid and wattir. Thay eit nevir bot anis on the day; and the residew thairof occupyit in continewal labour and orison."[3] Near the dovecot in the Castle Park of Glamis was a spring known as the Nine Maiden Well, where, according to Mr. A. Jervise, a chapel bearing their name probably stood.[4] After their father's death the Nine Maidens withdrew to Abernethy on the Earn, where they received from King Garnard an oratory and a place to dwell in. They eventually died there and were buried at the foot of an oak,[5] which was in consequence long held in veneration. Even in the seventeenth century the fame of the oak at Abernethy was such that an enactment was passed by the Kirk Session of Glamis forbidding maidens to go to it on pilgrimage.

Dedications to the Nine Maidens appear to have been restricted to the shires of Aberdeen, Forfar, and Perth. The church of Tough parish, Aberdeenshire, was under their in-

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[1] *Trans. Eccles. Soc. Aberd.* 1894-97, p. 352.

[2] The chapel of the Seven Maidens at Inverey, in the Braemar district of Aberdeenshire, is thought by Bishop Forbes to recall the seven daughters of Fergus of Tigh-inghen-Ferghusa, mentioned in the *Martyrology of Donegal* under 24th May, but there is some doubt on the point.—*Kals., s.v.* "Seven Maidens."

[3] *History and Chronicles of Scotland*, bk. ix. ch. xxv.

[4] *Epitaphs*, vol. i. p. 185.

[5] *Collections on Shires of Aberdeen and Banff*, p. 596.

vocation, and so probably was that of Forbes, united in 1808 to Tullynessle. The latter church was made a prebend of Aberdeen Cathedral in 1325. The ruin of the mediæval building with its crow-stepped gables is to be seen in its burying-ground close to Kirktown Farm, in the hollow of the Braes of Forbes.[1]

In the sands a little south of Pitsligo Castle once stood a chapel believed to have been dedicated to the Nine Maidens. Near it formerly flowed a spring bearing their name.[2] On the lands of Chapelton in Drumblade parish there was a place of worship, styled in a charter of 1624 "*lie* Ninemadinchapell."[3] The foundations of the building were removed about fifty or sixty years ago, and the grave-stones of its burying-ground were carried away at the same time. In the Wood of Logie in Auchendoir parish, about three miles from the church, is a spring known as the Nine Maidens' Well. The church of Auchendoir was dedicated to St. Mary, but the Nine Maidens may have had a chapel near their spring, though information is lacking on the point.

The church of the ancient parish of Finhaven in Angus is believed to have been under their invocation. The church, of which there are now no remains, was a prebend of Brechin Cathedral. Sir Alexander Lindsay of Glenesk, who died on his way to the Holy Land in 1382, rebuilt Finhaven Church before leaving home and invited his friends to be present at its consecration by the bishop of the diocese.[4] When the graveyard of Finhaven was being trenched in 1849, glazed tiles of different colours were brought to light. These had evidently formed the floor of the ancient church.[5] The site of the building is about a mile from the ruined castle of Finhaven, and not far from the junction of the Lemno and the South Esk.

Cortachy Church had St. Columba as its titular, but there may have been an altar to the Nine Maidens within the building, as a spring near the kirk bears their name. They

[1] J. A. Henderson's *Aberdeenshire Epitaphs and Inscriptions*, vol. i. p. 183.
[2] Rev. Dr. Pratt's *Buchan*, pp. 206, 207.
[3] J. MacDonald's *Place-Names of W. Aberdeenshire*, *s.v.* "Chapelton."
[4] *Lives of the Lindsays*, vol. i. p. 73.
[5] A. Jervise's *Land of the Lindsays*, p. 163.

had a chapel beside the Dichty in Mains and Strathmartin parish, probably at Pitempan, not far from the spring called after them.

Stewart, in his *Metrical Version of Boece*,[1] when referring to the Nine Maidens, says :—

> "The eldest hecht Mazota to her name,
> The secund sister callit Fyncana ;
> Quhat hecht the laif I cannot to zow sa,
> For-quhy my author schew thame nocht to me ;
> Thair namis now thairfoir I will lat be."

St. Mazota, or as she ought to be called, St. Mayoca, was commemorated on 23rd December. In the collect for her festival in *The Breviary of Aberdeen*,[2] spiritual blessings are sought through her intercession. She gave name to the Aberdeenshire parish of Drumoak, otherwise Dalmaik, signifying respectively the ridge, and the field, of St. Mayoca. Her church there was built on a haugh beside the Dee, and near it is St. Maik's Well.[3] In pre-Reformation times the saint's day was celebrated with due solemnity at Drumoak, and her virtues were fittingly made known to the parishioners.

St. Fincana was titular of the parish church of Echt in Aberdeenshire, where her feast was commemorated on 23rd October. Her other dedication was the chapel of St. Fink, or St. Phink, in Bendochy parish, Perthshire, on the east of the Ericht, about half way between Blairgowrie and Alyth. The chapel was surrounded by a burying-ground, where the foundations of the building were to be seen till recent times.[4] A hamlet in the immediate neighbourhood of its site is known as Chapelton, and it gave its own name to the estate and hill of St. Phink.[5]

At a period of the Celtic Church earlier than that assigned to the Nine Maidens, a missionary known as St. Baldred, otherwise St. Balthere, made his influence felt in the south-east of Scotland, in the district now forming Haddingtonshire, where three parish churches, viz., those of Aldhame,

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[1] Vol. ii. p. 329.
[2] Pars hyemalis, fol. xxii.
[3] J. A. Henderson's *Annals of Lower Deeside*, p. 77.
[4] *N. S. A. Perth*, p. 1188.
[5] *Vide* Rev. J. G. M'Pherson's *Strathmore*, p. 70.

Tyninghame, and Prestonkirk, bore his name. According to Major,[1] he flourished about the same time as St. Columba and St. Kentigern, but Symeon of Durham places him at a later date, recording his death in 757 A.D.[2]

St. Baldred was one of our island saints, though he passed and repassed to the mainland in connection with his missionary labours. From having had a cell on the Bass Rock, he came to be known as St. Baldred of the Bass. At Whitberry point on the opposite mainland, is a fissure in the cliff, styled St. Baldred's Cradle, which, according to a local tradition, is rocked by the winds and waves.[3] When crossing the channel between the Bass and the mainland the saint is said to have used a rock as a boat, though why he should have required to do so is not apparent, for he was credited with being able to walk on the water, like St. Peter. Near Tantallon Castle is a rock close to the shore, still familiarly known as Baudron's Boat. Inland, on a rising ground overlooking the rock, is a ruin variously styled "St. Baldred's House" and "St. Baldred's Chapel."

In 1542, under the auspices of Cardinal Beaton, a church was built on the Bass and dedicated to St. Baldred. It was erected on the traditional site of the saint's hermitage, halfway up the slope a little below the old garden, and incorporated portions of an older structure.[4]

When St. Baldred died, his three churches of Aldhame, Tyninghame, and Prestonkirk sought to secure his relics, and according to a legend, the truth of which Major gravely accepts, his corpse was miraculously triplicated, so that each of the three churches rejoiced over the possession of his body. Aldhame parish was joined to Tyninghame in 1619, and in 1760 the united area was annexed to Whitekirk. Aldhame church was demolished in 1770, but there are some picturesque remains of the church of Tyninghame, showing it to have been a Norman structure.[5] These are situated within

[1] *Greater Britain*, pp. 86, 87 n.

[2] *Opera*, vol. i. p. 48. Symeon mentions St. Balthere as one "qui vitam anachoreticam in Tiningaham duxerat." May Symeon's reference not be to a successor and namesake of St. Balthere?

[3] *Caledonia*, vol. ii. p. 501.

[4] *The Bass Rock*, pp. [4], [8], [10].

[5] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 326-329.

the policies of Tyninghame House, in a shrubbery about halfway between the Tyne and the mansion-house. An earlier structure was pillaged in 942 by Anlaf the Dane from Dublin, who burned the neighbouring kirktown.

The present parish church of Prestonkirk is believed to occupy the site of St. Baldred's humble sanctuary. Till its erection in 1770, a figure supposed to represent the saint lay in the burying-ground, but was then broken in pieces by an iconoclastic mason. Across the highway, on the slope two or three yards above the Tyne, is St. Baldred's Well, and in the river itself is St. Baldred's Whirl.

Two bishops of the Roman Church in Scotland call for mention, viz., Bishop John of Dunkeld and Bishop Gilbert of Caithness, each of whom had his name attached to one place of worship. St. John, bishop of Dunkeld, is usually known as John the Scot, though in reality he was an Englishman, having been born in Cheshire.[1] His studies were pursued at Oxford and Paris. After visiting his home for some time, he came to Scotland and was made archdeacon of St. Andrews. He was consecrated bishop of that see in 1180, and three years later was translated to Dunkeld. Not long before his death in 1203, he retired to the Cistercian abbey of Newbattle in Midlothian, and there assumed the habit of a monk.[2] The church of the ancient parish of Kilmaveonaig in Atholl, united to Blair prior to 1632, was under his invocation. The building, which had become ruinous, was restored many years ago for services in connection with the Episcopal Church. At Kilmaveonaig there used to be held a fair known as Feill Espog Eon, *i.e.* the fair of Bishop John.[3]

Bishop Gilbert of Caithness, before his election to the see in 1223, was archdeacon of Moray. He belonged to the family of the Lord of Duffus in Moray, and had large possessions in Sutherland which had been given to him by his kinsman, Hugh Freskyn. It is said that St. Gilbert was elected to the bishopric in the presence of Alexander II.

[1] During the tenure of the see of Dunkeld by Bishop John, the new diocese of Argyll was created, and Harald, Bishop John's chaplain, was appointed its first occupant. He is remembered at Killespickerrill, *i.e.* the Church of Bishop Harald, the alternative name of Muckairn parish, lying south of Loch Etive.

[2] Bishop Dowden's *Bishops*, pp. 8, 9, 51.

[3] *Kals.*, p. 360.

and the chiefs of his army, perhaps, as Bishop Dowden suggests, when the king was on his expedition to the north.[1]

Prior to this the bishop's seat had been at Scrabster and Halkirk, but St. Gilbert transferred it to Dornoch, where he began to build a new cathedral dedicated to St. Mary the Virgin. The building is believed to have been completed before his death in 1245. At his own request, the bishop was buried within its walls, where his place of interment was to be seen in 1630, "directly under the steiple as you enter into the queer." Till the Reformation, when the cathedral became the parish church of Dornoch, his relics were regarded with such reverence that solemn oaths were taken upon them.[2] St. Gilbert was canonised. As Sir Robert Gordon expresses it: "He wes registrat for his holienes among the number of the sancts."[3] Stewart, in his *Metrical Version of Boece*, says:—

> "This ilk Gilbert as that my author sais
> Ane sanct in hevin is haldin in thir dais."

The bishop was so highly esteemed in his diocese that after his death he was chosen to share with the Virgin the patronage of his cathedral. Sir Robert Gordon observes: "Sanct Gilbert is patron of the cathedrall church of the diocie of Catteynes, called commounlie Sanct Gilbert his Church; which wes founded and built by himselff, in honor of the conception of our Ladie, in the toun of Dornoch in Southerland, wher the Earles of Southerland have ther buriall place vnto this day. And ther is a fair keiped yeirlie in the said toun the first day of Aprile, called Sanct Gilbert his fair."[4] The cathedral was burned in 1570, when Dornoch was attacked and set fire to by a band of armed men led by the Master of Caithness and Mackay of Farr. The tower and some arches alone escaped. One of the agents in the burning of the building was William Sutherland of Ewelick. Sir Robert Gordon narrates that the said William Sutherland "burst St. Gilbert his coffin with his foot, and threw the ashes of that holy man with the wund, which enormities the almightie God did most justlie punish;

[1] *Bishops*, pp. 234, 235.
[2] *Two Ancient Records*, p. 15.
[3] *Earldom of Sutherland*, p. 32.
[4] *Ibid.* p. 31.

for that same foot that burst St. Gilbert his coffin, did afterward rot away and consume, to the great terror of all the beholders."[1]

On 5th November, 1605, the day of the Gunpowder Plot in London, what remained of the cathedral was injured by a terrible storm. Eleven years later the building was reconstructed, but in the middle of the following century, with the exception of the chancel and transepts, it was again roofless. In 1835 a restoration of the cathedral was begun by Elizabeth, Duchess-Countess of Sutherland, widow of George, first Duke of Sutherland, and was completed in 1837. The burgh of Dornoch has in its topography a St. Gilbert's Street as a reminder of the mediæval bishop.

Even at the very beginning of our ecclesiastical history we can discover signs of the differences between the Celtic and Roman types of Christianity. These differences are exemplified in the career of St. Ninian, whose name we find associated with so many of our church dedications.[2] He was the son of a Christian prince who bore rule over a district beside the Solway. The modes of religious thought in which the youth was nurtured were those in harmony with the Celtic type. According to his twelfth century biographer, Ailred of Rievaux, whose sympathies were entirely Roman, St. Ninian, under the conviction that perfection was attainable only at the shrine of St. Peter, resolved to visit Rome. There he remained several years, and imbibed all that was taught in its theological school. Though the Easter problem had not then emerged in the form in which it appeared at a

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[1] *Earldom of Sutherland*, p. 158.

[2] Queen Mary Stuart founded a chapel to St. Ninian at Roscoff in Brittany, perhaps, as Lord Guthrie suggests, as a thank-offering for a prosperous voyage from Scotland. The building, now in a ruinous condition, has two fine traceried windows. St. Ninian had a chapel in the Carmelite monastery at Bruges. The masters of Scottish vessels had to contribute to the sustentation of the priest officiating at its altar. The saint is said to have had a chapel at Elsinore.—*Vide P. S. A. Scot.*, vol. xlii. pp. 15-17, and Dr. Hay Fleming's *Critical Reviews*, p. 85. St. Ninian appears to have had only three pre-Reformation dedications in England, viz., the church of the ancient parish of Fenton, now included in Wooler, Northumberland; a chapel at Whitby, Yorks; and the parish church of Brougham, Cumberland. The last is popularly known as Ninekirks, in evident allusion to the saint's name.—*Vide* Miss Arnold-Forster's *Studies*, vol. ii. pp. 223, 224.

later date, there is no doubt that the Celtic and Roman ideals had begun to diverge.

When St. Ninian returned to his own people he instructed them in the doctrines of Rome, or as Ailred phrases it, "he purged the minds of the faithful from all their errors."[1] St. Ninian is best known to us as the apostle of Galloway, where he founded, *circa* 397 A.D., his Candida Casa or White Church at Whithorn, and dedicated it to St. Martin of Tours. There is a difference of opinion as to the precise position of the saint's Candida Casa, some holding that it was built at the Isle of Whithorn, and others at what is now the burgh of Whithorn, some three miles distant.[2] Sir Herbert Maxwell thinks that the Candida Casa was built at the former place, but that the Magnum Monasterium, or monastery of Rosnat, which within a century of the saint's death became a noted seminary of theological and secular learning, was probably situated at the latter place on the spot afterwards occupied by the Premonstratensian priory of Whithorn. This priory was founded by Fergus, Lord of Galloway, during the reign of David I. It was dedicated jointly to St. Martin and St. Ninian, but in popular regard the latter supplanted the former as titular.[3]

St Ninian was buried in his own church, in a stone coffin, close to the altar. His shrine became one of the most popular pilgrim resorts in Scotland. At it the dead saint was believed to exercise his power in the cure of various diseases.[4] When James IV. visited the shrine in July 1504, the sum of four shillings was spent in the purchase of *signacula* or "takinnis" of St. Ninian.[5]

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[1] *Lives of St. Ninian and St. Kentigern*, p. 11.

[2] This point is referred to in a later chapter.

[3] *Dumfries and Galloway*, p. 26. For a description of St. Ninian's Cave in Glasserton parish, on the shore near the foot of Physgill glen, *vide ibid.* pp. 26, 27. Just above the cave is a small eminence, still known as the Angel's Hill, where tradition says that the saint held converse with celestial visitants.—*Vide* Rev. Prof. Cooper's *Sonnets*, p. 85. A story of a supposed miraculous removal of St. Ninian's image from Whithorn to New Abbey, and its return the same night, in the year 1301, appears in J. Bain's *Edwards*, p. 34.

[4] *Lives of St. Ninian and St. Kentigern*, p. 23. There is much uncertainty as to St. Ninian's dates. It has been conjectured that he went to Rome in 370 A.D., and after evangelising the southern Picts, died in 432.

[5] *Trans. Eccles. Soc.*, 1905, p. 149.

The burgh seal of Whithorn has a representation of the saint seated upon a throne. His right hand is raised in benediction, while his left rests on a copy of the Scriptures.[1]

St. Ninian does not appear to have had any dedication among the Western Isles, but we find places of worship bearing his name on the mainland, both north and south, and in Orkney and Shetland.[2] In addition to Whithorn, he had under his invocation in Wigtownshire the church of Penigham parish, where there was at one time a bell having the inscription, "Campana Sancti Niniani de Penigham. M."[3] At the Cruives of Cree in the same parish, a chapel in honour of the saint was built in 1508 by John Kennedy of Blairquhan, who endowed a chaplainry in it with an annual sum of eight pounds, ten shillings, from the barony of Alloway near Ayr.[4]

In Portpatrick parish is Killanringan, or Killantringan, called after St. Ninian and giving name to Killantringan Bay.[5] In the ancient Kirkcudbrightshire parish of Kirkcormack, now included in Kelton, are St. Ringan's Cave and St. Ringan's Well, perhaps suggesting the existence in former days of a chapel to the saint, though there are now no traces of any such building.[6]

St. Ninian had an altar in the parish church of St. Michael at Dumfries, and it is believed that the church of the ancient parish of Dalgarnock in the same shire was under his invocation. A spring in the neighbourhood bears his name. The church, which stood on the east bank of the Nith, where its ruins are still to be seen, belonged in pre-Reformation times to Holyrood Abbey. Dalgarnock parish was united to Closeburn in the seventeenth century.[7]

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[1] A. Porteous's *Town Council Seals*, p. 293.

[2] Kilninian in Mull (in 1561, Keilnoening in Mulle) was so called from St. Ninnidh, a friend of St. Bridget, though the present form of the name is believed to have been influenced by that of St. Ninian.

[3] Symson's *Galloway*, p. 38.

[4] *N. S. A. Wig.*, p. 176.

[5] In the barony of St. Trinian's, in the Isle of Man, fully five miles from Douglas, are the ruins of a thirteenth century church dedicated to St. Ninian. "This church formerly belonged to the priory of St. Ninian at Whithorne, whose priors were barons of the Isle."—A. W. Moore's *Place-Names*, p. 215. *Manx Arch. Surv. First Report*, p. 4.

[6] *P. S. A. Scot.*, vol. xxv. p. 383.

[7] Dr. C. T. Ramage's *Drumlanrig Castle*, p. 238.

St. Ninian had various dedications in Ayrshire. He had a chapel in the parish church of Maybole, founded in 1451 by Sir Gilbert Kennedy. He had an altar in the parish church of St. John at Ayr; two altars in the parish church of Irvine, one of them being in the name of Ninian the Pontiff;[1] a chapel near the castle of Dundonald, another in Colmonel parish, at a place known variously as Kilintringen and Kilsanctninian; and the leper hospital of King's Ease or King's Case, otherwise Kilcaiss, on the outskirts of Prestwick. The hospital was founded by King Robert the Bruce as a thank-offering for benefit to his health from drinking the water of a neighbouring spring. It was endowed for eight bedesmen, who were to receive eight bolls of meal and eight marks Scots yearly. In the time of Charles I. the recipients of the charity occupied huts in the vicinity of the hospital chapel. North-west of the latter was the burying-place of the bedesmen, where "the numerous and marked 'undulations of the green sward' are their only tombstone."[2]

Glasgow had a leper hospital under the same invocation, known in 1505 as "Hospitale Leprosorum S. Niniani trans pontem," *i.e.* the leper hospital of St. Ninian across the bridge. The bridge here referred to was built towards the end of the thirteenth century, and it is possible, as Mr. Robert Renwick suggests, that the hospital was then in existence, though the precise date of its foundation is not known. A chapel connected with the hospital, and, like it, bearing St. Ninian's name, was built about a hundred yards further south, by William Steward, a canon of Glasgow Cathedral. Canon Steward in 1494, soon after the erection of the chapel, "endowed it with a tenement on the south side of the Bridgegate and various annualrents, stipulating that yearly, on the anniversary of his death, twenty-four poor scholars should assemble in the chapel and celebrate services for the weal of his soul and the souls of all the faithful dead."[3] Each scholar was to receive one penny on these occasions and twelve pennies were to be given to the lepers. It was the

[1] *Muniments of Irvine*, vol i. pp. xxxiv., xxxv.

[2] Sir J. Y. Simpson's *Archæological Essays*, vol. ii. p. 22 n.

[3] *Glasgow Memorials*, pp. 252, 253.

duty of the lepers to ring the chapel bell every night, and to pray for their benefactors within its walls. The chapel was put to various secular uses till the year 1866, when it was demolished. The ground connected with the hospital was long known as St. Ninian's Croft.

The saint had an altar in Glasgow Cathedral, situated in the upper church, but its exact site is not known. The part of the cathedral styled the aisle of St. Fergus covers the traditional site of a burying-ground consecrated by St. Ninian, but not used for interments till the body of St. Fergus, as Jocelin informs us, was placed in it by St. Kentigern.[1] Among the possessions belonging to the cathedral in mediæval times was a silver-gilt case believed to contain a bone of St. Ninian. The bone was carried off to France at the Reformation by Archbishop Beaton, nephew of Cardinal Beaton.

Lanarkshire had other dedications to the saint. He was titular of the church of Stonehouse. This appears from the will, dated 10th October 1552, of Jonetta Baillie, wife of Hamilton of Stonehouse, who stipulated that her body should be buried in the dust of St. Ninian ("corpus meum sepeliendum in pulveribus Scti. Niniani").[2]

The church of Lamington was under the same invocation, and a copious spring on the west side of Lamington burn had the saint's name associated with it. St. Ninian had chapels in the parishes of Winton and Covington. In the parish church of Renfrew he had an altar which he shared with St. Conval, and he was sole titular of one in Paisley Abbey. The parish church of Eastwood in the same shire, had also an altar to St. Ninian, mentioned in the will of George Maxwell of Cowglen, of date 30th August 1522.[3]

On the west side of the island of Bute a chapel to the saint was built, on a promontory called from it St. Ninian's Point, lying on the north shore of St. Ninian's Bay. The ruin shows that the structure was of a primitive type. Its external dimensions are 32 feet long and 21 feet broad. The walls, composed of small flat stones, gathered from

[1] *Lives of St. Ninian and St. Kentigern*, p. 52.
[2] W. Hamilton's *Lanark and Renfrew*, p. 8.
[3] Sir W. Fraser's *Maxwells of Pollok*, vol. i. p. 251.

the neighbouring beach, and bound together by red clay, are reduced to the height of two feet. Thirteen feet from the east end of the building the foundations of a wall were discovered. Surrounding the whole was a rampart of stones and clay forming an oval, 80 feet by 72 feet. Its foundations are still discernible.[1]

On the island of Sanda off the Kintyre coast, Argyll, are the remains of a chapel attributed variously to St. Ninian, St. Sennan, and St. Adamnan. St. Ninian was patron of the parish church of Kirkintilloch in Dumbartonshire, as we learn from a charter of Robert Fleming of Biggar, dated 23rd July 1451, in which the church is described as "Ecclesia Sancti Niniani de Kyrkyntulach alias de Lenzie."[2] The saint had an altar in the church of Old Kilpatrick in the same shire, founded in or before the year 1520. He had also an altar in the parish church of the county town.

The parish of St. Ninians in Stirlingshire tells by its name the dedication of its church. Close to the South Port of Stirling is an ancient chapel covering St. Ninian's Spring. It has in its north-east wall a niche, evidently for an image of the saint, and in the same wall was a piscina. The building consists of two storeys, the lower one alone being ancient. It is a simple barrel-vaulted chamber, 14 feet in length by 11 feet in breadth. The flow of water from St. Ninian's Spring is exceedingly copious.[3]

St. Ninian had a few dedications in the south-east of Scotland. The church of Ashkirk, on the borders of the shires of Selkirk and Roxburgh, is believed to have been under his invocation, as there is a spring in the parish bearing the name of the saint.[4] The church was a prebend of Glasgow Cathedral. It is mentioned in the *Inquest* of Earl David, afterwards David I. In Roxburghshire he had a chapel, surrounded by a burying-ground, in the west of Bowden parish. The building stood on a precipice overhanging a hollow, known from it as Ringan's Dene.[5] The

[1] Rev. Dr. J. K. Hewison's *Bute*, vol. i. pp. 95, 96.

[2] *Reg. Episc. Glasg.*, vol. ii. p. 390.

[3] J. S. Fleming's *Old Nooks*, p. 112; Rev. W. Nimmo's *Stirlingshire*, p. 344; and J. E. Shearer's *Battlefields*, pp. 51-53.

[4] J. Robson's *Teviotdale*, pp. 98, 99.

[5] *O. P. S.*, vol. i. p. 287.

saint had an altar in Jedburgh Abbey, and also in the abbey of Melrose. Cranshaws in Berwickshire had an altar bearing the saint's name in its parish church, if, indeed, the church itself, as Mr. J. Robson suggests, was not under the saint's invocation.[1]

East Lothian had apparently only one dedication to St. Ninian, viz., a chapel at Haddington. The building was situated somewhere towards the west part of the burgh, but its exact site is not known. The patronage of the chapel belonged to Ker of Samuelston.

Midlothian had several dedications to St. Ninian. Close to Edinburgh was founded in 1460, by Mary of Gueldres, widow of James II., a collegiate church "in praise and honour of the Holy Trinity, and of the always blessed and ever-glorious Virgin Mary, of St. Ninian the confessor, and all the saints and elect of God." The building continued in existence till 1848, when it was demolished in connection with the construction of the North British Railway to Glasgow.

St. Ninian had an altar in the collegiate church of St. Giles, and a chapel in the barony of Calton. The latter was a dependency of the abbey of Holyrood, and gave name to St. Ninian's Row, the main street of Calton barony. The last remnant of the chapel, consisting of the vaulted ground story, was removed in 1844 to make way for the west pier of the Regent Bridge.[2]

What became the parish church of North Leith was originally a chapel bearing St. Ninian's name. It was built and endowed in 1493 by Robert Ballantyne or Bellenden, abbot of Holyrood, and stood at the north end of the stone bridge over the Water of Leith erected shortly before by the same abbot. Like Queen Mary's foundation just referred to, it was dedicated in honour of God, the Virgin Mary, and St. Ninian. Very little of the original structure remains, probably the only portion left, according to Sir Daniel Wilson, being a part of the north-east wall, where there is an elliptical arch now built up.[3]

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[1] *Berwickshire*, p. 76.

[2] Sir D. Wilson's *Memorials*, pp. 353, 354.

[3] *Ibid.* p. 366, and J. C. Irons's *Leith*, pp. 86-91.

The parish of Liberton, adjoining Edinburgh, means Lepertown, where an ancient hospital for those afflicted with leprosy was situated, probably at Spittleton in Upper Liberton. The hospital is believed, like those already mentioned, to have been under the invocation of St. Ninian. Some lands in the parish at one time bore his name.

In West Lothian St. Ninian had a chapel at Blackness,[1] and another at the West Port of the burgh of Linlithgow. The date of the foundation of the latter is not known, but it was in existence *circa* 1300. In 1507 James IV. was present in the chapel, and made an offering of thirteen shillings to its priest.[2] Attached to the chapel was a burying-ground. In the neighbourhood was St. Ninian's Mill. Among the altars in St. Michael's Parish Church at Linlithgow was one to the saint endowed with sums derived from various tenements in the burgh.[3]

St. Ninian had an altar in the parish church of Stirling mentioned as existing in 1474. He had also an altar in Cambuskenneth Abbey, on the opposite side of the Forth.

The parish church of St. John at Perth had an altar to St. Ninian the Confessor, founded on 14th August 1401 by Robert Brown, one of the burgesses, who bestowed on it an annual rent of ten merks and two booths on the north side of the High Street.[4] On 5th February 1606, James Adamson, son of John Adamson, merchant and Dean of Guild of Perth, was retoured *inter alia* in three acres of land in the lordship of Kinnoul, known as St. Ninian's Acres. These acres had evidently been so called through their association with the chaplainry at the altar of St. Ninian in the parish church of Kinnoul.[5]

The cathedral of Dunkeld had a chapel in honour of the saint founded and adorned by Robert Cardeney, who was appointed to the see in 1396. The bishop died in 1436, and was buried under a stone monument within its walls.[6] The

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[1] G. Waldie's *Linlithgow*, pp. 30, 33.
[2] Rev. Dr. Ferguson's *Ecclesia Antiqua*, p. 139.
[3] *Ibid.* pp. 302-304.
[4] R. S. Fittis's *Annals*, p. 308.
[5] *Retours* (Perth), 152.
[6] *Lives of the Bishops*, p. 40 (in *Trans. Perth Ant. Soc.*)

chapel was erected on the south side of the nave. Alyth, in the same shire, had a chapel to St. Ninian, situated on the north side of the burying-ground of the parish. Among the chapels belonging to the abbey of Coupar-Angus was one to St. Ninian at Keithick, about two miles from the monastery. The former existence of St. Ninian's Well, in the Well-meadow at Blairgowrie,[1] suggests the enquiry whether the parish church was not also under the same invocation, but the problem is complicated by the fact that Blairgowrie has likewise a St. Margaret's Well, otherwise known as the Holy Well.

There was a chaplainry of St. Ninian in Kinross-shire, connected with the barony of Sauchie, which was annexed to Clackmannanshire in 1639.[2] St. Ninian had a chapel on the lands of Wester Bogie in Abbotshall parish, Fife, and an altar in the parish church of Falkland, as well as one in the abbey church at Dunfermline. In a Fife retour, of date 1st October 1616, reference is made to a prebend of St. Ninian in the parish church at Ceres. There was an altar to the saint in the parish church of Abdie in the same shire.

St. Ninian had several dedications in the north-east of Scotland, beginning in Forfarshire. The church of Arbirlot, picturesquely situated on the bank of the Elliot, owed allegiance to him. A symbol-bearing slab, now at the manse, was discovered in 1831 in the foundation of the pre-Reformation kirk. The slab is of whinstone, about $5\frac{1}{2}$ feet high, and $2\frac{3}{4}$ feet broad about the middle, and has on it two crosses and two books, one of them with a clasp. St. Ninian gave name to St. Ringan's Well in the parish.[3]

The churches of Farnell and Mains, the latter parish now united to Strathmartin, are believed to have been under the same invocation,[4] and so was a chapel at Balinscho, about two miles south of Kirriemuir. The building has disappeared, but a stone wall enclosing some trees indicates its site.[5]

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[1] A. R. Macdonald's *Blairgowrie*, p. 31.
[2] *R. M. S.*, 1634-51, p. 326.
[3] *P. S. A. Scot.*, vol. ii. p. 449.
[4] A. Jervise's *Epitaphs*, vol. i. pp. 89, 201.
[5] D. Allan's *Kirriemuir*, p. 23.

The abbot and convent of Arbroath founded a chapel to St. Ninian at Seaton Den, near Arbroath Ness, east of the burgh. It was consecrated on 24th August 1485, by George de Brana, bishop of Dromore. The chapel is gone, but the field where it stood continues to be known as St. Ninian's Croft. Remains of its burying-ground have from time to time been turned up by the plough.[1] Close to its site is St. Ninian's or St. Ringan's Well. The neighbouring cliff is known as St. Ninian's Heuch.[2]

The saint had an altar in the cathedral of Brechin, and another in the parish church of Dundee. The latter was founded by members of the Barrie family prior to 1478. In that year William de Barrie bestowed on the altar, for the sustentation of its chaplain, certain annual rents derived from tenements in the burgh.[3]

The original church of Dunottar parish, Kincardineshire, bore St. Ninian's name. It stood on the rock overhanging the sea, where the ruined castle is still to be seen. In 1297 it is said to have been burned by Sir William Wallace, along with some of the English garrison who had sought refuge within its walls.[4] It is believed to have been afterwards rebuilt, and to have continued in existence till towards the close of the fourteenth century, when a new kirk, dedicated to St. Bridget, was built in another part of the parish. St. Ninian's Den and St. Ninian's Spring, in the neighbourhood of Dunottar Castle, still keep alive the memory of the original titular of the church.[5]

Aberdeen had a chapel to St. Ninian situated on the Castle Hill. It was built during the reign of David II., on the site of the castle, which was then demolished by the citizens. Gordon, parson of Rothiemay, says: "That castell, after it hade stood ther for sumtyme, wes taken by the tounsmen; the Englishes, who held a garrisone ther, ather killit or chassit away; and least at any tyme therafter it should prove a yock upon the tounsmens necks, they rased

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[1] G. Hay's *History of Arbroath*, p. 434.
[2] D. Miller's *Arbroath*, p. 130.
[3] A. C. Lamb's *Dundee*, p. xxxiv f.
[4] Henry the Minstrel's *Wallace*, pp. 172, 173.
[5] A. Jervise's *Memorials*, pp. 443-445.

it to the ground, and in place thereoff builded a chappell, which they dedicated to St. Niniane; hoping by that meins that the hill being converted to a holy use, it wold be unlaufull for any to attempt to imploy it againe to a profayne use any more."[1] The chapel was repaired in 1566, and the east end was used as a lighthouse, "a bowet with three flaming lights" being kept burning at night from the beginning of September to the end of March, for the guidance of vessels. A charge for the upkeep of the beacon was made on each vessel entering the port. The chapel ceased to be used as a lighthouse *circa* 1600, and was demolished in 1794, to make room for a range of barracks.[2]

Aberdeen had two chantries bearing St. Ninian's name in the parish church of St. Nicholas, one of which he shared with St. Lawrence. It was founded in 1356 by William de Leith, first laird of Barnys. The other chantry, bearing the name of St. Ninian the Confessor, was founded in 1456 by Alexander Irvine of Drum, who endowed it with a perpetual annuity of ten merks, derived from his lands of Drum and Bodaracht.[3] St. Ninian had an altar in the cathedral of Aberdeen.

The church of the suppressed parish of Fetternear, in the same shire, united early in the seventeenth century to Logie-Durno, to form the present parish of Chapel of Garioch, owed allegiance to St. Ninian.[4] Chapels to the saint were at one time to be seen at Pitmedden and Andat, in the parishes of Oyne and Methlick respectively.

It does not appear that there was any chaplainry to St. Ninian in the parish church of Turriff, but an interesting reminiscence of the saint, dating from mediæval times, was brought to light in December 1861, when some stones were being removed from a built-up window in the south wall of the choir. On one of the splays of the window the workmen found painted in bright colours on the plaster the figure of a bishop, fully habited, bearing a pastoral staff in his

[1] *Aberd. Utriusq. Descript. Top.*, p. 13.

[2] *Book of Bon-Accord*, p. 219; J. Bulloch's *Aberdeen*, p. 23; W. Kennedy's *Annals*, vol. ii. p. 58; *Extracts from Council Register*, vol. ii. p. 69; and *Extracts from Burgh Records of Aberdeen*, vol. i. p. 18.

[3] W. Kennedy's *Annals*, vol. ii. p. 29.

[4] *Antiquities of Aberdeen and Banff*, vol. iii. p. 389.

left hand, and having his right hand raised in the attitude of blessing. "S. Ninianus" inscribed on the plaster in Gothic letters left no doubt as to the identity of the bishop. The fresco was unfortunately destroyed within a few days after its discovery.[1]

St. Ninian had anciently a chapel in Banffshire, on the farm of Braes of Enzie, about half-way between the parish churches of Rathven and Bellie; but there are now no remains of the building. The burying-ground is surrounded by a substantial wall, and is known sometimes as St. Ninian's and sometimes as Chapelford. It is situated on a slight rising ground, and from it an extensive view to the north is to be had.[2]

The parish church of Nairn was under the invocation of St. Ninian. On the burgh arms the saint is represented holding a cross in his right hand, and in his left a book.[3] Two or three miles from Nairn once stood a chapel dedicated to St. Ninian. Near its site is Ringan's Well. In Elginshire he had a chapel in the parish of Dyke, and a chaplainry connected with the cathedral church of Moray. He had one dedication in Inverness-shire, viz., a chapel known as Kil St. Ninian, or the Temple, in Urquhart and Glenmoriston parish. The district in its immediate neighbourhood is known in Gaelic as Slios an Trinnein,[4] *i.e.* the hillside of St. Ninian. In *Ane Description of Certaine Pairts of the Highlands of Scotland*,[5] we read: "There is one litle chappell at this Loghsyde (Loch Ness) in Wrquhattane which is call Kil Saint Ninian, and certaine hieland men and woemen doeth travell to this chappell at a certane tyme of the yeare expecting to recover there health againe, and doeth drink of certaine springand wells that is next to the chappell."

Dr. Hew Scott attributes the church of Rosskeen in Ross-shire to St. Ninian,[6] evidently following Prof. Cosmo Innes, who tentatively does the same on the ground that the original church of the parish is thought by him to have stood

[1] *P. S. A. Scot.*, vol. vi. pp. 431, 432.
[2] A. Jervise's *Epitaphs*, vol. i. p. 277.
[3] A. Porteous's *Seals*, p. 224.
[4] W. Mackay's *Urquhart*, p. 32 n.
[5] MacFarlane's *Geographical Collections*, vol. ii. p. 172.
[6] *Fasti*, part v. p. 321.

at Noinikil, supposed to mean the church of St. Ninian.[1] Dr. W. J. Watson, however, shows that Noinikil signifies not the church of St. Ninian, but the glebe of the church, *i.e.* of the chapel whose ruins are still to be seen there.[2]

A monastery under the invocation of St. Mary and St. Ninian was founded *circa* 1225 by Ferquhard, first Earl of Ross, at Wester Fearn, in Edderton parish in the same shire. It was an offshoot from the priory of Whithorn, and like the parent house, belonged to the Premonstratensian Order. Tradition says that the earl, when in Galloway, met two monks of Whithorn "haiffing certaine of Sanct Ninianis relictes," and brought them and the relics north to his monastery, making Malcolm, one of the two monks, its first abbot. In 1238, on account of the disturbed state of the district, the monastery was removed for greater security to New Fearn, now known as Fearn, some ten miles south-east of its original site.[3] In 1338, during the time of William, third Earl of Ross, because the abbey of Fearn was ruinous, a determined effort was made to restore it, and "seven bretherene oblist thameselffis to povertie, and to beg and thig through the country; the abbot onlie to remaine in the place for attending on the warke new then begun for bigging of the said kirk there of hewin staines."[4] The abbey buildings were completed by Abbot Robert Cairncross before the middle of the sixteenth century.[5] According to the *Old Statistical Account of Scotland*,[6] St. Ninian had a chapel at Balconie in Kiltearn parish.

At the head of Wick Bay in Caithness stood a building known as the kirk of St. Ninian. At Navidale, in the east of Sutherland, the saint had a chapel, which was burned in 1556 by a band of Mackays from Strathnaver. The inhabitants of the district had conveyed their goods to it for safety, and these also perished in the flames.[7]

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[1] *O. P. S.*, vol. ii. p. 469.

[2] *Place-Names of Ross and Cromarty*, intro. p. lxiii.

[3] The part of Fearn included in Tarbat till 1628 is known in Gaelic as Sgir na Manachainn, *i.e.* the parish of the monastery; also as A' Mhanachainn—the monastery.—Dr. W. J. Watson's *Place-Names*, p. 40.

[4] *Ane Breve Cronikle*, p. 7.

[5] *Vide Ecclesiastical Architecture of Scotland*, vol ii. pp. 542-547.

[6] Vol. i. p. 293.

[7] Rev. C. Cordiner's *Antiquities*, p. 171.

North Ronaldshay, one of the Orcadian islands, styled in the sagas Rinansey, means St. Ringan's Isle. The name assumed its present form by way of assimilation to South Ronaldshay, so called from Earl Rognvald. No definite information is to be had regarding a chapel to St. Ninian in North Ronaldshay, though we should naturally expect to find that he had been thus remembered; but in South Ronaldshay a chapel at Stows Head bore his name,[1] and so did one in St. Andrew's parish, Pomona.

On the west side of Dunrossness in Shetland is a peninsula, about a mile long and half a mile broad, known as St. Ringan's or St. Ninian's Isle.[2] On it stood a chapel till long after the Reformation. Martin mentions that, in the end of the seventeenth century, candles were superstitiously burned on its altar. The lower storey of the chapel was vaulted, and was thought by George Low, who visited the spot in 1774, to have been used for interments.[3] The building does not now exist, "almost every stone," as Mr. Gilbert Goudie tells us, "having been removed for the erection of a retaining wall at the only place where the isle is accessible from the mainland by a beach of sand at low water."[4] When visiting the spot in 1875, Mr. Goudie discovered an interesting relic of Celtic Christianity in the form of an Ogham inscribed block of sandstone, 2½ feet long by 10½ inches broad, and 2 inches thick, the Oghams being on a stem line cut in the middle of the edge. The monument is preserved in the Museum of National Antiquities at Edinburgh.[5]

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[1] Rev. Dr. J. B. Craven's *History of the Church in Orkney*, vol. iv. pp. 6, 8.

[2] It also received the name of St. Ronans, a corruption of St. Ringan. At high tide, and during storms, the peninsula is an island.

[3] *Tour*, p. 188.

[4] *Trans. Eccles. Soc.*, 1912, p. 285.

[5] *Antiquities of Shetland*, pp. 31-40.

CHAPTER III.

IRISH SAINTS.

The Monastic Church of Ireland.—St. Columba.—His Royal Ancestry.—His Birthplace.—His Training.—His Landing on Iona.—Founding of his Monastery.—Interest in his Monks.—His Death.—The Vikings.—Reginald's Monastery in Iona.—Dunkeld and St. Columba's Relics.—Cramond.—St. Columba's Monastery on Inchcolm.—His other Dedications.

THE early monastic church of Ireland trained many a missionary full of zeal whom it sent forth to plant Christianity among the pagan inhabitants of Scotland. Of these missionaries the one with the most far-reaching influence was St. Columba, the best known of the "Twelve Apostles" of Ireland.[1] Though rightly regarded as one of our Scottish saints, he never ceased to be interested in his native land and its affairs.

St. Columba was of royal ancestry through both his parents,[2] and was born at Gartan in Donegal, probably in 521 A.D. On the townland of Lacknacor at Gartan is a flagstone on which, tradition says, St. Columba was born.[3] The stone is resorted to by emigrants on the eve of their departure, as there is a belief that whoever sleeps a night on it will not suffer from home-sickness after he has gone abroad. Clay from Gartan, if collected by the O'Freels, the descendants of St. Columba's brother, is held in much respect, as it is thought to be a protection from fire and shipwreck.[4]

St. Columba was born on a Thursday. In *A Descriptive*

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[1] In his *Bookhunter*, p. 375, Dr. J. Hill Burton observes: "There is no doubt that the saints of Irish origin supply by far the most important portion of our hagiology."

[2] Adamnan's *Life of St. Columba*, intro. p. xxxiii.

[3] This "Natal Stone," as it is called, is eight feet long, six feet broad, and a foot and a half thick. It has cup-markings on its surface.

[4] Adamnan's *Life of St. Columba*, pp. 224, 225.

Catalogue of Gaelic Manuscripts in the Advocates' Library,[1] it is said: "St. Columba used to go to Heaven, every Thursday, whilst he was alive, when he wished." In the Western Isles the day was, in consequence, reckoned auspicious for certain enterprises, such as beginning a journey, warping thread, putting sheep to pasture, etc.

It is not necessary to dwell on St. Columba's training under St. Finnan of Moville and St. Finnan of Clonard, nor to discuss the reasons, political and religious, which led him, in his forty-second year, to leave his native land and seek the shores of Scotland.[2] His new home, Iona or Hy, known afterwards from him as Hy Columcill,[3] had a geographical position well adapted for missionary enterprises, as it formed part of the debateable ground between the possessions of the Scots and the Picts.

The saint landed on the island at Port-na-Currach,[4] so called from the hide-covered wicker boat which brought him and his twelve companions from Ireland. In due course he founded his monastery, to serve as a home of piety and learning. The structures connected with it, except the kiln which was of stone, were all either of timber or of wattles and clay. The whole was surrounded by a rampart of mixed earth and stones. In addition to the cells of the monks, built round a central court, there were the church, having a side-chamber or vestry; the hospitium or guest-house; the refectory, containing a hearth and a stone vessel for water; the barn for storing grain, and the mill for grinding it. On higher ground than that occupied by the dwellings of the monks, and at some distance from them, was the cell of the abbot.[5]

If, for the sake of dignity, his hut stood apart from the huts of his monks, St. Columba himself did not stand aloof from "the family of Iona," as the inmates of his monastery

[1] P. 93.

[2] *Vide* Prof. G. T. Stokes's *Ireland and the Celtic Church*, pp. 107-110, and Adamnan's *Life of St. Columba*, intro. pp. xxxv., xxxvi.

[3] The saint was known as Columcill, *i.e.* Columba of the Church, on account of his regular attendance at church services.

[4] At Port-na-Currach are to be found the green pebbles which, when carried on a voyage, are believed to protect from drowning.—Elizabeth A. M'Hardy's *Iona*, p. 25.

[5] G. T. Stokes's *Ireland and the Celtic Church*, pp. 117, 118, and W. F. Skene's *Celtic Scotland*, vol. ii. pp. 95-97.

were called. He shared their studies, their labours, and their devotions, and was regarded by them with the highest reverence. Their affection for him is reflected in one of St. Adamnan's anecdotes, which is marked alike by poetry and credulity. When they were returning to the monastery in the evening, fatigued with their harvest work, and had reached a certain spot, they felt a strange exhilaration and became aware of a wonderful fragrance, "as if all the flowers on the earth were gathered into one place." The same experience came to them several evenings. At length St. Baithene, St. Columba's cousin and successor in the abbacy, gave the following explanation to the reapers: "Ye all know our father Columba's tender care regarding us, and how, ever mindful of our toil, he is always grieved when we return later than usual to the monastery. And now, because he cannot come in person to meet us, his spirit cometh forth to us as we walk along, and conveyeth to us such great comfort." [1]

Iona was the starting-point of St. Columba and his monks in their efforts to instil the truths of the Gospel into the minds and hearts of the heathen in the surrounding districts. "Every fresh settlement which the saint effected as he pushed his Christian conquests, whether in the islands of the Hebrides or in the mainland country of the northern Picts, consisted of a monastery for a body of clerics, from which they might disperse themselves in circuits among the surrounding tribes, returning to their homes for shelter and mutual support." [2]

St. Columba died in the early hours of Sunday, 9th June, in the year 597. Having risen from his flagstone bed with its stone pillow, he passed into the church, where he was found by his faithful attendant Diormit, lying in front of the altar. The final scene is thus described by St. Adamnan: "Diormit, raising him up a little, sat down beside him, and laid his holy head on his bosom. Meanwhile the rest of the monks ran in hastily in a body with their lights, and beholding their dying father, burst into lamentations. And the saint, as we have been told by some who were present, even

[1] *Life of St. Columba*, p. 27.
[2] Dr. J. Stuart's *Book of Deer*, pref. p. 1.

before his soul departed, opened wide his eyes, and looked round him from side to side, with a countenance of wonderful joy and gladness, no doubt seeing the holy angels coming to meet him. Diormit then raised the holy right hand of the saint, that he might bless his assembled monks. And the venerable father himself moved his hand at the same time, as well as he was able—that as he could not in words, while his soul was departing, he might at least, by the motion of his hand, be seen to bless his brethren. And having given them his holy benediction in this way, he immediately breathed his last. Meanwhile the whole church resounded with loud lamentations of grief."[1]

St. Columba was interred in Iona. During the eighth century, according to Bishop Reeves, the saint's bones were removed from the earth and placed in a shrine, or shrines. "And once enshrined, they were not likely to be restored to the earth, because every passing year would increase the veneration which led to the first exposure."[2]

Three reliquaries containing objects associated with the saint were regarded with much reverence in mediæval times, and were used for procuring victory, healing disease, and swearing oaths upon. These were "the *Cathach*, or Battler, which was his enshrined Psalter; the *Cath Buidhe*, or Yellow Battler, which was the Scottish shrine of his crosier encased in gold; and the Brecbennoch, which was enlisted by charter to service in the army by King William the Lion."[3]

For a considerable time after St. Columba's death, his monastery in Iona carried on its work in peace, serving as a home of devotion and learning; but eventually the Vikings arrived and burned the monastic buildings. In 1203, Reginald, second son of Somerled, founded a new monastery about a quarter of a mile from the ancient site, and colonised it with Benedictines of the Tyronensian Order. The new establishment was placed by Reginald under the invocation of St. Columba. The thirteenth century seal of the monastery

[1] Adamnan's *Life of St. Columba*, p. 98.

[2] *Ibid.* pp. lxxix., lxxx. In these and some following pages Bishop Reeves discusses the wanderings of St. Columba's relics.

[3] *P. S. A. Scot.*, vol. xliv. p. 280. For an account of the *Cathach*, *vide* Bishop Ewing's *Iona*, pp. 16-18; Prof. O'Curry's *Lectures*, pp. 327-335; and Miss M. Stokes's *Irish Art*, p. 100.

bore witness to the dedication of the house, and had a figure of the patron saint accompanied by two monks in a reverential attitude.[1] There are still some remains of the monastic buildings, consisting of the cloisters, the refectory, the abbot's house, etc.[2]

Though bearing St. Columba's name, Reginald's foundation cannot be regarded as the lineal descendant of the saint's monastery. In 806 the latter had been destroyed by the Scandinavian rovers and its monks slaughtered, the result being that the monastery, though rebuilt, ceased to be reckoned the head of the Columban houses in Scotland. The prestige of Iona was transferred to Dunkeld, in the valley of the Tay, where a Columban monastery was founded about 815 by Constantin, King of the Picts. In 851 Kenneth MacAlpin, who seven years before had united the Scottish and Pictish thrones, either completed Constantin's church or built a new one in honour of St. Columba. In any case, some of the saint's relics were brought to Dunkeld, and gave additional sanctity to the place, making it what has been called "an inland Iona."[3]

The monastic foundation at Dunkeld continued to flourish till the time of Alexander I., who in 1107 created the see of Dunkeld, and appointed Cormac, the abbot of the monastery, its first bishop. The cathedral, like the monastery, owed allegiance to St. Columba. The mediæval building belongs to a later time than that of King Alexander. Its choir, rebuilt in the beginning of last century, shows some traces of thirteenth century work, but the structure dates mainly from the fifteenth century,[4] the nave having been begun in 1406 during the bishopric of Robert de Cardeney.

The cathedral had various reminiscences of its patron saint. Over against the high altar were painted the twenty-four miracles of St. Columba, and above were two statues of

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[1] Dr. de Gray Birch's *Seals*, vol. ii. p. 91. The church of the monastery, afterwards the Cathedral of the Isles, owed allegiance, not to St. Columba, but to St. Mary the Virgin.

[2] *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 71-74.

[3] Rev. Prof. Cooper's *Sonnets on the Cathedrals*, p. 45, and Adamnan's *Life of St. Columba*, p. lxx.

[4] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 31. *Trans. Eccles. Soc. of Scot.*, 1910, pp. 102-106.

the saint. The paintings were executed during the episcopate of Thomas Lauder, who occupied the see from 1450 till 1481. George Brown, who was appointed bishop in 1484, procured two great bells for the cathedral, the larger bearing the name of St. Colm. In the year 1500 the bishop caused high mass to be said each day for a year within the cathedral at his own charge. This was done in gratitude to St. Columba, to whose intervention the immunity of Dunkeld during a time of pestilence was attributed. When the plague broke out among the cathedral tenants at Caputh, five miles from Dunkeld, Bishop Brown sent to them by the chancellor some consecrated water in which the saint's bones had been dipped. Taking into account the beliefs of the age, one is not surprised to learn that those who drank the water recovered, while those who refused to do so died. One of the latter class is reported to have said: "For what does the bishop send us water to drink? I could wish he had sent us some of his best ale." [1]

In 1508 James IV., for the special devotion which he had to the "glorious confessor, St. Columba," granted a confirmation of certain lands to the said George, bishop of Dunkeld, and his successors in the see.[2] The seal of causes of the chapter of Dunkeld bears a figure of St. Columba sitting on a plain throne. His head has the nimbus. His right hand is raised in blessing, while his left holds the crosier. The counter seal of the chapter has, within a Gothic niche, the figure of St. Columba in pontifical vestments. The figure is seated on a throne formed of two wolves, the head and forelegs of which project at each side.[3]

The bishops of Dunkeld had a residence in Cramond parish, Midlothian, where the church owed allegiance to St. Columba. The ancient ivy-clad tower, still standing to a height of fifty feet in the private grounds of Cramond House, is believed to be a portion of their palace, and to date from the early part of the sixteenth century.[4] Nether Cramond,

[1] Myln's *Lives of the Bishops*, pp. 44-54 (in *Trans. Perth Ant. Soc.*).

[2] *Exchequer Rolls of Scotland*, vol. xiii. p. 53 n.

[3] H. Laing's *Catalogue*, vol. i. p. 181.

[4] MacGibbon and Ross's *Castellated Architecture of Scotland*, vol. iii. pp. 432-436.

near the Firth, where the church stood, was granted by David I. to Robert Avenel, an English baron. By the latter it was transferred to the see of Dunkeld, and came to be known as Bishop's Cramond. Near the church was St. Columba's Well, mentioned in a charter of 1681 as a landmark in the topography of the district.

Richard, who was consecrated bishop of Dunkeld in 1170, and died at Cramond in 1178,[1] was buried in St. Colm's Isle, now better known as Inchcolm, in the Firth of Forth, which became the place of interment of more than one of his successors.[2] When sailing in the Firth in 1123, Alexander I. was storm-stayed on Inchcolm for three days, and partook of the hospitality of the island hermit, whose simple fare consisted of shellfish and the milk of a cow. This hermit devoted himself to the cultus of St. Columba, and dwelt in a rude cell or oratory, which still forms an interesting historical survival.[3] In his distress at sea the king had invoked the aid of St. Columba, and as a thank-offering for his rescue from shipwreck, founded a monastery of Augustinian Canons on the island in honour of the saint. The existing monastic buildings,[4] including the octagonal chapter-house, were not begun till about a century after Alexander's time, and did not reach completion till a considerably later date.[5] On more than one occasion St. Columba was believed to have intervened in the interests of his shrine on the island, twice when it was being pillaged, and once when an attempt was made to destroy it by fire.[6]

In Auchtertool parish on the mainland of Fife, about

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[1] Bishop Dowden's *Bishops of Scotland*, p. 50.

[2] Dr. Jamieson's *History of the Culdees*, p. 144.

[3] The hermit's cell is situated at the north-west angle of the monastery garden, and "consists of an irregular stone building, measuring internally 15 feet 7 inches in length on the north side, and 17 feet on the south side, by a width of 6 feet at the east end, and 5 feet at the west end. The height from the floor to the spring of the arch is 4 feet 8 inches, and to the crown of the arch 8 feet."—MacGibbon and Ross's *Ecclesiastical Architecture of Scotland*, vol. ii. p. 309. *Vide* also Sir J. Y. Simpson's paper in *P. S. A. Scot.*, vol. ii. pp. 489-528.

[4] *Vide* Dr. W. Ross's *Aberdour and Inchcolm*, pp. 53-69.

[5] Billings describes the monastery as plain but symmetrical. — *Baronial Architecture*, "Inchcolm."

[6] Grose's *Antiquities of Scotland*, vol. ii. pp. 131-134.

four miles from Inchcolm, is a hill known as Pitcolme or Pilkham, which, according to the Rev. W. Stevenson, is "believed to be the site of an early missionary outpost of the monastery."[1]

A chaplainry in honour of St. Columba was founded in the collegiate church of St. Giles at Edinburgh by James Livingston, otherwise Levingston, who was consecrated bishop of Dunkeld in 1476, and died in 1483. He was one of the bishops buried in Inchcolm.[2] The church of the Holy Trinity at St. Andrews had an altar to St. Columba, which was adorned by David Meldrum, canon of Dunkeld, who also presented to the high altar of his own cathedral a pot bearing an image of the saint, whom he regarded as his special guardian.[3] There was an altar to St. Columba in Dalmeny Church, Linlithgowshire.

At Shielhill, near Murthill in the Angus parish of Tannadice, a chapel to St. Columba is believed to have stood. A spring at some little distance is known as St. Columba's Well. At Kirriemuir, nearly opposite the public school, is St. Colme's Close, recalling a now vanished chapel to St. Columba that stood in a burying-ground in the vicinity.[4] The abbot was reverenced in Cortachy parish, in the same shire, where the church bore his name, and where St. Colme's Fair used to be held.[5]

The story that St. Machar was dispatched by St. Columba to Pictland, and settled beside the Don in Aberdeenshire, may to some extent account for the number of dedications to the abbot of Iona in the north-east of Scotland.[6] He had a chapel at Monycabbock in New Machar parish, and the church of Daviot parish was under his invocation. The church of the parish of Lonmay, which was made a prebend

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[1] *Parish of Auchtertool*, p. 4.

[2] *Scottish Historical Review*, 1904, p. 426.

[3] Myln's *Lives of the Bishops*, p. 61 (in *Trans. Perth Antiq. Soc.*). This was evidently the altar of which St. Columba and St. Bridget were joint titulars. *Vide* chap. vii.

[4] A. Reid's *The Regality of Kirriemuir*, p. 313.

[5] *Land of the Lindsays*, p. 343.

[6] The Rev. A. Black Scott thinks that some dedications in the north and north-east of Scotland usually attributed to St. Columba should be referred to St. Colm the Pict, but it is not easy to speak definitely regarding the point.

of Aberdeen Cathedral in 1314, owed allegiance to him. It originally stood at the east end of the village of St. Colms, on a rising ground about a hundred and fifty yards from the sea. "The situation," remarks the Rev. Dr. Pratt, "is similar to those in which the Columban monks seemed to delight—commanding a fine view of the ocean."[1] The church was removed in 1608 to the estate of Lonmay, about two miles distant.[2]

The pre-Reformation church of Belhelvie, situated beside the road from Aberdeen to Peterhead, claimed the abbot of Iona as its titular. A spring in its neighbourhood is appropriately known as St. Columba's Well.[3] The church is first mentioned in a bull of Pope Adrian IV., of date 15th August 1157,[4] addressed to Edward, bishop of Aberdeen, where it is classed among the prebends of the cathedral.[5] A chapel about half a mile south of Abergeldie Castle, in Crathie and Braemar parish, had St. Columba and St. Valentine as its joint titulars—a quite unusual combination.

The Celtic monastery in Old Deer parish had St. Columba, as well as St. Drostan and St. Peter, as its titulars, if, as there is reason to believe, its church is alluded to in a grant of some land made by Gartnait, mormaer of Buchan, and Ete his wife, in the year 1131-32, "for (the) consecration of a church to Christ and Peter (the) Apostle, and to Columcille and Drostan."[6] Near Stuartfield in the same parish is a rising ground, at one time known as St. Colm's Hillock, where a chapel to the saint anciently stood.

The church of Alvah in Banffshire was one of St. Columba's dedications.[7] A chapel at Aird, in Fordyce parish in the same shire, bore his name, and he had one in Portsoy parish, where there is a well named after him. The parish church of Auldearn in Nairnshire was under his

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[1] *History of Buchan*, p. 173.

[2] A. Henderson's *Aberdeenshire Epitaphs*, p. 55.

[3] Rev. N. K. M'Leod's *Churches of Buchan*, p. 94.

[4] Rev. Dr. Temple's *Fermartyn*, p. 609.

[5] A rubric in the *Breviary of Aberdeen*, quoted by Bishop Forbes (*Kals.*, p. 302), attributes Belhelvie to St. Colman, but the balance of evidence is in favour of St. Columba.

[6] Sir A. Lawrie's *Early Charters*, p. 78.

[7] *P. S. A. Scot.*, vol. ii. p. 370.

invocation. The church erected in the village in 1757 was built on the site of the pre-Reformation structure. An annual fair held in the parish in June was long known as St Colm's Market.

St. Adamnan mentions that, when abbot of Iona, St. Columba visited the fortified residence of Brude, King of the Picts, near Inverness. Brude was a pagan, and the saint found the fortress closed against him, but when marked by the sign of the cross, the gates flew open of their own accord. The narrative further informs us that, impressed by the miracle, Brude received the abbot graciously, and treated him with reverence ever afterwards. The incident is undoubtedly historical, though we may discount the miraculous setting of the story.

At Invermoriston, in Urquhart and Glenmoriston parish in the same shire, St. Columba is thought to have founded a place of worship known as Clachan Chollumchille, *i.e.* St. Columba's Church. Near it is St. Columba's Well. This well Mr. W. Mackay has identified with the fountain mentioned by St. Adamnan as existing in the land of the Picts. It was worshipped as a god by the pagan inhabitants, but the saint expelled the demons in the name of Christ, and conferred on its water miraculous powers of healing.[1]

Mr. Mackay is of opinion that there was anciently a dedication to St. Columba at Inverness, on the low hill afterwards occupied by the parish church of St. Mary.[2] "We may assume that originally it bore Columba's name, but that when the Roman Church erected a new and a larger building, the name of the Celtic saint was superseded by that of the Virgin." St. Columba had a chapel on Eilean Co'omb, in Loch Arkaig in Kilmallie parish, and he was titular of the church of Petyn parish, united to Bracholy after the Reformation to form the present parish of Petty.

Another Inverness-shire dedication to St. Columba was the church of Kingussie in Badenoch, which, according to tradition, was founded by the abbot himself. It stood in Cladh Challumcille, *i.e.* the burying-ground of St. Columba, on the left bank of the Gynach. About 1490, a priory under

[1] *Urquhart and Glenmoriston*, p. 333; *Life of St. Columba*, p. 45.
[2] *Gaelic Society of Inverness*, 1909.

the same invocation was founded at Kingussie by George, Earl of Huntly. The priory is believed to have been erected on the site of St. Columba's Chapel. During recent improvements in the churchyard, part of one of the gables was discovered. When Shaw wrote in 1775, some remains of the cloisters and the prior's house were still visible.[1]

Feill Challumcille, St. Columba's Fair, was anciently held in Kingussie at midsummer, and was much resorted to, not only from the neighbouring parishes, but from distant towns. The fair was held partly within St. Columba's precincts and partly outside. Tradition says that on one occasion plague broke out among the frequenters of the fair, and attacked those outside the sacred precincts, while those within escaped the contagion.[2]

Dunkeld in Perthshire, as already indicated, showed unmistakeable loyalty to St. Columba. The church of Arngask, in the same shire, held his name in reverence. A chaplainry was founded in the building on 1st October 1527, by Margaret Berclay, her husband Sir Andrew Murray, and their son David, in honour of the Holy Trinity, the Virgin, and St. Columba the Abbot. The charter of foundation particularises the abbot as "our patron of the parish church of Arngask." The dedication appears thus in the original Latin charter: "In laudem, gloriam et honorem sancte et individue Trinitatis, Patris et Filii et Spiritus Sancti, gloriosissime virginis, et beati Columbe abbatis, patroni nostri ecclesie parrochialis parrochie de Arryngrosk."[3]

The parish church of Drymen in Stirlingshire is said by more than one writer to have been under the invocation of St. Columba, but Mr. J. Guthrie Smith holds "that on looking for proof nothing satisfactory can be found."[4] Kilmacolm[5] in Renfrewshire, till recent years misspelt

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[1] *History of Moray*, p. 261.

[2] A. MacPherson's *Church and Social Life*, pp. 115-124.

[3] *Cartulary of Cambuskenneth*, p. 35.

[4] *Strathendrick*, p. 73.

[5] The Rev. Dr. Temple mentions the former existence of a Kilmalcolm in Aberdeenshire, and says: "In 1266, when Reginald Cheyne was Thane of Fermartyn, there is among the accounts rendered to the Exchequer, a payment of ten marks for the lands of Kilmalcolm, let to the burgesses of Fyvy. There is no name at the present day in the neighbourhood that bears any resemblance to this."—*Thanage of Fermartyn*, p. 57.

Kilmalcolm, had, as the name implies, its place of worship dedicated to St. Columba.[1] In the twelfth century it was written Kilmacolm, signifying "the church of my dear Columba," ma- being the honorific prefix so often attached to the name of a Celtic saint. Chalmers[2] mistakenly attributes the church to Malcolm III., husband of St. Margaret. Paisley Abbey, in the same shire, had an altar which was shared with the local saint, St. Mirren.

Largs in Ayrshire had its church under the invocation of St. Columba. A fair long held there on the 9th of June, St. Columba's festival, was much resorted to. Later the fair was transferred to the second Tuesday of June (O.S.), which was popularly known as St. Comb's Day. The church of Largs was granted on 3rd January 1318-19 to Paisley Abbey by Walter the Stewart, the grant to take effect on the death, resignation, or promotion of the then rector, Sir William de Lindsay.[3]

A chapel bearing St. Columba's name once stood on the island of Meikle Cumbrae, off Largs. Archdeacon Munro alludes to "ane yle callit Cumbray, three myle in length, and ane myle in breadth, with ane kirk callit Sanct Colmis Kirk." A chaplainry of St. Columba in the island of Bute is mentioned in 1516, in a grant by James V. to Sir David Makbard, with liberty to perform the duties of chaplain either personally or by substitute, but the situation of the chaplainry has not been ascertained. The Rev. J. K. Hewison is of opinion that a chapel to St. Columba stood on Columshill, in the parish of Rothesay.[4]

At Colmslee in Melrose parish, Roxburghshire, beside Allan Water, was situated a chapel to St. Columba, some traces of which are still to be seen. The chapel was a possession of the monastery of Old Melrose, founded by St. Aidan, who quitted Iona at the call of St. Oswald, King of Northumbria, to preach Christianity to his pagan subjects.

St Columba had a chapel in Caerlaverock parish, Dumfriesshire, dependent on the parish church. It stood close

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[1] Rev. J. Murray's *Kilmacolm*, pp. 5, 6.
[2] *Caledonia*, vol. iii. p. 840.
[3] *N. S. A. Ayr*, p. 805.
[4] *Bute*, vol. i. p. 157; vol. ii. p. 232.

to the Nith, about two miles north-west of Caerlaverock Castle.[1] Kirkcolm, in Wigtownshire, means the Church of St. Columba, thus leaving no doubt as to the dedication of its place of worship. The parish has a spring known as the Crosswell, or St. Columba's Well.

The abbot of Iona had more than one dedication in the north of Scotland. A chapel in his honour stood at Kilcolmkill, otherwise Kilchalmkill, on the east side of Loch Brora in Clyne parish, Sutherland. On Eilean Co'omb, in the Kyle of Tongue in the same shire, a chapel once stood in a burying-ground, but there are now no traces of the building.[2] Caithness had two dedications to the saint. One was a chapel at Dirlot in Halkirk parish, but the site alone remains. North of its graveyard is Tobar-Chalum-Cille, *i.e.* St. Columba's Well.[3] The other Caithness dedication was a chapel on the Links of Old Tain, in Olrig parish. Tradition says that the building was destroyed by sand. Its site is still known as St. Coomb's Kirk.

Though the Christian religion was well-nigh obliterated in Orkney and Shetland by the inroads of pagan Norsemen in the ninth century, some traces of Celtic Christianity survived among the islands. Reverence for St. Columba was not extinguished. In the Orcadian island of South Ronaldshay three chapels bore his name, viz., those at Grimness, Hopay, and the Loch of Burwick.[4] A foundation in his honour existed on the Brough of Birsay, where there are traces of beehive dwellings, evidently connected with a Christian settlement dating from Celtic times.[5] A place of worship named after him stood near the sea at Kirkhope, in the Walls district of Hoy, where a slab marked with an incised cross of Celtic design was discovered when the foundations of the chapel were being removed a number of years ago. "This chapel," remarks Mr. J. W. Cursiter, "seems to have been at one time the church of the district, and a common kirk of the canons of Orkney, and the

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[1] *Caledonia*, vol. i. p. 158.
[2] *Hist. Mon. Commission*, Sutherland, p. 188.
[3] *Ibid.* Caithness, p. 47.
[4] J. M. MacBeath's *The Orkneys*, p. 61.
[5] Dietrichson's *Monumenta Orcadica*, p. 10.

incumbent was formerly sub-chanter. The authority for the dedication to St. Columba rests upon the fact that there was a church dedicated to him somewhere in the Island of Hoy, but its exact position was not known positively. Sanson, however, in his map published about the end of the seventeenth century, marks the site of this chapel *S. Kolms K.*, and I imagine there is little doubt of his correctness. The finding of this sculptured slab tends to confirm it, and points to an early Celtic Christian settlement at this spot." [1]

The church of Burness parish, in the island of Sanday, was under the same invocation. Indeed, the ancient name of the parish was St. Colm. In the neighbouring parish of Lady is a green mound, locally called Collie-Garth, which Mr. J. M. MacBeath thinks may embody St. Columba's name in an altered form.[2]

Mr. Gilbert Goudie is of the same opinion regarding Clumlie, an ancient and decayed village in Dunrossness parish, Shetland, where there is reason to believe a chapel once stood. Mr. Goudie observes: "Ecclesiologically, there seems to be evidence to carry it back to the era of Celtic Christianity prior to the advent of the Norsemen in the ninth century. On its north side, on *Kurkifield* (*i.e.* Kirk-field), as it is to this day termed, the site of a chapel, cell, or oratory is pointed out, dedicated, as we may venture to assume, to Columba, . . . whose very name the village or township seems to have absorbed in its own designation."[3] The church of the ancient parish of Cunningsburgh, now annexed *quoad civilia* to Dunrossness, has been assigned to St. Columba and also to St. Paul. In this case it is conceivable that the latter may have supplanted the former as titular of the building. St. Columba had a chapel at Hillswick, in Northmavine parish. In 1574 the building was described as "Sanct Colmis Kirk in Northmawin." [4]

It is interesting to note the popularity of St. Columba in Western Scotland, where a Gaelic incantation alludes to him as "just and potent, apostle of shore and sea." The St.

[1] *P. S. A. Scot.*, vol. xxxii. p. 51.
[2] *The Orkneys*, p. 61.
[3] *Antiquities of Shetland*, p. 22.
[4] *Fasti*, part v. p. 439.

John's wort was known as the herb of St. Columba, and tradition says that the saint carried it about on his person because of his admiration for St. John the Baptist. It was counted lucky to come upon the plant when its presence was not suspected, and if hung up, it was regarded with awe. In the Western Isles, St. Columba was reckoned the protector of cattle. Mr. W. Mackenzie mentions the case of a woman who, when she left her cattle to graze, waved her hand towards them and exclaimed, "May the herding and guardianship of God and St. Columba be upon you."[1] Dallan Forgaill, an ancient Irish bard, describes St. Columba as "the soul's light, and learned one of his people, a harp without a base chord, a perfect sage who believed in Christ."[2]

That St. Columba had a number of dedications among the Hebrides and on the coast of Argyll should not surprise us, when we remember the position, geographical and ecclesiastical, of Iona. He was honoured in St. Kilda, where his ruined chapel in its burying-ground close to the village was to be seen about 1700, but there is now no trace of the building. When Mr. T. S. Muir visited the island in 1858, the site, which consisted of an enclosed space, was under tillage.[3] "On the days devoted to the memory of Columba and Brendan at St. Kilda, all the milk of the commonwealth is, with a most scrupulous exactness, delivered up into the hands of the steward or his deputy, who distributes the whole without any partiality, every man, woman, and child receiving an equal portion."[4]

The Long Island had various foundations in St. Columba's honour. The ancient parish of Ui or Ey, now included in Stornoway *quoad civilia*, had its church dedicated to him. Its well-preserved ruin consists of two compartments, the eastern measuring internally 62 feet by 17 feet, and the western 23 feet by 16 feet 3 inches. These compartments, according to Mr. Muir, belong to different periods.[5]

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[1] *Gaelic Incantations*, pp. 73, 74.
[2] Prof. J. Heron's *Celtic Church in Ireland*, p. 245.
[3] *Ecclesiological Notes*, p. 64.
[4] Dr. R. C. Maclagan's *Religio Scotica*, p. 39.
[5] *Ecclesiological Notes*, pp. 39, 40.

Another dedication to the abbot was a chapel on Eilean Columkill in Loch Erisort, some eight miles from Stornoway. The ruin, measuring internally about 32½ feet by 15½ feet, stands in its burying-ground near the shore on the south-east side of the island.[1] Another Lewis foundation in honour of St. Columba was a chapel at a place called by Martin, Garieu.[2] This is probably Tigh-gearraidh, or Tigh Ghearraidh, between Tolsta and Ness, where there is still to be seen the ruin of an ancient *teampull.* A chapel bearing St. Columba's name was situated on the island of Bernera, in the Sound of Lewis.

The island of Sand, adjacent to North Uist, was at one time a separate parish, and had St. Columba as the titular of its church. The building stood on the north coast of the island, at Kilcholmkil, now Clachan, where slight traces of its south wall are still visible in its graveyard, which occupies the surface of a large mound. Half a mile south-east of the graveyard is a block of gneiss, 8 feet high and 11 feet broad, styled locally Clach-an-t'Sagairt and Crois Aon'ain—signifying respectively the Priest's Stone and the Cross of Adamnan. The block has a cross incised on its south face, and, as Dr. Erskine Beveridge suggests, may have marked the limits of St. Columba's sanctuary ground in that direction. In the same district is a disused well, still known as Tobar-Challum-Cille.[3]

On the north-west of Benbecula, at Baile-Manaich, are the remains of a chapel, said by Mr. T. S. Muir to have been under the invocation of St. Columba.[4] The ruin is about 57 feet in length externally, and stands in a swampy meadow where there was at one time a lake. Benbecula was anciently a separate parish, styled in 1535 "Ecclesia Sancti Colombe in Beandmoyll." Its church is thought by Prof. Cosmo Innes to have been situated on the north coast of the island.[5] At Howmore, in South Uist, was a chapel bearing St. Columba's name. He does not appear to have had any dedication in Barra.

In the Minch, between Lewis and Skye, are the basaltic

[1] *Ecclesiological Notes*, p. 55.
[2] *Western Isles*, p. 27.
[3] *North Uist*, p. 278.
[4] *Characteristics*, p. 226.
[5] *O. P. S.*, vol. ii. p. 370.

Shiant Isles, three in number. On the one known as Eilean-an-Tighe, *i.e.* House Island, was once to be seen a chapel to St. Columba, but its foundations alone remain. Near Mugstodt (Monkstead) in Kilmuir parish, Skye, was at one time a lake known as Loch Columcille. The place is now a swampy meadow. On an island in the lake stood a group of buildings, of which some traces still remain. These buildings, including a chapel, are said to be the remains of a monastery whose foundation was attributed to St. Columba.[1] On an islet in the river Snizort are the remains of five or six chapels, one of them having been dedicated to St. Columba. The two islands of Troda and Fladda-chuain, off the north and north-west coasts of Skye respectively, had each a chapel bearing St. Columba's name. Regarding Fladda-chuain Martin remarks: "There is a Chappel in the Isle dedicated to *St. Columbus*. It has an altar to the *East-end*, and there is a blue Stone of a round Form on it, which is always moist. It is an ordinary Custom, when any of the Fishermen are detain'd in the Isle, by contrary Winds, to wash the blue Stone with Water all round, expecting thereby to procure a favourable Wind, which the credulous Tenant living in the Isle says never fails, especially if a Stranger wash the Stone. The Stone is likewise applied to the sides of People troubled with Stitches, and they say it is effectual for that purpose. And so great is the regard they have for this Stone, that they swear decisive Oaths on it."[2]

St. Columba had a chapel on Canna, in Small Isles parish, but only slight traces of the building remain. The chapel stood near the centre of the island, in a graveyard, where there is still to be seen a sculptured cross seven feet high, "with semi-circular hollows pierced between the arms, and a ring connecting them." The top and left arm are wanting, and one side of the shaft has been much damaged, but its presence in St. Columba's burying-ground shows that the place must anciently have been regarded with considerable reverence.[3]

Kilcolmkill parish in Mull, now united to Kilninian, as

[1] *N. S. A. Inverness*, p. 265; *O. P. S.*, vol. ii. p. 349.
[2] *Western Isles*, pp. 166-167.
[3] *Early Christian Monuments*, pp. 107-109.

the name signifies had its church dedicated to the abbot of Iona. The building was situated near the head of a sea loch in the district of Quinish, in the north of the island. The abbot had a chapel at Columkil near Salen, in the neighbouring parish of Torosay.

St. Columba founded a monastery on Elachnave, one of the Garvelloch group of islands in the channel between Mull and the coast of Lorn, and placed his uncle, St. Ernan, at its head. In harmony with the rule of Celtic dedications, its church must have been under the invocation of its founder. Elachnave, the Hinba of St. Adamnan, still contains the ruins of a monastic establishment, which, if not coeval with St. Columba, is at any rate exceedingly primitive in type. At the head of the creek which forms the landing-place is a spring in the rock, known as St. Columba's Well, and on a neighbouring hillock is a pile of stones said to mark the grave of Eithne, the mother of the saint.[1] St. Adamnan mentions two miraculous incidents connected with St. Columba's visits to Elachnave. On one occasion, when he was consecrating the Eucharist in the church in the presence of St. Congal, St. Kenneth, St. Brendan, and St. Cormac, a globe of fire was seen to hover above his head. On another occasion he was in such a religious ecstacy, lasting three days and three nights, that the house where he was staying was filled with heavenly light, which shone at night through the chinks and the keyholes.

According to Fordun, St. Columba founded a church in Oransay, now included in the parish of Colonsay. Its successor appears to have been the priory whose extensive remains, occupying a rectangular space of some sixty by eighty feet, are to be seen on the west side of the island under the shelter of its highest hill, Beinn Oransey. The priory is believed to have been founded about the middle of the fourteenth century by a Lord of the Isles, who colonised it with Canons Regular of St. Augustine, brought from Holyrood Abbey. There is some uncertainty as to the dedication of its church, which has been variously attributed to the Holy Cross, St. Columba, and St. Oran, though the resemblance in

[1] T. S. Muir's *Ecclesiological Notes*, pp. 18, 19.

sound between Oran and Oransay may have suggested the name of that saint.[1]

Islay had three dedications to St. Columba, viz., at Kilcolmkill near Port Askaig, in Kilarrow and Kilmeny parish; at Laggan, in the same parish; and at Callumkill near Ardbeg, in Kildalton parish.[2]

The dedications to St. Columba on the mainland of Argyll fall to be noticed in conclusion. These were mainly along the west coast, and included a chapel at Duror, near Loch Linnhe in the district of Appin, and the church of the ancient parish of Kilcolmkill, now forming part of Morven. The latter stood at Keil on Loch Aline, and according to an ancient tradition, was founded by St. Columba himself. Tradition further says that, before fixing on the site, the saint surveyed the coast of Morven from an eminence, and that when he caught sight of what was afterwards known as Keil, he said to St. Moluag, who was with him: "That is the place."[3] The mark of the saint's foot on a rock, where he is reported to have stood, is still pointed out.[4]

Ardchattan parish has an ecclesiastical site known as Keil or Kilcolmkill, where are vestiges of St. Columba's chapel, near the vitrified fort of Dunmaesniochan on the north shore of Loch Etive. There is a Keils near Loch Swin in North Knapdale parish, where, in an ancient burying-ground, stands a roofless chapel, 40 feet long by 20 feet broad, attributed by the writer of the parish article in the *New Statistical Account of Scotland* to St. Charmaig, but by Mr. T. S. Muir to St. Columba. "There are many Keils in Argyllshire," the latter remarks, "and while admitting that in the absence of the dedicatory title it may be the abbreviation of *Kil-anything*, I am disposed to believe, from the number of instances in which the patron's name has been preserved, that in those in which it has been lost it was that of Columba."[5] In addition to several carved sepulchral slabs, the burying-ground contains an upright cross of blue

[1] Dr. E. Beveridge's *North Uist*, p. 86; *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 373-381.

[2] *P. S. A. Scot.*, vol. xvi. p. 266; R. C. Graham's *Carved Stones*, p. 81.

[3] *N. S. A. Argyll*, p. 181.

[4] *O. P. S.*, vol. ii. p. 149.

[5] *Ecclesiological Notes*, p. 180 n.

slate, 7 feet 4 inches in height, plain on the back, but ornamented on the front with figures, one of them representing an ecclesiastic raising his right hand in benediction and holding a book in his left.

Before settling in Iona, St. Columba is said to have landed on the shore of Loch Caolisport, in South Knapdale parish, where there is a cave-chapel on the farm of Cove, and in its immediate neighbourhood stands an ecclesiastical ruin bearing his name. The cave-chapel has an altar, a piscina, and a cross carved in the solid rock, and is said by tradition to have been St. Columba's first church in Scotland.[1]

A chapel bearing the abbot's name was erected, probably in the thirteenth century, near Skipness Castle on the west coast of Kintyre, where its well-preserved ruin is still to be seen. "The chapel," remarks Colonel T. P. White, "has some pretty features, and is altogether in a better state of preservation, thanks to the Skipness lairds, than any other of the Kintyre churches. Its figure is of the same elongated style elsewhere prevalent, measuring internally 73 by 19 feet or thereabouts, and 82½ by 72 feet externally, its walls ranging between four and five feet in thickness."[2] In a charter of 1261, bestowing the building on Paisley Abbey, it is described as "the chapel of St. Columba near the castle of Schepehinche."[3]

In the south of Kintyre was the ancient parish of Kilcolmkill, now forming part of the parish of Southend. In it is the estate of Keil, so called from St. Columba's church. The ruined building, long and narrow, stands in its burying-ground close to the highway. In its immediate neighbourhood, under an overhanging rock, is St. Columba's Well. On a hillock overlooking the west end of the burying-ground is a rock having the impress of two feet. There, according to tradition, the saint stood when viewing the spot where his church was to be planted. The parallelism between the Kintyre tradition and the Morven tradition cannot fail to arrest attention. They both point to the vividness and persistence of beliefs relating to St. Columba, and show what a strong appeal he made to the imagination of the Middle Ages.

[1] W. F. Skene's *Celtic Scotland*, vol. ii. p. 85.
[2] *Kintyre*, p. 180. [3] *O. P. S.*, vol. ii. p. 27.

CHAPTER IV.

IRISH SAINTS

(continued).

St. Adamnan.—Appointed Abbot of Iona.—His relation to the Easter Controversy. — His Relics. — His Dedications. — St. Cumine. — His Appointment as Abbot.—His Dedications.—St. Coman.—Monk in Iona.—His Dedications.—St. Kenneth.—His Training at Clonard.—Kilchenzie.—His other Dedications.—St. Congal.—His Baptism.—His Monasteries.—His Church at Durris.—St. Mirren.—His connection with Paisley.—His Dedications.—St. Brendan.—His Voyages.—His Church on Tiree. — His other Dedications. — St. Barnitus. — St. Fincanus.—St. Finlagan.—St. Fintan.—St. Fintan Munnu.—St. Baithene.—St. Ernan or St. Marnoc.—St. Colmaneala.—Their Dedications.

ST. ADAMNAN, the biographer of St. Columba, was born in or about 624 A.D., probably, according to Bishop Reeves, in what is now the barony of Tirhugh in the county of Donegal.[1] Not much is known regarding his youthful occupations, though there is a story that when he was conveying a pitcher of milk to certain students he accidentally stumbled, breaking the vessel and spilling its contents. He was noted for learning, humility, and knowledge of the Holy Scriptures. In 694 he was appointed abbot of Iona, the ninth to hold that office. Seven years later he visited the court of the Northumbrian King Aldfrith, and persuaded him to release a number of Irish captives, men and women, whom the king's general had carried away from Meath.

St. Adamnan's *Vita Sancti Columbæ* is thought by Bishop Reeves to have been written between 692 and 697. In both these years the abbot was in Ireland. In the latter year a synod was convened at Tara, when, at the instance

[1] *Life of St. Columba*, p. cxlix.

of St. Adamnan, women were exempted from taking part in battle as they had done till then.[1]

St. Adamnan adopted the Roman usage regarding Easter and the tonsure—a fact that may to some extent explain his absence during the last seven years of his life from his monastery in Iona, where the monks continued to cling to their Celtic practices. He returned to Scotland in 704, and died on the 23rd of September of that year. He was buried in Iona, but his relics were afterwards removed to Ireland, where they were preserved at Donoghmoyne, in the district of Farney in Ulster, till carried off by the Danes in 830 A.D.[2] There was no chapel to St. Adamnan in Iona, but a haven in the island was known as Port Adamnan, and a cross as Cross Adamnan. The cross is gone, but a spot on the north of the village retains its name.

The island of Awyn, otherwise Sanda, off the coast of Kintyre, had, according to Bower, the continuator of Fordun, a chapel bearing St. Adamnan's name, where there was an asylum for criminals. "Insula Awyn, ubi cella Sancti Adamnani, ibique pro transgressoribus refugium."[3] A chapel to St. Adamnan is believed to have stood on the lands of Killewnane, in Kilkerran parish, Kintyre, Eunan[4] being a phonetic variant of the saint's name.[5]

In Urquhart and Glenmoriston parish, Inverness-shire, the saint had a chapel at Abriachan, and a chaplainry at Kil St. Ninian. In the same parish was a piece of land styled Croft Adamnan. Another Inverness-shire dedication to the abbot was the church of Insch parish, at the lower end of Loch Insch, on a picturesque rising ground appropri-

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[1] *Life of St. Columba*, p. clvii. For an account of the MS. of the *Vita Sancti Columbæ*, *vide* M. MacLean's *Literature of the Celts*, pp. 58-63.

[2] E. P. Shirley's *Province of Ulster*, p. 153.

[3] So in Goodall's edition of *Scotichronicon*, lib. ii. cap. x. In Skene's edition: "Insula Aweryne, ubi capella Sancti Sanniani," with variants "Anniani" and "Niniani." Father MacCana's MS., quoted by Bishop Reeves, describes the cell or chapel as "aedicula S. Ninniano sacra."—*Life of St. Columba*, intro. p. clxviii.

[4] Bishop Reeves truly remarks that "few names in passing from their real to their phonetic forms have undergone such transformations as that of our author (St. Adamnan)."—*Life of St. Columba*, p. clxix. *Vide* Appendix B.

[5] There are two ecclesiastical sites in Islay known as Cill-Ghilleagain, which the Rev. J. G. MacNeill is disposed to interpret as "the church of the servant of Adamnan."—*Guide to Islay*, pp. 74, 84.

ately called Tom-Eunan, *i.e.* the Knoll of St. Adamnan. The church is marked by ancient masonry, and contains a Celtic quadrangular bell, now chained to one of the window-sills in the building. Legend says that the bell was once removed, but kept calling out "Tom-Eunan! Tom-Eunan!" till restored to its proper resting-place.[1]

According to a tradition current in Glenlyon in Perthshire, St. Adamnan was specially connected with that district. Mr. Duncan Campbell is disposed to think that the saint died there, and was first buried at Dull near the Tay, where he had founded a monastic church which bore his name, and where Feill-Eonain, *i.e.* St. Adamnan's Fair, was long held. The topography of Glenlyon still recalls St. Adamnan. In the neighbourhood of the Lyon is Baile-a-Mhullin-Eonain, *i.e.* the Milltown of St. Adamnan, where the saint is said to have erected a mill. Near it, in the river, is an island bearing his name, and some miles further down the glen is the broken shaft of a cross, close to Craig-dianaidh, *i.e.* the Rock of Safety, where the saint is said to have prayed and thereby arrested the spread of a pestilence.[2]

St. Adamnan was joint titular, along with St. Mary, St. Andrew, and St. Bean, of a pre-Reformation chapel fully five miles east of the village of Dull, and a short mile from Grantully Castle. The building was used as the burying-place of the barons of Grantully before they acquired Murthly in 1615.[3] Another Perthshire dedication to St. Adamnan was a chapel at Campsie in Cargill parish. It belonged to Cupar Angus Abbey,[4] and stood on a rocky height above the Linn of Campsie in the Tay. Connected with it was a piece of ground known as St. Adamnan's Acre.

The church of Tannadice in Angus owed allegiance to St. Adamnan, who gave name to the cairn-crowned hill in the parish now known as St. Arnold's Seat, but formerly as Sanct Eunandis Seit, and St. Eunan's Seit. The hill commands a very extensive view to the south as far as the Lammermuirs.

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[1] Dr. J. Anderson's *Scotland in Early Christian Times* (First Series), p. 196.
[2] D. Campbell's *Garth*, pp. 55-85, and *Lairds of Glenlyon*, p. 6.
[3] Sir W. Fraser's *Red Book of Grantully*, vol. i. intro. p. xxi.
[4] *Rental-Book of Cupar Abbey*, vol. ii. p. 207.

The church of Kinneff in the Mearns, which was consecrated by Bishop David de Bernham of St. Andrews on 5th August 1242, had the same dedication. A spring in the parish known as St. Arnty's Well keeps alive the abbot's name in an altered form. Between the church and the castle is the fragment of a building called St. Arnty's Kill. A portion of a cross-bearing slab of Celtic design was discovered some years ago in the churchyard.[1]

The sand-blown parish of Forvie in Aberdeenshire, now included in Slains, had the abbot of Iona as the titular of its church. The foundations of the old kirk are still to be seen beside a burn. About 1845 a salmon house in the neighbourhood was built of stones taken from the ruins.[2] At Leask, about three miles away in the Slains section of the parish, is the ivy-clad ruin of St. Adamnan's Chapel. "It stands in the middle of a small plantation of stunted firs and alders, on a little eminence gently rising from a swampy bottom, with a rivulet half enclosing it on the south side."[3] The ruin measures 43 feet by 23 feet. There is a sacrament house in the north wall near the east window.[4]

The church of Aboyne parish in the same shire claimed St. Adamnan as its titular. His name appears in an extremely distorted form in the Skeulan Tree and the Skeulan Well, situated about half-way between the castle and the old church. The tree and the well were held in much reverence on account of their association with the saint.[5]

The parish of Teunankirk, otherwise Forglen, in Banffshire, signifies the Kirk of St. Eunan, and thus indicates under whose invocation the church was placed. Its site is pointed out at Burnend, close to the Deveron. Near it is St. Eunan's Well.[6] The lands connected with the Brecbennoch of St. Columba were in the parish, and it is interesting to find the two saints associated together there, as in some other parts of Scotland.

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[1] *P. S. A. Scot.*, vol. xxxiii. pp. 163-167.
[2] J. Dalgarno's *Brig o' Balgownie*, p. 12.
[3] *N. S. A. Aberdeen*, p. 593.
[4] N. K. M'Leod's *Buchan*, pp. 106, 107.
[5] *N. S. A. Aberdeen*, p. 1060.
[6] *The Kirks of the Turriff Presbytery*, p. 24.

To the above dedications to St. Adamnan in the east of Scotland should be added a chaplainry in his honour in St. Cuthbert's parish church of Dalmeny in West Lothian.[1]

St. Adamnan and St. Finan have both been mentioned in connection with Kirkennan in Kirkcudbrightshire. The church stood near the mouth of the Urr, but was transferred to the barony of Buittle, in the centre of what is now the parish of Buittle.[2] The Stewartry has another Kirkennan in Minnigaff parish.

St. Cumine, one of the predecessors of St. Adamnan in the abbacy of Iona, and, like him, the writer of a *Life of St. Columba*, belonged to Ireland, where he founded a church in the west of Leinster, called after him Disert-Chiamin. He governed the monastery in Iona for twelve or fourteen years, and died in 669. The parish of Glenelg in Inverness-shire was alternatively known from him as Kilchuimen.[3] The ancient church of the parish is thought by Prof. Cosmo Innes to have stood on the bank of a small stream flowing into the bay of Glenelg, near the village of Kirkton. Fort Augustus, in the united parish of Boleskine and Abertarff in the same shire, received its name in 1730 in compliment to William Augustus, Duke of Cumberland, but was known at an earlier date as Killchuimen. A hill in the parish is called in Gaelic Suidh-Chuiman, *i.e.* St. Cumine's Seat.[4] With the addition to his name of the honorific prefix and suffix, the saint appears to have been remembered at Kilmahunaig, anciently Kilmahummag or Kilchumnack, near Crinan, and also at Kilmahumaig at the head of Loch Gair, off Loch Fyne.

St. Coman of Tyrconnel, a brother of St. Cumine, went to Iona and became one of its monks. He died in 688 while St. Adamnan was abbot. The latter mentions that St. Coman, whom he describes as "a respected priest," *honorabilis presbyter*, was made the confidant by his uncle

[1] *Life of St. Columba*, intro. p. clxix.

[2] Symson's *Description of Galloway*, p. 15.

[3] The variants of the parish name are perplexing. Among these are Kilchummerin and Kilchonan. Apparently on the ground of the latter spelling, Prof. Cosmo Innes is inclined, though with some reluctance, to attribute the church to St. Congan.—*O. P. S.*, vol. ii. pp. 207-209.

[4] *Kals.*, p. 316.

Virgnous regarding a miraculous splendour which had enveloped St. Columba on one occasion in the church of the monastery, and which Virgnous alone had witnessed.[1]

The church of Kilchoman parish, in the Rhinns of Islay, owed allegiance to St. Coman, and appears to have been his only dedication among the Hebrides. The ancient building has disappeared, but in its burying-ground are several antique crosses, one 8½ feet high, "carved on both faces with foliage, angels, inscription, and crucifix."[2] In the ancient parish of Rossie in the Carse of Gowrie, now united to Inchture, was an early Columban monastery whose church was dedicated to St. Coman conjointly with St. Lawrence the Deacon.

When St. Columba visited King Brude near Inverness, as indicated in the previous chapter, he had for companions St. Kenneth and St. Congal, whose names are also to be found in Scottish dedications. St. Congal, being an Irish Pict, was well fitted to take part in a mission to a Pictish ruler. St. Kenneth,[3] who gave name to the two Irish Kilkennys, was born at Keenaght in County Londonderry in 517 A.D. His father, Lugayd, was a bard, and the son seems to have inherited certain poetic susceptibilities. After attending the school of St. Finan of Clonard, where St. Columba was one of his fellow-students, St. Kenneth crossed to Wales and placed himself under the care of St. Cadoc. According to one tradition he visited Italy. In any case, he found his way back to his native land, where he stayed for some time before setting out for Scotland. Later, he returned to Ireland, and died there, according to Bishop Reeves, in 600 A.D.[4] His memory was held in reverence among the Hebrides and in Kintyre. In the latter is the parish of Kilchenzie, united before 1636 to Killean. The ruin of the church, measuring 75 feet long by 22 feet broad, is to be seen in the south part of the parish, four miles from Campbeltown.[5]

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[1] *Life of St. Columba*, pp. 91, 92.
[2] T. S. Muir's *Ecclesiological Notes*, p. 14.
[3] In Ireland the saint is known as Cainnech or Canice.
[4] *Life of St. Columba*, p. 269.
[5] T. S. Muir's *Characteristics*, p. 51.

The parish of Inchkenneth, now united to Kilfinichen and Kilviceuen, was so called from the island of that name at the entrance of Loch-nan-Keal in Mull. The ruined parish church is still to be seen on Inchkenneth. It stands in an unenclosed burying-ground on the south side of the island. It was visited in 1773 by Dr. Samuel Johnson, along with James Boswell. The former says: "Our attention was sufficiently engaged by a venerable chapel, which stands yet entire, except that the roof is gone. It is about sixty feet in length, and thirty in breadth. On one side of the altar is a bas-relief of the blessed Virgin, and by it lies a little bell, which, though cracked and without a clapper, has remained there for ages, guarded only by the venerableness of the place."[1] When Mr. T. S. Muir visited the spot eighty-three years later, the altar, bas-relief, and bell had disappeared; but he noticed "a curious piscina, of circular form, and showing traces of ornamental work round its outside."[2]

There was a chapel to St. Kenneth on Iona, "which stood within the area occupied by the present parish church, built in 1830";[3] and he had one at Kilchenzie, in the ancient parish of Howmore in South Uist. A place of worship in his honour, styled Kilkenneth, at one time stood in a glen on the farm of Ardskinish on the south-west coast of Colonsay, but there are now no traces of the building, and there is uncertainty as to its exact site.[4] The saint had chapels at Kilchainie in the north of Coll, and Kilchainie in the north-west of Tiree. Regarding the ruin of the chapel at the latter place, Dr. Erskine Beveridge remarks: "The walls are still in very complete preservation, with interior dimensions of 28 feet 9 inches, by 13 feet 9 inches. Its northern and eastern walls are heaped outside by drifted sand nearly up to their summit, although the inside is almost clear."[5] There is a round-headed doorway in the west gable, and the north and south walls have each a lancet window.

The parish of Maybole in Ayrshire has an old castle called Kilchenzie, suggesting a dedication of some sort to

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[1] *A Tour*, p. 223.
[2] *Characteristics*, p. 149.
[3] Rev. A. Macmillan's *Iona*, p. 35.
[4] *P. S. A. Scot*, vol. xv. p. 122.
[5] *Coll and Tiree*, p. 152.

St. Kenneth. The parish of Laggan in Inverness-shire is known in Gaelic as Laggan-Choinnich, *i.e.* the Hollow of St. Kenneth. The saint is said to have visited the district. The ruined church stands on a rising ground at the east end of Loch Laggan. Tradition says that it was built by Allan-nan-Creach, or Allan of the Spoils, one of the Lochiel family, who reared it and other six churches as an atonement for his crimes.[1] At the south entrance of the ruin is to be seen a round baptismal font of granite. The doorway is barely three feet wide, and has on either side a groove as if for a portcullis.[2]

The *Martyrology of Donegal*[3] says regarding St. Kenneth: "Achadh-bó was his principal church, and there is an abbey-church of his at Cill-righmonadh (St. Andrews), in Albain." He was titular of the church of Kennoway. In connection with his festival, 11th October, there are six lessons in the *Breviary of Aberdeen*, where he is described as "St. Kenneth the Abbot, who in Kennoway in the diocese of St. Andrews is held as patron"—"Sancti caynici abbatis qui in Kennoquhy in diocesi Sancti Andree pro patrono habetur."

St Congal was born in County Antrim in the same year as St. Kenneth. A picturesque story relates that when the saint was to be baptised by a learned priest, who was blind, no water was available, but that a fountain miraculously sprang up for the purpose. The priest washed his face and hands in the fountain and obtained his sight. In 552 St. Congal founded a monastery at Bangor in County Down, which became so popular that eventually there were three thousand monks connected with it. After ruling the monastery for a few years, he crossed to the Western Isles of Scotland, and founded in Tiree a monastic house,[4] which, according to the Celtic rule applicable to such cases, must have borne his name. Returning to Ireland, he died there in 601, and was buried in the monastery at Bangor. One of the sculptures in St. Mirren's Chapel in Paisley Abbey represents St. Congal placing the religious habit on St.

[1] A. Macpherson's *Church and Social Life*, p. 94.
[2] Rev. H. N. Hutchison's *Kingussie*, p. 51.
[3] P. 271.
[4] Dr. J. Beveridge's *Coll and Tiree*, p. 143.

Mirren, who kneels at his feet. The saint holds the habit in his two hands, preparatory to putting it on the shoulders of the kneeling figure.[1] The church of Durris parish in the Mearns owed allegiance to St. Congal. His fair used to be held in May beside the church.[2]

One of St. Congal's pupils in the monastic school at Bangor was St. Mirren, a native of the north of Ireland. He assumed the monastic habit at Bangor, and for some time acted as prior of the monastery. He settled in Paisley about 560 A.D. His church there stood on the Seedhill, and served as the parish church till the Reformation. The building had a graveyard, and a house for the priest. The saint's tomb was in existence at Paisley in 1491.[3]

When the monastery of Paisley was founded about 1163 by Walter Fitzalan, High Steward of Scotland, St. Mirren was made one of its four titulars, the other three being St. Mary, St. James, and St. Milburga. In 1499 a chapel was erected within the abbey buildings in honour of St. Mirren and St. Columba, by James Crawford of Kilwynet, a burgess of Paisley. It adjoined the south transept, and, from an echo in it, came to be known as the "sounding aisle." The chapel is 48 feet 3 inches long, by 22 feet 2 inches wide, and has a beautifully groined roof. On its east wall are several antique sculptures, representing incidents in the story of the saint. They are believed by Sir James Cameron Lees to be earlier than the erection of the chapel, and to "have probably been transferred with the relics of the saint from an older shrine."[4] Dr. Thomas Ross, however, is of opinion that they belong to the same period as the chapel itself, and he is inclined to attribute them to Thomas Hector, sculptor to the abbot of Paisley.[5]

The monastic seal has on its reverse a figure of the saint, with mitre, and clad in ecclesiastical robes. His left hand holds a staff, and his right hand is raised in the attitude of benediction.[6] When Paisley was erected into a free burgh of

[1] *P. S. A. Scot.*, vol. xxxv. p. 401.
[2] A. Jervise's *Epitaphs*, vol. i. p. 106.
[3] Dr. W. M. Metcalfe's *History of Paisley*, pp. 2, 3.
[4] *The Abbey of Paisley*, p. 212.
[5] *P. S. A. Scot.*, vol. xxxv., pp. 44-61.
[6] Dr. de Gray Birch's *Seals*, vol. ii. p. 104.

barony by James IV. in 1488, one of its two annual fairs was appointed to be held on St. Mirren's day (17th September). Paisley has retained a reminder of the saint in its burgh topography, in such names as St. Mirren's Wynd, St. Mirren's Mill, and St. Mirren's Square.[1]

The saint had a chapel in the north at Cill-Mearain, *i.e.* St. Mirren's Church, in Strathbrora in Sutherland, and another in the south at Kirkmirren in Kelton parish, Kirkcudbrightshire. The latter chapel stood in an ancient burying-ground near the Dee, where its site is marked by some old hollies and ash trees.[2]

St. Mirren had a chapel on Inchmurrin in Loch Lomond, near where the Leven flows out of the lake. It was built on the south part of the island, close to a castle which formed the residence of the Earls of Lennox. There are some remains of the castle, but the chapel has disappeared.[3]

St. Brendan, otherwise St. Brandan, another friend of St. Columba, was held in reverence in the western districts of Scotland. He is known to hagiology in a special way as a sailor monk. Indeed, he might be described as a companion of the foam, for he sailed over many a stormy sea in his search for the "Land of Promise of the Saints." He was believed to possess the power of stilling the tempest. According to the Book of Lismore, when he and his companions were on one occasion in jeopardy at sea, "Brenainn raised his voice on high and said, 'It is enough for thee, O mighty sea! to drown me alone, but let this folk escape from thee!' Then the sea grew still, and the calms abated the whirlpools at once."[4] It used to be customary for the inhabitants of Barvas parish in Lewis to go to the end of a reef in spring, and call upon St. Brendan to send a strong north wind so that plenty of seaweed might be cast ashore.[5]

St. Brendan's seven years' voyage to find the Earthly Paradise became one of the most popular tales of the Middle Ages. When describing the sources of the story, the Rev.

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[1] D. Semple's *St. Mirin*, pp. 12, 101, 102.
[2] J. Harper's *Rambles*, pp. 35, 36.
[3] Sir W. Fraser's *The Lennox*, vol. i. pp. 45, 46.
[4] Dr. Stokes's *Lives from Book of Lismore*, p. 254.
[5] W. C. Mackenzie's *Outer Hebrides*, p. 526.

Canon Kingsley remarks: "Out of dim reports of fairy islands in the west; of the Canaries and Azores; of that Vinland, with its wild corn and wild grapes, which Leif, the son of Eirik Rauda, had found beyond the ocean a thousand and one years after the birth of Christ; of icebergs and floes sailing in the far northern sea, upon the edge of the six months' night; out of Edda stories of the Midgard snake, which is coiled round the world; out of reports, it may be, of Indian fakirs and Buddhist shamans; out of scraps of Greek and Arab myth, from the *Odyssey* or *The Arabian Nights*, brought home by 'Jorsala Farar,' vikings who had been for pilgrimage and plunder up the Straits of Gibraltar into the far East;—out of all these materials, as years rolled on," concludes Canon Kingsley, was born "the famous legend of St. Brendan and his seven years' voyage in search of the land promised to the saints."[1]

St. Brendan was born at Tralee in County Kerry, *circa* 484. After studying in his native land, he visited Wales and Brittany, and returning to Ireland, founded the monastery of Clonfert in Galway in 559. In his old age, after his many voyages were over, he retired to the island of Inisquin in Lough Corrib. In its neighbourhood was his sister's nunnery at Armadown, and there he died at the age of ninety-four or ninety-five. In Clonfert Cathedral there are panels on the late piers at the entrance to the chancel, some of which contain representations of mermaids and sea-monsters, in allusion to the travels of St. Brendan.[2] The seafaring propensities of the saint are reflected in a West Highland milking-song, where we read :—

> "Come, Brendan, from the ocean,
>
> . . . .
>
> And propitiate to me the cow of my joy."[3]

When voyaging among the Western Isles of Scotland, St. Brendan landed on Tiree and planted a church there, which Bishop Reeves thinks was probably the earliest religious foundation on the island.[4] On Elachnave he founded what

[1] *Hermits*, p. 257.
[2] A. C. Champney's *Irish Ecclesiastical Architecture*, p. 186.
[3] Dr. A. Carmichael's *Carmina Gadelica*, vol. i. p. 259.
[4] Adamnan's *Life of St. Columba*, p. 308.

must have been a small monastic establishment, which appears to have been, not long afterwards, superseded by St. Columba's monastery on the same island. The highest part of Elachnave is called Dun-Bhrenain, *i.e.* St. Brendan's Hill. North of Elachnave is the island of Culbrandan, signifying in Gaelic the corner or retreat of St. Brendan, where the saint appears to have had what was technically termed a *desertum in oceano.*

There was a chapel to St. Brendan on St. Kilda, at Ruaival on the south side of the island, but the site alone remains.[1] The saint had a chapel and a holy well at Borve Point in the island of Barra. In South Uist is Kilivranan, an ancient burying-ground, the name pointing to the former existence of a chapel in his honour. Another bearing his name stood at Kilbrandane, otherwise Kilbrennan, in Kilninian parish in Mull. There is a Kilbrannan in Kilarrow parish, Islay.

In the island of Seil, forming part of the united parish of Kilbrandan and Kilchattan in Nether Lorn, is an ecclesiastical site locally known as Kilbrandan. "The ancient church, dedicated to Brandan, stood at the south-west side of the island. Of it only a part of the north wall is left. The situation is fine, and in the burying-ground are some four or five slabs, decorated in the usual manner, with foliage, swords, etc." [2]

Kilbrandan, otherwise Kilbrennan, Sound, a belt of sea on the west of Kintyre, extending twenty-seven miles south from the entrance to Loch Fyne, suggests by its name St. Brendan, but authorities have differed as to the precise dedication. Colonel T. P. White finds it in the chapel at Skipness, which, as already indicated, was under the invocation of St. Columba. Colonel White says: "I have spoken of the chapel's bearing two names, and here arises an element of confusion. For while, as we have seen, everything points to this having been the church alluded to in the Paisley Register as St. Columba's, locally it would appear to be known only by the name of Kilbrannan, which also attaches to the neighbouring estuary." [3] Colonel White mentions, in

[1] T. S. Muir's *Ecclesiological Notes*, p. 64.
[2] *Ibid.* p, 22.
[3] *Kintyre*, p. 182.

confirmation of his theory, that close to the chapel is a creek known as Brann-a-Phuirt, and that some six miles further south is a sandy bay styled Brian Puirt, both signifying St. Brendan's Port. These names certainly appear to point to St. Brendan, but not necessarily to the chapel at Skipness.

Mr J. A. Balfour finds a clue to the problem in the existence of what was undoubtedly an early Celtic monastery near Kilpatrick in Arran. Its scanty remains are to be seen within a cashel which enclosed fully two acres. The remains were excavated a few years ago in connection with the archæological survey of the island promoted by the Arran Society. The site is about three hundred feet above the sea, and commands a fine view of the Sound. Mr Balfour remarks: "If the circular building that is within the cashel stood originally to any height, and the width of base would indicate that it had, it must have been a conspicuous object for almost the length of the Sound, the whiteness of the stone of which it was built aiding this. Whether we can accept St. Brendan of Clonfert as the actual founder of this monastic building or not, I think there is justification for believing it gave name to the Sound."[1]

Fordun erroneously connects the name of Bute with the *bothe, i.e.* the reputed hut or shrine erected by St. Brendan on the island. St. Brendan, however, was regarded as the patron saint of Bute, and its inhabitants were known as the Brandanes.[2]

The church of Kilbirnie parish, Ayrshire, is variously attributed by Bishop Forbes to St. Brendan, and St. Birinus, the apostle of the West Saxons in the seventh century. There seems no doubt that the former was the real titular. In pre-Reformation times, the church of Kilbirnie belonged to Kilwinning Abbey. Part of the mediæval structure is retained in the present parish church, repaired in 1855. The oak carvings decorating the pulpit and the Crawford gallery belong to post-Reformation times,[3] having been placed there early in the eighteenth century by command of Viscount

[1] *P. S. A. Scot.*, vol. xliv. p. 99; *vide* also *Book of Arran*, pp. 195-209.
[2] Dr. J. K. Hewison's *Bute*, vol. ii. p. 89.
[3] J. Foster's *Ayrshire*, p. 109.

Garnock.[1] An annual fair, held in the parish on 28th May, is known as St. Brinnan's Day.[2]

There is another Kilbirnie in the north, viz. in the Aird of Inverness-shire. The church of Boyndie in Banffshire was under the invocation of St. Brendan. Near the old kirk is Brannan How, *i.e.* St. Brendan's Hollow, where Brandan Fair is believed to have been held before its removal to Banff. On the farm of Bankhead in the same parish, near Tillynaught Station, are the remains of a megalithic circle, locally known as St. Brandan's Stanes. These consist of hornblende blocks, now huddled together, one of them being five feet and another six feet in length. A harbour at the mouth of the Boyndie burn received the name of St. Brandan's Haven.[3]

Dunbarney parish, Perthshire, written Drumbirnen *circa* 1150, appears to have derived its name from St. Brendan. If so, we may presume that its early church was under his invocation. In the adjoining parish of Abernethy, near the Gattaway burn, is a spring formerly known as Brendan's Well, but now as Brendi Well.[4]

A chapel in honour of St. Brendan stood at Kerrowmore in Glenlyon, in the same shire. It was built in the twelfth century by a M'Dougal, who owned property in the glen. "He dedicated it and the burying-ground to St. Brandan, the patron saint of his native country, Lorn in Argyleshire. It was built to replace a chapel on the opposite side of a morass, which M'Dougal's lady objected to as wetting her feet and dress when she went to public worship."[5]

The church of the parish of Birnie in Moray, written Brennach in 1200, owed allegiance to St. Brendan. The building stands on a rising ground three and a half miles south of Elgin. It is Norman in architecture, and belongs to the latter half of the twelfth century. Birnie was the original seat of the bishops of Moray before the see was removed, first to Kineder, then to Spynie, and finally to Elgin. Within

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[1] *N. S. A. Ayr*, p. 721.
[2] *O. P. S.*, vol. i. p. 92.
[3] *Reg. de Aberbrothoc*, vol. ii. p. 467.
[4] Rev. D. Butler's *Ancient Church and Parish of Abernethy*, p. 102.
[5] C. Stewart's *Gaelic Kingdom*, p. 76.

the building is a baptismal font of an irregularly octagonal form, believed to be older than the church itself. There is also a quadrangular Celtic bell, known as the "Ronnel Bell of Birnie," which may possibly point to a predecessor of the church in the form of an early Celtic monastery.[1]

Dempster says that St. Barnitus, a companion of St. Brendan, was held in honour in Argyll, though he does not mention any dedication to him in that part of the country. Dempster further mentions that the saint's relics were held in reverence at Dreghorn in Ayrshire, where the church probably owed allegiance to him.

St. Macrel had a chapel in the island of Lewis. He probably came from Ireland, and one is tempted to identify him with St. MacCairle, mentioned in the *Martyrology of Donegal* under 27th November.[2]

St. Finchanus (to give the Latinised form of his name) is described by St. Adamnan as a presbyter, and the founder of the monastery at Artchain in Tiree, now represented by the Ard Chircnis of the Ordnance Survey map.[3] On account of the part that he took in the unlawful ordination of a certain bloodthirsty man, his right hand, which he had placed on the head of the unworthy candidate, decayed away. This happened according to a reputed prophecy of St. Columba, who pronounced judgment on him for his sacrilegious act. Probably by way of penance he devoted himself to an austere life, and gained a reputation for sanctity. The church of Kilfinichen parish in Mull, now united to Kilviceuen, bore his name. St. Finnichen's Chair was near the church, which stood on the north shore of Loch Scridan.[4]

St. Columba was once attacked on Elachnave by an evil-disposed person, who sought to kill him with a spear. One of the monks, Finlagan by name, who interposed to save him, is probably commemorated at Kilfinlagan, a chapel on an island in Loch Finlagan, in Islay. "Here, among the ruins of what is said to have been a residence of the Lords of the Isles, is a nearly obliterated burying-ground, containing a

[1] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 219, 220.
[2] *Kals.*, p. 348.
[3] Dr. E. Beveridge's *Coll and Tiree*, p. 143, note 4.
[4] *Kals.*, p. 274.

dilapidated chapel of small size, and a few worn slabs."[1] These slabs are decorated with flowers, swords, etc. Captain F. W. L. Thomas attributes to St. Finlagan the ruined chapel known as Cill-Fhéileagan, situated in a burying-ground near Mulreesh in the same island.[2]

St. Fintan, who belonged to Ireland, and is said to have died there, appears in Adam King's Calendar, under 17th February, as prior in Scotland. He was noted for his austerities. He ate nothing but herbs, and drank nothing but water. There was a superstitious belief that if the stone on which he was baptised was turned thrice, a safe return from a journey was guaranteed.[3] He seems to have been the youth who accompanied St. Columba on one of his journeys, and becoming dangerously ill, was cured by the prayers of the abbot, who predicted that he would survive all present and die in a good old age.[4] His was the church of the ancient parish of Killintaig, united to Kilcolumkil to form the present parish of Morven. Killintaig means the church of St. Fintan, the *f* having dropped out through aspiration. The church stood about nine miles west of Keil, near the shore of the Sound of Mull.[5]

St. Fintan-Munnu, better known as St. Mund, also an Irishman, arrived in Iona hoping to see St. Columba. The abbot was by that time dead, but St. Baithene, his successor, received the visitor cordially. He would not, however, enrol him among his monks, on the ground that St. Columba had prophesied that "St. Mund should not be the monk of any abbot, but should become an abbot of monks." Accordingly he returned to Ireland, and founded the monastery of Teach-Munna, now Taghmond, in County Wexford. The saint is believed to have returned to the west of Scotland at a later date, and to have founded a monastery at Kilmun on the Holy Loch, in the Cowal district of Argyll, where tradition says that he died, and was buried at a spot known from him as Sith-Mun. The baculus, or pastoral staff of the saint, was

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[1] T. S. Muir's *Ecclesiological Notes*, p. 15.
[2] *P. S. A. Scot.*, vol. xvi. p. 267.
[3] C. Plummer's *Vitæ Sanctorum Hiberniæ*, p. lxx.
[4] *Life of St. Columba*, p. 58.
[5] *O. P. S.*, vol. ii. p. 189.

committed to the charge of an hereditary keeper, who, in virtue of his office as custodian of the relic, had a half mark-land in the territory of Innerquhapil.

The monastic church at Kilmun was succeeded by a collegiate establishment for a provost and seven prebendaries. The latter was founded in 1442 in honour of St. Mund, by Sir Duncan Campbell of Lochawe. The only remaining portion is a tower about 20 feet square and 40 feet high, which, from its resemblance to a keep, appears to have been intended as a place of defence.[1] Between the church and the loch is an avenue of stately lime and plane trees.

Kilmun is the name of an ancient burying-ground in Inverary parish, where the foundations of a chapel are still visible. There is a Kilmun, an estate on the shore of Loch Avich near Loch Awe, in Kilchrenan parish, and in the same parish is another Kilmun, close to Inischonnel. Both were so called from chapels to St. Munnu.[2] The saint had a church on Eilean Mund in Loch Leven, opposite Balachulish, where its ruins are still to be seen. Its burying-ground consists of two knolls, one of which is claimed by Glencoe and the other by Lochaber. The building on the island was the church of the suppressed parish of Eilean Mund, which was divided between Kilmallie and the united parish of Lismore and Appin.[3]

St. Baithene, whose name appears under a variety of spellings, was, as indicated in the previous chapter, St. Columba's cousin and successor as abbot of Iona. He was born in 536, and died in 600 after having ruled the monastery for three years. He was for some time prepositus, or prior, of the monastery of Magh-Lunghi in Tiree. When assisting the monks who were reaping in Iona, he employed one hand in gathering the corn, and held up the other in adoration. In Inverness parish is Tor-a-Bhean, *i.e.* the Hill of St. Baithan, the *t* having dropped out through aspiration. Near the hill was a chapel bearing his name. The suppressed parish of Comar in the same shire, now included in Kiltarlity, had its church under the invocation of St. Baithene. In its

[1] *O. P. S.*, vol. ii. pp. 70-72.
[2] *Scottish Historical Review*, October 1912, p. 32.
[3] *O. P. S.*, vol. ii. pp. 170, 171.

churchyard, on the east side of the river Beauly, are two basin-shaped blocks of stone, locally known as St. Bean's Holy Water Stones.[1]

In Berwickshire was the ancient parish of St. Bothans, united after the Reformation to Strafontane, to form the present parish of Abbey St. Bathans. Its church was dedicated to St. Baithene, and appears to have been given to the Cistercian nunnery founded in the parish by Ada, daughter of William the Lion, who married Patrick, fifth Earl of Dunbar. The present parish church is thought to occupy the same site as the church of the nunnery.[2] The remains of the nunnery buildings, situated between the church and the river Whitadder, were removed more than a hundred years ago.[3] About a quarter of a mile from the church is the much dilapidated ruin of an ecclesiastical building, measuring internally 38 feet by 15 feet. The ruin is thought to be that of St. Baithene's dedication.[4]

Dedications to St. Ernan are very perplexing, whether he appears as St. Ernan or St. Marnoch, the latter being the form of the name with the honorific prefix and suffix added. In the Irish Calendar twenty-six saints of the name of Ernan are mentioned, but the only two who can reasonably claim to be considered in the present connection were respectively the uncle and the nephew of St. Columba. The former was appointed head of the monastery which the abbot of Iona had founded on Elachnave. The latter, who was in Ireland at the time of St. Columba's death, had a wonderful vision, believed to represent the ascent to heaven of his uncle's soul.[5]

In Ross-shire is the parish of Killearnan, and in Sutherland is the township of Killearnan, but it is not easy to decide which of the two saints furnished the names. St. Columba's nephew is thought by Bishop Forbes to be represented in the Ross-shire Killearnan.[6] His name in a patronymic form is probably found in Kilviceuen in Mull, and Kilviceuen in Ulva.

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[1] *P. S. A. Scot.*, vol. xvi. p. 383.
[2] *Caledonia*, vol. ii. pp. 344, 345.
[3] A. G. Bradley's *Gateway of Scotland*, pp. 246, 247.
[4] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 411.
[5] *Life of St. Columba*, pp. 99, 100.
[6] *Kals.*, p. 333.

Bishop Reeves, in one of his notes, says that "the name Kilfinichan is *Cill Fionnchain*, Ecclesia Findcani, and Kilviceun is *Cill mhic Eogain*, Ecclesia filii Eugenii. There is no *Mac Eoghain* in the Irish Calendar, but Ernan mac Eoghain, St. Columba's nephew, is entered at Jan. 1."[1]

St. Marnoch of Rath-Naoi (Rathnew in County Wicklow) and Cill-draignech (Kildreenaght in County Carlow), who died in 625, has his name attached to more than one Kil in Scotland. His festival date is 18th August, but at Kilmarnock in Ayrshire, according to the Aberdeen Breviary, he was commemorated on 25th October. The church of Kilmarnock belonged to the monastery of Kilwinning. In Inverchaolan parish, Argyll, is a place named Kilmarnock, where it is to be presumed a chapel to the saint once stood.[2] In Kilfinan parish, Argyll, near the sea, is a field called Ardmarnoch, where is situated St. Marnoch's ruined chapel, in a burying-ground. Some 300 yards away are, or were, the remains of a small building, the reputed cell of the saint, whither he retired for purposes of penance.[3]

The island of Inchmarnock, off the west coast of Bute, derived its name from the saint, and contained a chapel dedicated to him. The structure existed into the eighteenth century, when its stones were removed to build a neighbouring farmhouse. The cemetery has been converted into a stackyard.[4] Among the lands held of the abbey of Scone in 1585, we find mention of the "croft callit Sanctmernockis croft als the chapel-yaird with the chapell of Sanctmernock with the yaird stane dyikis about the samin and the doucat croft."[5]

The parish of Fowlis-Easter in Gowrie owed allegiance to St. Marnock. The building, which stands in its graveyard on a knoll on the north side of the Den of Fowlis, is believed to have been built by the second Lord Gray, who died in 1469, and to have succeeded a place of worship consecrated in 1242 by Bishop David de Bernham of St. Andrews. The

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[1] *Life of St. Columba*, p. 243.
[2] *O. P. S.*, vol. ii. p. 59.
[3] *O. S. A.*, vol. xiv. p. 258.
[4] Rev. J. K. Hewison's *Bute*, vol. i. p. 133.
[5] *Liber Ecclesie de Scon*, p. 231.

building contains an elaborately sculptured aumbry or sacrament house, and an octagonal baptismal font. Of special interest are four pre-Reformation paintings on oak panels. These are valuable as amongst the finest specimens of mediæval art to be found in Scotland. Two of them are now on the east wall, and two are on the north wall. The largest, measuring about 15 feet by 17 feet, represents the Crucifixion, and introduces several figures, including Herod and Caiaphas, the latter mounted on a white horse. The souls of the two thieves, in the form of dolls, are being taken out of their mouths, one by an angel and the other by a dragon. The other paintings have figures of the Virgin and Child, several of the Apostles, St. Mary Magdalene, and St. John the Baptist carrying a lamb.[1]

A chapel in honour of St. Marnoch was founded at an early date at Both in Panbride parish, Forfarshire. Connected with it were the lands of Bothmernok, granted by Christina de Valoniis, who became lady of Panmure in 1219 on the death of her father. The chapel had some land in the neighbouring parish of Monikie, and it was doubtless for this reason that the vicars of Monikie were required to celebrate at certain times a mass "de beato Marnoco."

In the shires of Kincardine, Aberdeen, and Banff, were parish churches dedicated to St. Marnan or St. Marnoch, but there is some doubt as to the identity of the saint. O'Hanlon[3] is inclined to consider him the same as the St. Marnoch already alluded to. He was titular of the church of Benholm parish in Kincardineshire, where he left a trace of himself in St. Marny's Well. In Aberdeenshire he had the church of Leochel parish, now united to Cushnie, and that of the suppressed parish of Inchmarnock, now included in the united parish of Glenmuick, Tullich, and Glengairn. The ruined church of Inchmarnock stands on an island in the Dee, three miles below Ballater. The flood of 1829 invaded its burying-ground, and coffins were to be seen floating down the river.

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[1] *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 189-198.

[2] *Reg. de Panmure*, vol. ii. pp. 172, 173, and *Reg. Episc. Brechinensis*, pp. 12-14.

[3] *Lives of the Saints*, vol. iii. pp. 59-62.

In Banffshire Aberchirder parish, by its alternative name Marnoch, bears witness to the influence of the saint, who is believed to have died at an advanced age, and to have been buried in its church. The building stood near the Deveron. Indeed, according to the Aberdeen Breviary, it was "secured and surrounded by that most beautiful river" (pulcherrimo Duverne fluvio munita et vallata). St. Marnan's relics were preserved in the church. The head, which was thought to give special sanctity to oaths taken in its presence, was washed every Sunday and the water was given to be drunk by sick people. A spring near the manse is known as the Saint's Well.[1] A block of stone on the hill overlooking the church received the name of St. Marnan's, otherwise St. Marnoch's, Chair.[2]

Allusion was made above to St. Columba's nephew, St. Ernan. St. Columba had another nephew, St. Colman-eala, a son of his sister Mor. His name is found in that of Kilcalmonel, a parish in Kintyre. Its ancient church stood near Clachan, and gave name to the neighbouring estate of Balnakil, *i.e.* Kirktown.

St. Colman-eala was abbot of Lann Elo, in Fir-ceall in Westmeath, and died in 610 A.D. at the age of fifty-two.[3] He was otherwise known as Columbanus and Colmanus, his longer name Colman-eala signifying Colman of the Eala, a stream in King's County.[4] His *bachall*, or pastoral staff, was held in such reverence that Paradise was promised to anyone who would make seven coverings for it, the staff being known in consequence as *bachall-cochlach*, *i.e.* the cowled crosier.[5] According to St. Adamnan's narrative, St. Columba on one occasion revealed to his monks in Iona the danger in which his nephew was placed when passing through the whirlpool of Corryvreckan.

St. Colman-eala had a chapel in another Kintyre parish, viz. Southend, at a place marked Kilcalmonel on Blaeu's map. St. Colman-eala was titular of the church of Colmanel in the

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[1] *N. S. A. Banff*, p. 386.
[2] Rev. W. M. Macpherson's *Monymusk*, p. 102.
[3] *Martyrology of Donegal*, p. 261.
[4] Rev. J. B. Johnston's *Place-Names*, p. 79.
[5] C. Plummer's *Vitæ Sanctorum Hiberniæ*, intro. p. xciii.

Carrick district of Ayrshire, a parish known in the twelfth century as Kirkcolmanel.[1] The mediæval church is believed to have stood on the site of the present parish church, on the north bank of the Stinchar, close to the clachan of Colmanel.

The church of Buittle in Kirkcudbrightshire was also under his invocation. In 1381 it was granted by Thomas, bishop of Galloway, to Sweetheart Abbey, which, as the bishop's charter tells us, had been damaged by lightning. The gift was confirmed by Pope Benedict XIII. in 1397.[2]

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[1] *Reg. Episc. Glasg.*, pp. 55, 95.

[2] M'Kerlie's *Lands and their Owners*, vol. iii. p. 234, and *Book of Carlaverock*, vol. ii. p. 426.

CHAPTER V.

IRISH SAINTS

(*continued*).

St. Moanus.—Portmoak.—St. Mobhi.—Kildavie.—Kippen.—St. Finan—His Dedications.—His Image.—St. Ciaran of Clonmacnoise.—Kilkerran.—His other Dedications.—St. Kevin of Glendalough.—His Dedications.—St. Euchan.—Collace.—St. Berach.—Kilberry.—St. Cormac.—His Dedications.—St. Ninnidh.—His Church in Mull.—St. Flannan.—His two Chapels.—St. Colman.—His Dedications.—St. Machar.—His Chapel at Kildrummy.—Mackrikil.

ST. MOANUS was a friend of St. Brendan, and, according to Dempster's Menologium, suggested to that seafaring saint a voyage round the Northern Isles.[1] Among the names of the holy abbots in the Dunkeld Litany he appears as Moach. He is believed to have had only one dedication in Scotland, viz., the church of Portmoak parish, beside Loch Leven in Kinross-shire. The pre-Reformation building, of which there are now no remains, stood fully a quarter of a mile from the lake side, and was succeeded in 1661 by a new structure about half a mile away. The church was bestowed by King Edgar *circa* 1103 on the Culdee priory in St. Serf's Island, and during the reign of David I. both were granted to the Augustinian Canons of St. Andrews. The church was consecrated in 1243 by Bishop David de Bernham, and placed under the joint invocation of St. Moanus and St. Stephen.[2]

When describing Portmoak parish in 1710, Sir Robert Sibbald says: "The inhabitants thereabouts, to this day, show upon the side of the hill, above the monastery, a concavity like to a seat, where this abbot, for his recreation, sometimes used to solace himself, the top of the adjoining rocks giving umbrage to the place, which, corrupting the

[1] *Kals.*, p. 221.
[2] *Reg. Episc. S. Andree*, p. 348.

words, they call St. Moucum's Seat, that is, St. Moak's Seat." [1]

In the *Martyrology of Donegal*,[2] under 12th October, is mentioned Mobhi, abbot of Glas Naoidhen in Fine-Gall, on the brink of the river Life. He was called Clairenech, or the flat-faced, having been born, it is said, without nose or eyes. According to the *Annals of Ulster*,[3] he died in 544 A.D. Instead of the honorific mo-, the saint has sometimes the honorific da-, producing the forms Dabhi and Davius. Under the form of Dabhi, the saint had two dedications in the Breadalbane district of Perthshire. These, as I am informed by the Rev. C. M. Robertson, were Cill-Dabhi, near Morenish, in the Killin district, and Cladh-Cill-Dabhi, near Styx, in the neighbourhood of Taymouth Castle.

There is a Kildavie in Kintyre recalling the saint, and another in Mull with probably the same association. Under the form of Mobhi, the saint was patron of the church of the parish of Kippen, on the borders of Perthshire and Stirlingshire. Tradition says that the pre-Reformation church stood on a knoll in the field behind Kirkhill Cottage, near which is a spring known as St. Mauvie's Well. St. Mauvie's Fair was held annually in the parish on 26th October.

St. Mobhi was also known as Berchan. As the bearer of this name he is not to be confounded with St. Berchan, described in the *Martyrology of Donegal* as "Bishop and Apostle of God, of Cluain-sosta, in Ui-Failghe." The latter was also known in Irish as Fer-da-Leithe, *i.e.* the man of two portions, because half of his life was spent in Erin and half in Alba. St. Berchan is believed to have lived at some unascertained time between 550 and 700 A.D. He was patron of the church of Kilbarchan in Renfrewshire, anciently written Kylberchan. His fair, known as Barchan's Day, is held annually in the parish on the first Tuesday after the 12th of December.[4]

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[1] *History of Fife and Kinross*, p. 281.

[2] P. 273. In the same work, under 30th September, is the entry: "Mobi, Nun, of Domhnach Broc." In dedications to St. Mobhi the accent is on the last syllable.

[3] Vol. i. p. 49.

[4] Rev. R. D. Mackenzie's *History of Kilbarchan*, p. 20.

There were various dedications to St. Finan[1] in Scotland, but in considering them a difficulty arises from the fact that the calendar contains more than one saint of that name. Of these, mention may be made of St. Finan of Moville in County Down ; St. Finan of Clonard in County Meath ; and St. Finan of Sord and Cluain More in Leinster, and Ard Fionan in Munster. The last was known as the Leper, from having, it is alleged, freed a child from leprosy, which he took to himself, and retained for thirty years. He was a disciple of St. Columba. The other two Finans were both, as already stated, teachers of the future abbot of Iona.

St. Finan of Moville, after presiding for some time over his monastery, went to North Italy, where he was known as St. Frigidianus—in Italian, San Frediano. He became bishop of Lucca, and died on 30th March 588, in the twenty-eighth year of his episcopate. According to the Irish version of his story, he returned to Ireland, but according to the Italian version, he died at Lucca, where bones said to be his are still preserved.[2]

St. Finan of Clonard was a native of Leinster. After having been trained by Bishop Fortkern, he crossed to Wales, and visited St. David, St. Gildas, and St. Cadoc. He was in Wales about 520 A.D., but traditions vary as to the number of years he spent there. In 530 he founded the monastery of Cluain-Erard, now Clonard, on the Boyne in Meath, which soon became exceedingly popular as a place of theological education. He died at Clonard in 552 A.D. St. Finan's festival fell in December during the dark days, and according to a Highland proverb, a very stupid person is said to be as dark as the night of St. Finan.[3]

Dedications to St. Finan were to be found alike in the east and the west of Scotland, though principally in the west. In the Cowal district of Argyll is the parish of Kilfinan, known also formerly as Killinan, the *f* having dropped out through aspiration. Its pre-Reformation church is believed to have stood on Loch Fyne, near the head of Kilfinnan

[1] The name appears in different forms, *e.g.* Finan, Finnan, Finian, Finnio, Vynin, Wynnin, Gunzeon, etc.

[2] Miss M. Stokes's *Apennines*, pp. 19-72.

[3] Rev. J. G. Campbell's *Witchcraft*, p. 289.

Bay. Between 1230 and 1246 it was bestowed on the monks of Paisley by Duncan, the son of Fercher, and his nephew Lauman, the son of Malcolm. In the southern part of Inverchaolan parish in the same shire is a site known as Killenane, where a chapel to St. Finan is believed to have stood. It sometimes bears the alternative name of Killelane. In the latter case, St. Fillan was probably regarded as the titular of the building.[1]

St. Finan, also known as St. Wynnin, gave name to the parish of Kilwinning in the Cunningham district of Ayrshire. Timothy Pont says: "It doeth bear ye name Vinnen of a certaine holy man so named wich came from Irland, with certane of hes discipells and followers, and heir taught ye Gospell; the place of hes residence retaining still ye name Killvinnen, ye church or cell of Vinnen, unto quhome as to a notable sante the superstitious posterity dedicated. The searching out of ye etomologie of this place may (as appeireth) be evidently confirmed by the names of ye adiacent places to this day: as Suy-Innen, yt. is, Vinnin's seat, Kaer-vinnin hill, St. Vininn's velles, fabled by the vulgar credulous Comons to have issewed of ye tears of this sant."[2]

A richly-endowed Tyronensian abbey, under the joint invocation of St. Mary and St. Wynnin, was founded at Kilwinning by Hugh de Moreville, Lord of Cunningham during the second half of the twelfth century, but the buildings were not completed till a later date. About the time of the Reformation, according to Knox, the Earl of Arran, along with the Earls of Argyll and Glencairn and some Protestants in the west, "kest doun" the monastery. Its church was afterwards repaired and used till 1775, when part of it was removed to give place to a new structure. The square tower of the pre-Reformation building, 103 feet high and 32 feet square, fell in 1814 from natural decay. A new tower, 105 feet high, was built in the following year on the same site. Of the mediæval portions extant, the most conspicuous are those of the south transept with its triple lancet windows. "To judge from the style of the surviving architecture, the church must have been erected early in

[1] *O. P. S.*, vol. ii. p. 59.

[2] *Cuningham Topographized*, p. 15.

the thirteenth century. The south entrance doorway from the cloisters to the nave, although pointed, contains some lingering Norman enrichments, while the other principal remains indicate the work of the thirteenth century."[1]

The monastic seal had a representation of St. Wynnin. When a burgh seal had to be provided for Kilwinning in 1892 under the Burgh Police Act, the figure of the saint was transferred to it.[2]

The parish church of Lochwinnoch in Renfrewshire was originally a chapel dedicated to St. Winnoc, in whose name one is tempted to find that of St. Finan in an altered form. The chapel was granted in 1164 to the monks of Paisley by Walter Fitzalan, the founder of the monastery. After the chapel became a parish church it continued with them till the Reformation.

Kirkgunzeon in Kirkcudbrightshire embodies St. Wynnin's name in a still more altered form. In the parish is Falgunzeon, *i.e.* St. Wynnin's Pool. On the church bell, cast in 1674, Kirkgunzeon appears as Kirkwinong.[3] When alluding to the building Bishop Pococke says: "I observed the little church was old, with a round window in the east end, and a cross in relief over the door."[4] In the neighbourhood of the church is St. Wynnin's Well.

Five and a half miles north-west of Port William in Mochrum parish, Wigtownshire, was a chapel to the saint styled Chapel Finian. It stood under a cliff near the seashore, where its ruins are still to be seen. Locally it was also known as Chipper-Finian, *i.e.* the Well of St. Finian. The name of Kilwhinleck in Bute, where a chapel once stood, is thought by the Rev. Dr. J. K. Hewison to be in all probability an indication of St. Finan's influence in the island.[5]

The ancient parish of Eilean-Finan, now included in Ardnamurchan, obtained its name from Eilean Finan, an island in Loch Shiel, where the ruins of the church, 76 feet long and about 23 feet broad externally, are still to be seen.

[1] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 73. *Vide* also J. Foster's *Ayrshire*, p. 112.

[2] A. Porteous's *Seals*, p. 169.

[3] *N. S. A. Kirkcudbright*, p. 218.

[4] *Tours in Scotland*, p. 26.

[5] *Bute*, vol. i. p. 232.

St. Finan's bronze bell, 8 inches in height including the handle, lies on the altar stone in the ruined church. When there is to be a funeral the bell is taken down to the landing-place, and is then carried in front of the procession to the place of interment.[1] The saint's well, Tobar-Fhianain, is on the mainland.[2]

The church of the suppressed parish of Bona, now included in Inverness, was under the invocation of St. Finan. The original site probably was the old graveyard of Cill-Fhianan, where the Burn of Abriachan falls into Loch Ness, half-way between Inverness and Glenurquhart, but there are now no remains of a building. The burying-ground contains a finely sculptured slab, said to have been brought from Iona.[3] St. Finan had a chapel at the head of Loch Lochy.[4] In all probability he was also titular of the church of the ancient parish of Dunlichity, united to Daviot in 1618. Till 1643 a wooden image of the saint was preserved in the parish, and held in much esteem, but in that year it was burned at the market cross of Inverness.[5]

On Loch Scridan, in Kilviceuen and Kilfinichen parish, Mull, at a spot known as Killinan, a chapel to St. Finan is believed to have stood. In the island of Muck is an ancient burying-ground containing an ecclesiastical ruin. The place is known as A'Chill. Close to it is Dail-Chill-Fionain, *i.e.* Finan's Church Field, suggesting that the chapel in the burying-ground had been under the invocation of the saint.[6]

St. Finan had other two Hebridean dedications. One was a chapel at Kilfinnaig, otherwise Killunaig, a mile north of Arinabost in Coll. The other was a chapel in Tiree, at Kilfinnian, not far from the south-west corner of Balaphetrish Bay, where the foundations of the building, measuring 22 feet by 11½ feet internally, are still to be seen within an ancient burying-ground.[7]

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[1] T. S. Muir's *Ecclesiological Notes*, p. 76.
[2] H. Cameron Gillies's *Place-Names of Argyll*, p. 87.
[3] *P. S. A. Scot.*, vol. xxi. p. 421.
[4] Sir J. Cameron Lees's *Inverness*, p. 12.
[5] W. Mackay's *Presbytery Records*, p. xxxvi. *Vide* Appendix C.
[6] *Trans. Gael. Soc. Inver.*, vol. xxii. p. 200.
[7] Dr. E. Beveridge's *Coll and Tiree*, pp. 51, 147.

St. Finan was remembered in central Scotland at Innervar in Glenlyon, Perthshire, where a chapel and a holy well bore the name of St. Wynnin.[1] He had several dedications in the north-east of Scotland. A chapel at Tillathrowie in Gartly parish, Aberdeenshire, is believed to have borne his name. In its neighbourhood is a fine spring known as St. Finnan's Well.[2] A chapel was dedicated to him at Abersnetheck in Monymusk parish in the same shire. Attached to it was a burying-ground.

Two Aberdeenshire parishes had St. Finan as the titular of their churches. One was Lumphanan, which at a later date was under the invocation of St. Vincent, but originally owed allegiance to St. Finan. Indeed, Lumphanan signifies the Church of St. Finan, the first syllable being a variant of *lann*, or *llan*, a church. The other Aberdeenshire parish recognising St. Finan was Migvie. Its church was granted in the second half of the twelfth century to the priory of St. Andrews by Agnes, Countess of Mar. An annual market called Finzean or Finnan Fair used to be held near the kirk, sometimes in March and sometimes in April. A fountain about half a mile from the building is known as St. Finnian's Well.[3]

There was anciently a chapel to St. Finan near Lumphinnans, in the neighbourhood of Lochgelly in Fife. It stood on the farm of Lochhead, formerly in the parish of Ballingry, but now in that of Auchtertool. Several stone coffins were dug up on the spot. "The position seems a desolate one on a kind of moorland waste, but as it is near the old north road, it may have been visited by wayfarers and pilgrims in the far-off days of its existence."[4]

St. Ciaran,[5] otherwise St. Kieran, abbot of Clonmacnois beside the Shannon, was one of the distinguished pupils of

[1] D. Campbell's *Garth and Fortingall*, p. 69.

[2] J. MacDonald's *Place-Names of W. Aberdeenshire*, p. 306.

[3] *P. S. A. Scot.*, vol. v. p. 306.

[4] Rev. Wm. Stevenson's *Auchtertool*, p. 10.

[5] The saint's name appears variously as Queranus, Kyranus, Ciaran, Querdon, Jergon, and in Cornwall, where he was reckoned the patron saint of miners, as Piran. There was another saint of the same name, viz. St. Ciaran, founder of the monastery of Saighir, now Seirkieran, in King's County, but one is disposed to attribute the Scottish dedications to St. Ciaran of Clonmacnois.

St. Finan of Clonard. When he was born in 515 A.D., his parents were living in the district now forming County Roscommon. His father, Beoaidh, was a worker in wood, and the saint in consequence came to be known as Mac-an-tsaor, *i.e.* the son of the carpenter. With the help of Diarmid, who afterwards became king of all Ireland, he founded in 547 the monastery of Clonmacnois, and died seven months later. Diarmid was so overcome with grief that he became deaf, but after fasting, was cured, so at least we are told, by putting into his ear some of St. Ciaran's clay which had been mixed with holy water in the saint's bell.[1] Some earth from St. Ciaran's tomb was carried by St. Columba when on his way to Iona, and a portion of it was thrown into the whirlpool of Corryvreckan to calm its dangerous waters.

Two of the miracles said to have been performed by St. Ciaran during his lifetime were the raising of a dead man to life by the application of his pastoral staff, and the recovery of sight in the case of a man whose eye had been plucked out by a crane. In a West Highland charm for the eye we read :—

> "I place this charm to my eye,
> As the King of life ordained.
> Pour, Mary, pour, Bride,
> Pour, Columba the kindly,
> Pour, Ciaran, saint of power."[2]

It is related of St. Ciaran that on one occasion he cut a sod, causing a miraculous gushing forth of a fountain, with whose waters he cleansed twelve lepers.[3] Twice at least after his death the saint is reported to have appeared, carrying his pastoral staff, to protect the possessions of his monastery. He gave name to Temple Kieran, four miles from Navan in County Meath.

St. Ciaran's virtues are thus extolled in the Book of Lismore: "Since the coming of Christ into flesh, there never hath been born one whose charity and mercy were greater, whose labour and fasting and prayer were greater, whose humility and goodwill were greater, whose gentleness

[1] *The Memorial Slabs of Clonmacnois*, p. 112.
[2] Dr. A. Carmichael's *Carmina Gadelica*, vol. ii. p. 55.
[3] *Lives from the Book of Lismore*, pp. 208, 279.

and mildness were greater, whose care and watchfulness (?) concerning God's Church were greater, whose daily labour and nightly vigils were greater." His austerities are also described. "He never ate bread until a third of it was sand. He never slept until his side touched the bare mould. Under his head there was usually nought save a stone for a pillow." The saint is said to have tamed certain wild animals, including a bear and a fox, but the latter got into disgrace for stealing its master's brogues.[1]

St. Ciaran's dedications were mainly in the west of Scotland. He was titular of the church of Kilchiaran, otherwise Kilkerran, a suppressed parish now included in Campbeltown. A mile from the burgh of Campbeltown, on the south side of Loch Kilkerran, is its burying-ground, where traces of a church are to be seen, probably dating from mediæval times. About three miles further along the coast, in the extreme east end of the parish, is a lofty cave, pointed out by tradition as the retreat of St. Ciaran during his temporary residence in Kintyre. The cave is in the face of a limestone cliff, and is difficult of access. At its entrance are the remains of a thick wall with an opening in the middle. According to Pennant,[2] who visited the place in 1772, the cave had had a second wall about the middle, and a third towards the back. "On the left hand side of the entrance is a flat roundish stone, on which is carved a circular figure, with inscribed hexafoil, having its cusps connected by arcs, and surrounded by a cable border, arranged in a sort of Greek pattern of square folds. Near this stone is a small fragment of another, traced over with lines. Besides these, there is a basin, nearly oval in shape, neatly scooped out of a block 2 feet long, by 1½ feet in width. It lies exactly under a drip of water from the roof of the cave, which always keeps the little font full."[3] A hill and a stream in the neighbourhood of the cave bear St. Ciaran's name.

The saint had a chapel in Bute at Cilkeran, near Glechnabae in Rothesay parish. The building, of which there are now no remains, stood in Claodh Chiaran, *i.e.* the burying-

[1] A. R. Forbes's *Gaelic Names of Birds, Beasts, etc.*, p. 61.
[2] *Tour*, p. 195.
[3] *P. S. A. Scot.*, vol. ix. p. 229.

ground of St. Ciaran. Several families living in its neighbourhood bore in the eighteenth century the name of Mac-Gill-Chiaran, *i.e.* the son of the servant of St. Ciaran.[1]

The parish church of Dailly in Ayrshire was under the invocation of St. Michael, but there seems to have been an earlier dedication to St. Ciaran, either the parish church itself or some chapel in the same neighbourhood; for the parish was anciently known as Dalmakeran, *i.e.* the field of St. Ciaran, and in it is the estate of Kilkearn.[2] There is a Kilcheran in the island of Lismore, and in Kilchoman parish, Islay, is Kilchieran, where there are some remains of the saint's chapel, consisting of the east end and a portion of the south wall. The former part of the building is without a window, but in its interior face are two recesses with projecting sills, having on the north an aumbry and on the south a piscina.[3] A portion of the baptismal font is to be seen within the area of the ruin. St. Ciaran had a chapel at Linshader in Uig parish in Lewis.

We find a trace of the saint in the north of Scotland. St. Queran's chapel stood at Strathmore in Halkirk parish, Caithness.[4] In central Scotland the abbot of Clonmacnois was remembered in Glenlyon in Perthshire. A chapel in his honour is believed to have stood below Kingallin, close to the river Lyon. The spot is now a cornfield, but the name of Ciaran's Churchyard continues to be applied to it. Dail-ma-Chiaran, *i.e.* the field of St. Ciaran, is some miles away, near the road leading from Lyon Bridge to Loch Tay.[5] The

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[1] Their successors are now known by the name of Sharp.—Dr. J. K. Hewison's *Bute*, vol. i. p. 229. *Giolla* is the Irish cognate of the Gaelic *gille*. "Giolla, especially among the ancients, signified a youth, but now generally a servant; and hence it happened that families who were devoted to certain saints, took care to call their sons after them, prefixing the word *Giolla*, intimating that they were to be the servants or devotees of those saints. Shortly after the introduction of Christianity, we meet many names of men formed by prefixing the word *Giolla* to the names of the celebrated saints of the first age of the Irish Church, as Giolla-Ailbhe, Giolla-Phatraig, Giolla-Chiarain, which mean servant of St. Ailbhe, servant of St. Patrick, servant of S. Kieran."—*Annals of the Four Masters*, vol. i. p. 3, note c.

[2] *Caledonia*, vol. iii. pp. 536, 537.

[3] T. S. Muir's *Ecclesiological Notes*, p. 16.

[4] *O. P. S.*, vol. ii. p. 759.

[5] *Garth and Fortingall*, p. 67.

Rev. Dr. Hugh Macmillan mentions that the spot shows a different colour from the rest of the field whenever the soil is newly turned up by the plough. Of the chapel that stood at Dail-ma-Chiaran the only visible trace is its stone font marked with a cross, lying on a bank by the side of the road.[1]

St. Coivin, otherwise St. Kevin, a fellow-student of St. Ciaran, was also remembered in Scottish dedications, but not to the same extent. In his ecclesiastical affinities St. Kevin was half a monk and half an anchorite. He founded a monastery at Glendalough in Wicklow in 549, and presided over it for some years. Legend says that while there on one occasion, he remained motionless in devout meditation so long that the birds made their nests within his hands.[2] He was regarded as the protector of animals, both wild and tame.

He died in 618 or 622 in extreme old age. In his later years he had become a hermit and sought retirement in a cave, hence called St. Kevin's Bed, in the face of a rock some 30 or 40 feet above a lake in the neighbourhood of his monastery. Between the cathedral of Glendalough and the upper lake is a group of thorns which he is said to have planted. In the same neighbourhood is a stream known as St. Kevin's Keeve. Sickly children used to be dipped in it before sunrise on Sundays and Thursdays, and on St. Kevin's Day (3rd June).[3]

St. Kevin had two dedications in Kintyre. He had a chapel near Macharioch House in Southend parish, but the foundations of the building alone remain. The church of the suppressed parish of Kilkivan, now included in Campbeltown, owed him allegiance. "The church with its burying-ground stands close to the farm-house of High Kilkivan, to which it gave its name. The building is in tolerable preservation, the western gable being nearly entire, but the east portion and part of the north wall are gone."[4] When passing the ruin in 1772, Pennant observed some sepulchral slabs

[1] *Highland Tay*, p. 71.
[2] *Liber Hymnorum*, vol. ii. p. 193.
[3] E. Ledwich's *Antiquities of Ireland*, p. 173.
[4] Colonel T. P. White's *Kintyre*, pp. 88, 117.

"engraven with figures of a two-handed sword, and of dogs chasing a deer." [1]

In the woods above the farm of Trudernish, about a mile from Kildalton church in Islay, are the remains of an ancient chapel locally known as Cill-Chuiban. The name is thought to point to St. Kevin, though another explanation, of a non-ecclesiastical character, has been suggested.[2] The ruin is 31½ feet in length over all, and 19½ feet in breadth, and has a door on the south side. The foundations of the altar are still to be seen, and measure about 5½ feet in length. A little below the chapel is a spring of beautiful water, which was formerly credited with healing virtues. When the spring was cleaned out within recent years, votive offerings of various kinds were found in it.

When St. Kevin was at the monastery of Kilnamanach in County Wicklow, he had as his teacher St. Euchan, who, at an earlier date, is believed to have been carried off as a captive to Britain, and, after his release, to have studied for some years at the monastic school at Whithorn. St. Euchan was titular of the church of Collace parish, Perthshire.

One of St. Kevin's disciples at Glendalough was St. Berach, who afterwards became abbot of Cluain-Coirpthe in Connachta, now Kilbarry in County Roscommon. A picturesque story is related of him when at Glendalough. St. Kevin had under his charge a lad, who was sick and in his fever desired apples and sorrel to quench his thirst. St. Kevin said to his disciple: "'Go forth, my son, taking my staff, and bring me what the sick boy needs.' So Berach went forth. And it was midwinter. Then he prayed to God, with whom nothing is impossible, for he was stirred with pity for the fevered child, and he went to a willow, and blessed it; then it thrust forth its little silky flowers, and these swelled and ripened into red apples, and beneath the willow the snow dissolved, and green sorrel thrust up its shoots and spread its delicate leaves; so he gathered of the apples a lap-full, and picked a large bunch of sorrel, and came with them to his master." [3]

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[1] *Tour*, vol. ii. p. 196.

[2] Viz., the church of the hollow or recess, from Gaelic *cobhan*.—R. C. Graham's *Carved Stones*, pp. 93, 94.

[3] Rev. S. Baring-Gould's *Lives of the Saints*, Feb. 15.

Before going to Glendalough, St. Berach had studied under Bishop Daig[1] of Inniscoin, who, when his pupil departed, gave him a bell, and a pastoral staff made of yew with a covering of brass. The staff measures 21 inches in length, and has found a resting-place in the Museum of the Royal Irish Academy at Dublin. It is known as Bachall Gearr Berach, *i.e.* the short pastoral staff of St. Berach.[2]

St. Berach is remembered in the ancient parish of Kilberry in Argyll, now united to Kilcalmonel. Its mediæval church stood on the west coast beside the right bank of Kilberry Water. Till modern times there was a bell in the parish, known as St. Barry's Bell, and inscribed with his name.[3] Beside the Ordie, on the lands of Tullybeagles in Perthshire, are the ruins of a chapel on the boundary of Berryhill Farm. Judging from the name of the farm one is tempted to connect the chapel with St. Berach.[4]

St. Cormac, otherwise St. Charmaig, was a great voyager like St. Brendan, and more than once sailed in search of a "desert in the ocean." Hence he came to be known as Cormac Leir, *i.e.* Cormac of the Sea. He was abbot of the monastery of Dearmagh, now Durrow, in King's County, one of St. Columba's early foundations. In the course of his various wanderings over the waves he reached Orkney on one occasion. St. Columba had previously met its ruler at the court of King Brude, near Inverness, and besought from him a favourable reception for the voyager and his companions.[5]

The parish of Knapdale, which was divided in 1734 into the parishes of North and South Knapdale, had St. Charmaig as the titular of its church. According to Prof. Cosmo Innes, "the church stood either on the island named Ellanmore, or at Keils on the headland of Loch Swein, at each of which places there is an ancient church, bearing the name of St.

[1] The *Martyrology of Oengus*, p. 187, says regarding Bishop Daig: "A smith and an artisan was he, and a scribe was this Daig. 'Tis he that made 300 bells and 300 crosiers and 300 gospels, and he was Ciaran of Saiger's chief artisan."

[2] Miss M. Stokes's *Irish Art*, pp. 99, 100. Bachall is a loan word from Latin *baculus* or *baculum*, a staff.

[3] *O. S. A.*, vol. xix. p. 318.

[4] *N. S. A.* Perth, p. 433.

[5] *Life of St. Columba*, p. 71.

Charmaig."[1] As indicated in a previous chapter, Mr T. S. Muir maintains that Keils owed allegiance to St. Columba, not to St. Charmaig. If Mr. Muir is correct, the dedication to the latter is to be found on Eilean Mor in the Sound of Jura, two or three miles from the mainland.

The ancient church on Eilean Mor stands near a bay on the north end of the island, and appears to have been built in the twelfth century, though evidently altered at a later date.[2] It is described by Mr. Muir as "a very characteristic and but little wasted building," externally about 35½ feet long and about 20 feet broad. It is divided into chancel and nave, the former being in length 12 feet and the latter 16 feet. A few paces south-east of the church is a low building, about 9 feet long, traditionally believed to be St. Charmaig's tomb.[3] According to the *New Statistical Account of Scotland*,[4] "the saint is said to resent with the most summary vengeance any indignity offered to this monument." A stone coffin in a recess within the church itself served as St. Charmaig's treasury. "Till of late, not a stranger set foot on the island who did not conciliate the favour of the saint by dropping a small coin into a chink between the lid of the coffin and its side." At the south-east end of the island, close to the shore, is a strongly built but roofless structure, 11 feet square internally, which tradition says was the cell of St. Charmaig after he landed on the island.

The church of the ancient parish of Kirkcormack, Kirkcudbrightshire, now included in Kelton, had, as its name implies, St. Cormac as its titular. It was beautifully situated on the Dee opposite Argrennan House, five miles south-east of Castle Douglas on the old road to Kirkcudbright. The site of the building can still be traced in its burying-ground.[5] The church anciently belonged to the monks of Iona, but, like their other churches in Galloway, was bestowed on Holyrood Abbey by William the Lion between 1172 and 1180.[6]

[1] *O. P. S.*, vol. ii. p. 39.
[2] A. C. Champney's *Irish Ecclesiastical Architecture*, p. 22.
[3] *Ecclesiological Notes*, pp. 19, 20.
[4] *Argyll*, p. 263.
[5] W. Harper's *Rambles in Galloway*, pp. 30, 31.
[6] *Caledonia*, vol. iii. p. 315.

The ancient parish of Ardnewnan on Loch Tayside, united in 1617 to Killin but afterwards transferred to Kenmore, had its church under the invocation of St. Charmaig. The name of the parish is now represented by Ardeonaig. "The old church of Ardeonaig, situated within the burying-ground in Twenty-shilling land, was called Cill-ma-Charmaig. Only the east gable of it is now standing. The stone font which belonged to it is preserved within the graveyard."[1]

St. Ninnidh, described in the *Martyrology of Donegal* as a bishop, was connected with Inis-muighe-Samh in Loch Erne. He was known as Ninnidh Lamhghlan, *i.e.* Ninnidh of the Clean Hand, because when St. Bridget prophesied that in her last illness she would receive the Viaticum from him, he forthwith enclosed his right hand in a locked case so that nothing might defile it by contact.[2] The saint had one dedication in Scotland, viz., the church of the ancient parish of Kilninian in Mull, united to Kilcolmkil to form the present parish of Kilninian and Kilmore. That the name is Kilninian and not Kilninnidh is due to the influence of the name of the better known St. Ninian of Whithorn.

St. Flannan of Killaloe in County Clare is believed to have flourished in the seventh century. Legend says that on one occasion he was sent without a light to grind corn in a mill in the dark, and that he was able to do his work by the help of light from his own hands. His name appears in the Flannan Isles, a group of seven small islands, twenty-one miles north-west of Gallon Head in Lewis. On Eilean Mòr, the largest of the group, are the remains of a chapel dedicated to St. Flannan. Martin thus describes the religious customs practised by fowlers from Lewis after landing on the island: "When they are come within about 20 Paces of the Altar, they all strip themselves of their upper Garments at once; and their upper Clothes being laid upon a Stone, which stands there on purpose for that use, all the Crew pray three times before they begin Fowling; the first day they say the first Prayer, advancing towards the Chappel upon their Knees; the second Prayer is said as

[1] J. Christie's *Lairds and Lands*, p. 78.
[2] *Liber Hymnorum*, vol. ii. p. 107.

they go round the Chappel; the third is said hard by or at the Chappel: and this is their Morning-Service. Their *Vespers* are perform'd with the like number of Prayers."[1] A few miles from Kirkintilloch in Dumbartonshire was a chapel to St. Flannan containing an image of the saint.[2]

Colman, Chalmaig, Colmoc, Mochalmaig, and Mahomoch represent the same name either under a devotional or a non-devotional form; but the question is, To whom does the name belong? To find an answer is not easy; for, as Bishop Dowden reminds us, Archbishop Usher says that there are two hundred and thirty saints of the name of Colman in the Irish Records.[3] Probably the dedications to St. Colman in Scotland are to be connected with St. Colman the Bishop, who founded a monastic church at Drummore, now Dromore, in County Down, *circa* 500 A.D.[4] In the *Martyrology of Gorman*,[5] it is said of St. Colman and another saint that they went "after death into the azure road," *i.e.* into the road of heaven.

Inchmahome in the Lake of Menteith, Perthshire, written in 1296 "l'Isle de St. Colmoc," obtained its name from St. Colman. To him, conjointly with the Virgin, was dedicated the Augustinian priory built on the island *circa* 1238 by Walter Comyn, Earl of Menteith, and now represented by some picturesque ruins. The church of Moulin in Perthshire appears to have been under the invocation of St. Colman. St. Machalmaig's Fair used to be held at Knock of Moulin.[6]

A chapel once stood at Kilmachalmaig in north Bute, but the building has disappeared, and there are now no traces even of its burying-ground. In a neighbouring field is a large boulder of trap, bearing on its flat side a deeply incised cross within a circle.[7]

Kirriemuir in Angus had a chapel to St. Colmoc in a burying-ground, which now forms the site of the police

[1] *Western Isles*, p. 17.
[2] T. Watson's *Kirkintilloch*, pp. 77-81.
[3] *Celtic Church*, p. 86 n.
[4] Bishop Reeves's *Down and Connor*, p. 104 n.
[5] P. 113.
[6] A. Jervise's MS. Collections, vol. vi. p. 1636.
[7] Rev. Dr. J. K. Hewison's *Bute*, vol. i. pp. 116, 117.

buildings of the burgh. The saintly associations of the spot lingered into post-Reformation times, for towards the end of the eighteenth century the occupier of the ground was popularly known as "Sainty."[1]

The saint had two dedications in the north. One was the parish church of Reay, which in 1726 stood at Old Reay, near the sea, on the left bank of the Burn of Reay.[2] The other was the church of Tarbat parish, Ross-shire, situated on the south shore of the Dornoch Firth, about nine miles east of Tain. Its graveyard contains several fragments of sculptured stones. A writer in 1725 mentions that under the church was a vault, nearly 30 feet long and about as broad as the church, said to have been built as a place of worship by St. Columba.[3] The tradition probably related to St. Colman, though the vault clearly belongs to a time later than that of either saint. Beside the sea, about half a mile from the church, is Portmahomack, *i.e.* the haven of St. Colman, where is to be seen his well, Tobar-mo-Colmoc.[4]

St. Machar, otherwise St. Mauritius, a son of Fiachna, prince of Ulster, was baptised by St. Colman, who gave him the name of Mochumma. His future sanctity was foreshadowed, according to popular belief, by a choir of angels singing around his cradle. Later he attached himself to St. Columba and accompanied him to Iona. After preaching in Mull, where he is said to have cured seven lepers and turned into stone a fierce boar, he was sent by his abbot into Pictavia with twelve companions, and told to build a church where he found a river making a bend in the form of a pastoral staff. This resemblance he discovered in the Don at Old Aberdeen.[5] Beside the curve of the river he planted a church, the forerunner of the stately Cathedral of St. Mary and St. Machar. Bishop Matthew Kinninmond began the building of a cathedral between 1183 and 1199, but his fabric was demolished by Bishop Cheyne, who planned the construction of a new cathedral soon after 1282. Bishop Cheyne's edifice

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[1] A. Reid's *Regality of Kirriemuir*, p. 59.

[2] *O. P. S.*, vol. ii. p. 742.

[3] MacFarlane's *Geographical Collections*, vol. i. p. 215.

[4] *Trans. Inverness Scientific and Field Club*, vol. vi. p. 261.

[5] William Robbie's *Traditions and History of Aberdeen*, p. 18.

was in its turn demolished by Bishop Alexander Kinninmond, who inaugurated a larger scheme of construction about the year 1370. To his work was added the nave, built along with the two western towers by Bishop Leighton between 1422 and 1440. The central tower, which was about 150 feet high, was completed by Bishop Elphinstone about 1511. "The cathedral stands on the north side of an extensive churchyard, and the situation is pleasant, having the houses of the chanonry—some of them quaint-looking and interesting — approaching it on the south. On the north it is skirted by high trees, which grow on a steep bank sloping down from the cathedral towards the Don." [1] In the neighbouring grounds of Seaton is St. Machar's Well.

The parishes of Old Machar, where the cathedral stands, and New or Upper Machar, bear witness to the local influence of the saint. Higher up the Don, in Kildrummy parish, once stood a chapel to St. Machar at a place known from it as Machar's Haugh.[2] At Machrikil in Dailly parish, Ayrshire, a chapel once stood which Chalmers, influenced by the name of its site, has attributed to St. Machar.[3] The saint, however, had no connection with the building. Accord- to Sir Herbert Maxwell, the name is merely the Gaelic Machaire Cill, signifying the field of the chapel.[4] St. Machar does not appear to have had any dedications beyond Aberdeenshire.

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[1] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 75.
[2] MacFarlane's *Geographical Collections*, vol. i. p. 30.
[3] *Caledonia*, vol. iii. p. 537.
[4] *Scottish Land Names*, p. 12.

CHAPTER VI.

IRISH SAINTS

(continued).

St. Patrick.—His Birthplace.—His Parentage.—His Captivity in Ireland.—His Escape.—Call to his Life-Work.—His Death and Burial.—His Dedications.—St. Maccaille.—His Association with St. Bridget.—His Chapel in Bute.—St. Machalus.—Kilmaichlie.—St. Chattan.—His Dedications.—St. Blane.—Kilblane.—His other Dedications.—St. Palladius.—His Irish Mission.—Paldy Kirk.—St. Ternan.—His Dedications—St. Molaise.—His Cave, etc., on Holy Island.—Kirkleish.—Capella Sancti Lesseni.

No one has a better claim to be reckoned an Irish saint than St. Patrick, even though he was born in Scotland, according to a long-established tradition, or somewhere in the south-west of England near the Severn, according to the view adopted by Prof. J. B. Bury.[1] The saint belonged to a Christian family. His father Calpurnius was a deacon; his grandfather Potitus had been a presbyter. Besides being a deacon his father was a magistrate (*decurio*), and possessed a small farm near a village called Bannavem Taberniæ.

St. Patrick was born towards the end of the fourth century, perhaps, as Prof. Bury suggests, in 389 A.D. According to a story in the Book of Lismore, the newly-born saint was taken for baptism to a blind youth named Gornias; but no water was available for the performance of the rite. With the infant's hand Gornias made the sign of the cross over the ground, and a spring gushed forth. Gornias, washing his face in the water, received his sight; and although previously unacquainted with letters was able to read the baptismal office.

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[1] *Life of St. Patrick*, p. 17.

When about sixteen years of age St. Patrick was captured by pirates, who carried him off to Ireland along with a large number of other prisoners. During six years of slavery he was employed as a shepherd, probably in the north-western district of Connaught. While tending his sheep he devoted himself to prayer and meditation. "I used," he says, "to remain even in the woods and on the mountain, and used to rise to prayer before daylight, in the midst of snow and ice and rain, and I felt no injury from it." [1]

At length he escaped and eventually arrived at a seaport, conjectured by Prof. Bury to have been what is now Inverdea, near Wicklow. There he found a vessel, in which he sailed for three days before reaching land. According to the belief of a later age, St. Patrick obtained his liberty in the following manner:—An angel told him to ask his master to liberate him. His master refused to do so unless he received as the price of his slave's freedom a mass of gold as large as his head. St. Patrick told this to the angel, who said: "Follow yon boar, and he will root a mass of gold out of the ground, and take it with thee to thy master." [2] Thus did St. Patrick obtain his liberty.

After describing various experiences, St Patrick tells how the call to his life-work came to him. In a vision of the night a man from Ireland named Victoricus brought letters to him, in one of which he read the words, "The voice of the people of Ireland"; and at the same time he thought that he heard the dwellers near the wood of Foclud (in County Mayo) crying aloud, "We entreat thee, holy youth, to come and henceforth walk among us." [3]

The erection of three hundred churches in Ireland, and the ordination of three hundred and fifty bishops and three hundred presbyters, were attributed to St. Patrick. He was credited with fasting from Shrovetide till Easter, and it was said that no penance was more severe than were his penances.[4]

St. Patrick does not appear to have felt at home in

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[1] Rev. T. Olden's *St. Patrick*, p. 67.
[2] *Tripartite Life of St. Patrick*, vol. ii. pp. 415, 417.
[3] Rev. T. Olden's *St. Patrick*, p. 72.
[4] *Martyrology of Donegal*, p. 79.

Ireland, though he devoted himself with his whole heart to the work of preaching the Gospel among its heathen tribes. "It is pathetic to read how the exile would fain visit Britain, his home, and Gaul, where he had many friends, but feels himself bound by the spirit to spend the rest of his life in his self-chosen banishment, to maintain his work, and especially to protect by his influence the Christians, whom dangers constantly threatened. His energy and undismayed perseverance had accomplished a great work, and he decided not to desert it till death compelled him." [1]

St. Patrick died in 461 at Saul in County Down. Later legends introduce miraculous circumstances into the story, and tell that for twelve days after his death there was no night, and that angels kept guard over his body, and diffused a fragrance as of wine and honey when returning to heaven.[2] Saul is believed to have been the place not only of the saint's death but of his burial, though Downpatrick put in a claim for the possession of his tomb. The cathedral of the latter was adorned with an image of St. Patrick, along with images of St. Bridget and St. Columba. This was in harmony with the belief expressed in the couplet—

> "In Down three saints one tomb fill,
> Patrick, Bridget, and Columcille." [3]

The three are represented together on the exterior of the ancient reliquary known as the Domnach Airgid.[4]

The most interesting surviving relic of St. Patrick is a quadrilateral hand-bell, six inches in height, which is said to have been found in his grave by St. Columba. It is of hammered iron, coated inside and outside with bronze. A shrine of brass, silver-gilt and decorated with gems, was made for the bell between 1091 and 1105, when Donell MacAulay, whose name appears in its inscription, was

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[1] Prof. J. B. Bury's *Life of St. Patrick*, p. 204.

[2] *Ibid.* p. 208.

[3] Sharp's *Gazetteer, s.v.* "Down." For a discussion of particulars connected with St. Patrick's life, *vide* Rev. Dr. N. J. D. White's *Libri Sancti Patricii* in the *Proc. Roy. Irish Acad.*, vol. xxv. pp. 220-230, and Rev. J. F. Shearman's *Loca Patriciana* in the *Jour. Roy. Hist. and Arch. Assoc. Ireland*, Fourth Series, vol. ii.

[4] *Trans. Roy. Irish Acad.*, vol. xviii. (Ant.) p. 15.

bishop of Armagh.[1] The enshrined bell was long preserved at Armagh, but is now in the museum of the Royal Irish Academy, where the "cumdach" or book-shrine of St. Patrick's Gospels has also found a home.[2]

St. Patrick's hymn on the Trinity was known as the Lorica, or Breastplate, because it was believed to defend from spiritual harm those who repeated it. Till about 1840, and probably till even later, portions of the Lorica were in use among the Irish peasantry at bedtime as a charm against evil.[3] In the later Irish accounts of St. Patrick he is represented as a miracle-worker like one of the Druids. Dr J. H. Todd cites the following examples of the saint's power when at Tara: "Lucetmael by his incantations covers the plain with snow, but admits his inability to remove the enchantment until the same hour on the morrow. Patrick, saying to the Druid, 'Thou canst do evil, but not good,' blesses the plain, and the snow disappears. Again Lucetmael brings on a thick darkness, but is unable to remove it. Patrick prays and blesses the plain. Straightway the darkness vanishes, and the sun shines forth, to the admiration and joy of all the beholders."[4] In art the saint is often represented along with serpents, in allusion to the story that he drove all venomous snakes out of Ireland. Sometimes he appears holding a crosier, and sometimes a harp.[5]

St. Patrick was not popular in England, where only six churches bore his name, all north of the Trent. He had a larger number of dedications in Scotland, most of them being in the south-west. We find him at Portpatrick in Wigtownshire, where there was anciently a place of worship called Chapel-Patrick, on or near the site of the church erected in 1628, when the parish of Portpatrick was created out of a

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[1] Miss M. Stokes's *Christian Art in Ireland*, p. 66. *Vide* also Dr. J. Anderson's *Scotland in Early Christian Times*, First Series, pp. 199-204; Bishop Reeves's *Bell of St. Patrick*, pp. 1-30; and G. Coffey's *Celtic Christian Antiquities*, pp. 47-49. For an account of other relics of St. Patrick, *vide The Ulster Journal of Archæology*, vol. ii. pp. 207-213, and E. Johnson's *Irish Art Metal Work*, pp. 26-30.

[2] J. Romilly Allen's *Celtic Art*, p. 209.

[3] *Liber Hymnorum*, vol. ii. pp. 208-212.

[4] *Life of St. Patrick*, p. 425.

[5] Mrs. Bell's *Great Hermits and Fathers of the Church*, p. 246.

portion of Insch parish. A spring bearing his name once flowed in a quarry whence stone was obtained for the harbour works. A rock, removed when the harbour was being constructed, had on it the mark of a foot, said by tradition to have been that of the saint when he stepped over from Ireland at a single stride.

St. Patrick had two Kirkcudbrightshire parishes named after him, viz., Kirkpatrick-Irongray and the neighbouring Kirkpatrick-Durham.[1] In the latter a spring bears his name, and what was known as St. Patrick's Mass Fair used to be held in his honour on 17th March. The church of Lochrutton parish, adjoining Kirkpatrick-Irongray, is believed to have been likewise under his invocation. Dumfriesshire also has two parishes called Kirkpatrick, viz., Kirkpatrick-Fleming in the strath of the Kirtle, and Kirkpatrick-Juxta in Upper Annandale. The adjunct *juxta* was added in the fifteenth century to the name of the latter parish to distinguish it from the former.[2] Another Dumfriesshire dedication to the saint was a chapel on the farm of Kirkpatrick in Closeburn parish, where its ruins are still to be seen. Its site gave name to the family of Kirkpatrick, who were the owners of Closeburn from the twelfth till the eighteenth century.

St. Patrick had two dedications in Lanarkshire. One was the church of Dalziel parish, demolished in 1798. The building was situated near the Clyde, not far from Dalziel Tower. In its neighbourhood is St. Patrick's Well.[3] The other was a chapel in Dalserf parish, which stood at Dalpatrick on the Clyde, a little above the village of Dalserf. It was known also as the chapel of the Blessed Virgin, the Virgin having either been joint titular or having superseded St. Patrick in the patronage of the building. There are now no remains of the chapel. In the same parish is Patrickholme, "a pleasant seat, having woods, and ane salmond fishing upon Aven Water."[4]

[1] The Rev. W. A. Stark, following Symson, thinks that Kirkpatrick-Durham was so called from a family named Durham.—*Book of Kirkpatrick-Durham*, pp. 10, 18, 63.

[2] *Caledonia*, vol. iii. p. 181.

[3] *O. P. S.*, vol. i. p. 58.

[4] William Hamilton's *Sheriffdoms*, p. 8.

A chapel to St. Patrick once stood at the hamlet of Kilpatrick in Kilmorie parish, Arran, but only a small fragment of its masonry remains. The holy water stoup is still to be seen on the chapel site. The spot seems to have been regarded with special reverence in ancient times. There is a tradition that dead bodies used to be brought from Ireland to be interred in its burying-ground, and that the practice was only discontinued after a ship containing a number of corpses was lost in the Irish Channel.[1]

Dumbartonshire had more than one reminder of St. Patrick. A chapel in his honour was founded in Dumbarton Castle, "in which castell," according to John Hardyng the chronicler, "St. Patryke was borne, that afterwarde in Irelande dyd wynne."[2] The chapel was in existence in 1271, for in that year Adam, its chaplain, was witness to a deed. Its patronage at one time belonged to the Crown, but seems to have passed to the archbishops of Glasgow prior to the Reformation.

St. Patrick is believed to have been titular of the parish church of Dumbarton, which stood at the south end of the principal street of the burgh. He had also under his invocation the collegiate church founded in 1450 by Isabel, Duchess of Albany and Countess of Lennox, which stood close to the town, where an arch said to have been part of the building is still to be seen. It was founded for a provost and six prebendaries, and possessed, in addition to certain lands, the churches of Bonhill, Fintray, and Strathblane.[3]

Two Dumbartonshire parishes bear St. Patrick's name, viz., Old and New Kilpatrick. The latter, however, did not come into existence till 1649, when the original parish of Kilpatrick was subdivided. In addition to its church, the parish of Old Kilpatrick had more than one traditional association with St. Patrick. A sculptured effigy in the churchyard was locally believed to represent him. In the Clyde, opposite the church, is a rock visible at low water

[1] *Book of Arran*, p. 229.
[2] Prof. Hume Brown's *Early Travellers in Scotland*, p. 21.
[3] *Caledonia*, vol. iii. pp. 901, 903; *O. P. S.*, vol. i. pp. 24, 25.

which bears the name of St. Patrick's Stone.[1] Some land in the parish, not now identifiable, was known as St. Patrick's Seat. Tradition says that the church was built on soil brought from Ireland. The saint's shrine within the building was in mediæval times a resort of pilgrims, and the holder of the lands of Kilpatrick appears to have been under an obligation to entertain them.[2] Near the church was formerly a holy well bearing the saint's name. The burying-ground at one time contained some ancient ash trees, but these were cut down in quite modern times on account of the injury they were doing to the churchyard wall.

Muthill parish, in the Strathearn district of Perthshire, had three chapels dedicated to St. Patrick. The first of these was at Blairinroar, five miles west of the village of Muthill, where two or three cottages bear the saint's name. The second was at Struthill, two miles south of the village of Muthill. The ruined building stood till about 1846, when its walls were demolished to supply dyke materials, and the soil of its burying-ground was turned into top-dressing for some neighbouring corn-land. At the same time St. Patrick's Well was drained into a modern cattle-trough. The third was at Strageith, close to the Earn, where there are still some remains of the building. The ancient burying-ground continues in use. On the other side of the Earn is the farm of Dalpatrick, giving name to Dalpatrick Ford in the river.[3] Reverence for St. Patrick lingered long in the district. In 1837 it was stated that "the inhabitants, until very lately, held his memory in so high veneration, that on his day neither the clap of the mill was heard, nor the plough seen to move in the furrow."[4]

At Foss in the Atholl district of Perthshire, a fair known as Feill-Phadrick used to be held, suggesting, one is tempted

[1] Kilpatrick vied with Dumbarton in claiming to be the birthplace of St. Patrick. Local tradition says that St. Patrick's Stone was the rock where he was fishing when he was carried off by pirates. For a discussion regarding the birthplace of St. Patrick, *vide* J. Irving's *History of Dumbartonshire*, pp. 20, 21.

[2] J. Bruce's *History of Old Kilpatrick*, p. 59.

[3] *Chronicles of Strathearn*, pp. 39, 40.

[4] *N. S. A. Perth*, p. 313.

to think, the former existence of a chapel to the saint in the vicinity of the stance.[1]

St. Patrick was not forgotten among the Hebrides. He had two chapels in Mull: one at Kilpatrick on Loch Scridan in Kilviceuen and Kilfinichen parish, the other near Duart Castle in the parish of Torosay.[2]

The saint had a dedication in Tiree, known as Temple-Patrick, situated among rocks beside Ben Kenavara, near the south-west shore of the island. The chapel, of which the foundations and east gable alone remain, was 32 feet in length externally. With the exception of the east gable, which is 2½ feet, the other walls were about 3 feet in thickness. Close to the ruin are some stones marked with incised Latin crosses. In the rocks on the shore below the chapel are several round holes, probably natural. One of these, about 2 feet wide and 4 feet deep, is known as St. Patrick's Vat.[3]

In Gaelic-speaking districts the saint's festival is not forgotten. The wheatear is there known as "fear na Feill-Padruig," that is, the bird (literally, the man) of the feast of St. Patrick, for according to popular belief, it made its appearance at that season.[4] There is a saying in the Highlands that on St. Patrick's day each cow-fold will have a female calf, and each pool a salmon.[5]

The fame of St. Patrick was but scantily recognised on the east side of Scotland. The parish church of Kirkcaldy in Fife has been attributed alternatively to him and St. Brice,[6] but there is reason to believe that the latter was the titular of the building. The only dedication to St. Patrick in the east appears to have been a chapel in what was once Gullane parish, Haddingtonshire. The building is known to have been in existence in the early part of the sixteenth century, but its exact site is uncertain. The chapel is thus referred to in the Rentalia Domini Regis[7] (1505-1521):

[1] *P. S. A. Scot.*, vol. xiv. p. 105 n.
[2] *O. P. S.*, vol. ii. pp. 304, 307.
[3] *Coll and Tiree*, pp. 153, 154.
[4] *Carmina Gadelica*, vol. ii. p. 245.
[5] A. R. Forbes's *Gaelic Names of Beasts, Birds, etc.*, pp. 74, 383.
[6] *P. S. A. Scot.*, vol. xx. p. 199.
[7] *Exchequer Rolls*, vol. xii. app. p. 693. Gullane was parochial till 1612, when by Act of Parliament the church was removed to Dirleton.

"It is statute and ordanit be the lordes commissioneris that frahynfurth na maner of persone be fundin within the linkis of Dirltoun, West Fenton, at Sanct Patrikis Chapell, Gulyne, and utheris linkis pertening to the lordschip of Dirltoun."

St. Maccaille, son of Darerca, St. Patrick's sister, was known in Scotland, but, naturally enough, not to the same extent as his uncle. He was associated with St. Bridget, and held the veil over her head when she was being admitted by his brother, Bishop Mel, into the Order of Penitence. To reach Bishop Mel the two journeyed together northward from Cruachan Bri-Ele in King's County, where St. Maccaille's church was, and on their way they had to cross the Bog of Faichnech, which was miraculously changed for them into a smooth and flowery plain.[1]

St. Maccaille had one dedication in Scotland, viz., a chapel called Kilmichel on the north-west coast of Bute. The building, which is roofless, though otherwise well preserved, measures about 19 feet by some 13 feet internally. The walls are composed of water-worn stones from the beach below, with earth as a cement. A slab, believed to have been the altar, is in the east end of the ruin. It is 4 feet 4 inches long and 2 feet 4 inches broad, and is supported by two upright stones. In the adjoining field is a tumulus known as Michel's Grave. The fact that there was a sepulchre in the case shows that the titular of the chapel cannot have been St. Michael the Archangel.[2]

St. Machalus, like St. Maccaille, had one dedication in Scotland, viz., at Chapelton of Kilmaichlie in Inveraven parish on the Spey. He led a wild life in Ireland, till converted by a miracle said to have been wrought by St. Patrick, who, by way of penance, told him to entrust himself to the sea in a currach, taking nothing with him except a coarse garment. The currach drifted to the Isle of Man, where, on account of his sanctity, he was afterwards made bishop, and where he is still remembered as St. Maughold.[3]

St. Palladius has a place among Irish saints, though, like St. Patrick, he was not a native of Ireland. There is indeed

[1] *Liber Hymnorum*, vol. ii. p. 192.
[2] Rev. Dr. J. K. Hewison's *Bute*, vol. i. pp. 112-114.
[3] Rev. S. B. Gould's *Lives* (25th April).

some doubt as to his nationality. He is thought by Prof. Bury and Dr. J. H. Todd to have been a native of Gaul, but by Dr. H. Williams to have belonged to the British Church and to have passed from it to that of Gaul.[1]

In 431 Pope Celestine sent him to "the Scots (*i.e.* the Irish) believing in Christ" as their first Bishop ("Ad Scotos in Christum credentes ordinatur a Papa Cœlestino Palladius et primus episcopus mittitur").[2] "Although the island was still Pagan, in reference to the large majority of its inhabitants, there is good reason to believe that many scattered individuals, and probably some isolated congregations, were to be found there, at this early period, who were 'believers in Christ.'"[3]

St. Palladius landed on the shore where the town of Wicklow now stands, and proceeded towards the interior in the direction of Glendalough. His stay in Ireland is believed to have lasted barely a year. According to one version of his story, he died in Ireland. According to another, he set sail and was driven by a tempest round the north of Scotland, landing on what is now the coast of Kincardineshire. Dying soon after in the same district, he was buried at Fordoun, where his relics were long preserved. As Hollinshed says, "he lieth at Fordune, a town in Merns, where his relikes remained, and were long after had in great estimation."[4]

The church of Fordoun was consecrated by Bishop David de Bernham in 1244. What is doubtless its successor is the building known as St. Palladius's Chapel, close to the present parish church in the burying-ground at Auchinblae. The east gable is thought by Mr. A. Jervise to be the oldest part, and to date from about the end of the fifteenth century.[5] The structure is 38 feet long, 18 feet broad, and 8 feet high.

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[1] *Vide* Prof. Bury's *Life of St. Patrick*, p. 343; Dr. Todd's *St. Patrick*, p. 280; and Dr. Williams's *Christianity in Early Britain*, pp. 211-213. In the story of St. Palladius some confusion has arisen from the fact that he was known alternatively as Patrick. Dr. Todd (p. 305), suggests that Palladius may have been the name of his family, and Patricius his baptismal name, or a title given him from his rank.

[2] Rev. Canon Warren's *Liturgy of the Celtic Church*, p. 30 and note.

[3] Dr. Todd, *ut supra*, p. 284.

[4] *Chronicle*, vol. i. p. 165.

[5] *P. S. A. Scot.*, vol. x. p. 731.

In 1630 the church of Fordoun was known as "the church of St. Palladius, vulgarly called Pade Kirk in the Mearns." According to a Fordoun tradition, Archbishop Scheves, who occupied the see of St. Andrews from 1447-8 till 1496-7, discovered the relics of St. Palladius in a dell below the church, and transferred them to a richly adorned shrine within the church itself. In the same dell is St. Palladius's Well, about fifteen feet deep. The tradition of the district is, that when the well runs dry St. Palladius will return to Fordoun. His memory is still kept alive in the parish by an annual market, known as Paldy or Pa'de Fair, on the third Friday of July, corresponding pretty much with 6th July (O.S.), the saint's festival. When Defoe[1] visited Kincardineshire, the market lasted three days. St. Palladius had an altar in the church of the Holy Trinity at St. Andrews.

According to Dr. W. F. Skene, St. Palladius had no personal connection with the Mearns during his lifetime. Dr. Skene holds that the saint's relics were brought to Fordoun by a disciple whose name is found variously as Ternan and Torannan.[2] Under the latter form, he appears in the *Martyrology of Donegal* as abbot of Bennchor and of Tulach Foirtceirn in Leinster. St. Palladius is credited with having baptised his disciple with water from a fountain which miraculously bubbled up from the ground when the turf was removed in the form of a cross. Curiously enough, St. Palladius and St. Ternan have been confounded together. Thus the entry for 12th June in the *Martyrology of Oengus* has this scholium: "Torannan, *i.e.* Palladius, who was dispatched by St. Peter's successor to Ireland before Patrick to teach them (the Irish)."[3]

The saint has been described as—

> "Torannan, the long-famed voyager
> Over the broad shipful sea."

Is the island of Taransay, off Harris in the Outer Hebrides, a reminiscence of one of his voyages? There were two chapels on it, named respectively Eaglais Tarain and Teampull Chè.

[1] *Tour through Britain*, vol. iv. p. 214.

[2] *Celtic Scotland*, vol. ii. pp. 29-31, where the problem regarding St. Palladius and St. Ternan is discussed.

[3] P. 148.

The natives had a superstition, mentioned by Martin, that if a man was buried in the former chapel, and a woman in the latter, the corpse would be found above ground the day after its interment.[1] The remains of Eaglais Tarain are still visible. A stone cross said to have belonged to the chapel is preserved in the Museum of National Antiquities at Edinburgh.

The chief sphere of St. Ternan's influence, however, was not among the islands in the west, but on the mainland in the east, viz., in the shires of Kincardine and Aberdeen.[2] Banchory-Ternan on the Dee was named after him, and its church was under his invocation. What was thought to be his skull, and his copy of St. Matthew's Gospel in a richly adorned case, were preserved at Banchory in mediæval times.[3] So also was his bell, called the Ronecht, said by tradition to have been given to him at Rome by the Pope, and to have miraculously followed him to Scotland. It was under the care of an hereditary keeper, as in the case of similar relics associated with Celtic saints.[4] Its "dewar" or keeper, in virtue of his office, had a piece of land known as the Deray Croft of Banquhori-terne. During the construction of the Deeside railway a small square iron bell was dug up by the workmen, but was eventually lost sight of. This may have been, as Dr. Joseph Anderson suggests, the saint's Ronecht, so carefully preserved in mediæval times.[5] One of the two Banchory fairs was called St. Ternan's Market, and a neighbouring spring received the name of St. Ternan's Well.[6] Among the treasures belonging to the cathedral of Old Aberdeen was a monstrance believed to contain some of the saint's relics.

Arbuthnott, the next parish to Fordoun on the east, had its church dedicated to St. Ternan, a fanciful portrait of

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[1] *Western Isles*, p. 49.

[2] According to the Breviary of Aberdeen, St. Ternan was a native of the Mearns, an idea which may have originated from the definite character of his cultus in the north-east of Scotland. *Vide* Bishop Forbes's *Kals.*, p. 450, and preface to the Arbuthnott Missal, pp. lxxviii. *et seq.*

[3] Rev. J. H. Lawlor's *Book of Mulling*, p. 11.

[4] Bishop Dowden's *Celtic Church*, p. 46.

[5] *Scotland in Early Christian Times*, First Series, p. 211.

[6] *O. S. A.*, vol. vii. p. 369.

whom, robed in archiepiscopal habit, appears in the illuminated fifteenth century missal in the possession of Viscount Arbuthnott.[1] The church is situated on the precipitous left bank of the river Bervie, about half a mile from the mansion-house of Arbuthnott. The internal length of the building is 90 feet. "It is an exceedingly interesting and picturesque structure, and contains work of three distinct periods, representing different phases of Scottish ecclesiastical architecture. There is first the chancel, dedicated by Bishop Bernham in 1242, and possibly the nave may also be in part of the same period. Then there is the very striking south wing or aisle, which is known, from the Arbuthnott Missal, to have been built by Sir Robert Arbuthnott in the end of the fifteenth century. This aisle, which is two stories in height, is a remarkable example of the style with which we are so familiar in the collegiate and other churches of the period. In the third place, the quaint west end represents an example of the application to an ecclesiastical structure of features of the domestic architecture of the country, of which there are so many examples throughout Scotland."[2]

St. Ternan had a chapel at Findon in Banchory-Devenick parish in the same shire. It was built upon a rock, and had near it a spring known as St. Tarnan's Well. A chapel to St. Ternan once stood in Belhelvie parish, Aberdeenshire, on the north of a piece of land known as St. Ternan's Land. The parish of Slains in the same shire had the saint as the patron of its church. St. Ternan's Well is in the garden of the manse.

There is uncertainty regarding the date of the saint known as Chattan, Cathan, Kaddan, and Cathandus. He has been variously associated with St. Patrick in the fifth century, and with St. Kenneth and St. Congal in the sixth. He is said to have belonged to a family whose home was in the north of Ireland. In the *Martyrology of Gorman*[3] he is referred to as "Cattan, the abstinent, stern warrior." On account of his

[1] For an account of the Arbuthnott Missal, Psalter, and Office of the Blessed Virgin, *vide P. S. A. Scot.*, vol. xxvi. pp. 89-104.

[2] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 235.

[3] P. 29.

austerities he was regarded in later times as the special guardian of those who addicted themselves to fasting.[1]

Leaving Ireland, St. Chattan crossed the sea to Bute along with his sister Ertha, who afterwards became the mother of St. Blane, to be mentioned again presently. Tradition says that he fixed his cell on the southern side of Kilchattan Bay, at the foot of the hill called from him Suidhe Cathan, *i.e.* St. Cathan's Seat. There are now no remains of his church, but the Rev. Dr. J. K. Hewison thinks that it stood on the farm of Little Kilchattan, near a spring which still bears the saint's name. The spring is approached by some ten stone steps, and though covered over, continues in use.[2]

St. Chattan was buried in Ireland at Tamlacht Ard in County Londonderry, where his tomb is still extant. It may be remarked in passing that Tamlacht, otherwise Taimhleacht, meant originally a plague monument, and indicated the place of sepulture of those who had died of an epidemic.[3] John Spottiswoode says that St. Chattan's relics were preserved at Scarinche in Lewis, in a monastery dedicated to the saint and founded by the M'Leods as a cell of Inchaffray Abbey. There appears to have been a dedication to St. Chattan of some sort near Stornoway in Lewis, but it has been suggested that Scarinche is a mistake for Carinish in North Uist, where there was a church belonging to Inchaffray, dedicated, however, not to St. Chattan but to the Holy Trinity.[4] There is a Scarinish in Tiree, but it does not seem to have had any connection with St. Chattan. The problem is undoubtedly obscure.

Luing and some adjacent islands at one time formed the parish of Kilchattan in the Nether Lorn district of Argyll. Its church stood at the head of Kilchattan Bay on the east side of Luing. When the parish was united to Kilbrandon, the church of Kilchattan became ruinous, but its burying-ground did not cease to be used. The east wall of the building has disappeared, but the other walls are fairly entire.[5]

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[1] J. O'Hanlon's *Lives of the Saints*, vol. ii. p. 242. [2] *Bute*, vol. i. p. 137.
[3] Dr. P. W. Joyce's *Irish Names of Places*, p. 155.
[4] *Charters of Inchaffray*, intro. pp. xlvii., xlviii.
[5] T. S. Muir's *Ecclesiological Notes*, p. 21, and P. H. Gillies's *Nether Lorn*, p. 44.

The parish of Gigha had its church under the invocation of St. Chattan. It stood near the head of Ardminish Bay, on the east side of the island, and is believed to date from the thirteenth century. The building is roofless, but is otherwise in fairly good preservation, and measures internally 33 feet in length by about 15 feet in breadth. Inside, at the east end, the altar was to be seen in Martin's time, having on it the basin of an octagonal stone font. The font is now preserved within the recess of the east window, but the altar is gone. The burying-ground contains some sculptured slabs and a broken cross, 5 feet long. Martin remembers that about 60 yards from the building stood a square stone, 10 feet high, where "the ancient inhabitants bowed, because it was there where they had the first view of the church."[1]

A place of worship dedicated to St. Chattan was situated at Kilchattan in Colonsay, on the west side of the island. The building, of which there are some remains, was 31 feet long by 21 feet broad, and had walls 3 feet thick. When an interment took place in the burying-ground, the islanders used to erect a cairn over the grave, taking stones from the ruined church. About a quarter of a mile north of the church is a rock, with a small cavity locally known as Cruidhe Chattan, *i.e.* the shoe of St. Chattan.[2] At one time it was believed that when anyone wished to leave the island, a favourable wind could be procured if a Macvourich cleared out the cavity, to the accompaniment of certain ceremonies.[3]

At Cill-Cathain in Kildalton parish, Islay, west of Port Ellen, are some traces of a chapel dedicated to the saint.

So far we have found St. Chattan an insular saint, but he had more than one dedication on the mainland. In the district of Ardnamurchan is an ancient ecclesiastical site known as Cladh-Chattain, *i.e.* the burying-ground of St. Chattan, suggesting the former existence of a chapel to the saint. The church of the Perthshire parish of Aberuthven, now included in Auchterarder, was under the invocation of

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[1] *Western Isles*, p. 229.

[2] The use of the word *cruidhe* in this case is peculiar, for in Gaelic it signifies a horse-shoe. The covering of a human foot is in Gaelic *bròg*.

[3] *P. S. A. Scot.*, vol. xv. pp. 124, 145.

St. Chattan. In 1200 Gilbert, Earl of Strathearn, and his wife Matildis, bestowed on their newly-erected priory, afterwards abbey, of Inchaffray various churches in Strathearn, one of them being the church of St. Chattan of Aberuthven ("Ecclesiam Sancti kattani de Aberruotheuen").[1] The ruin with its seventeenth century ivy-clad belfry is situated near the junction of the Earn and the Ruthven, three miles east of Kinkell. There is an aumbry in the north wall. The south wall was removed, to make room for the mausoleum of the Montrose family erected in 1736.[2]

St. Chattan had a chapel at Kilchattan in Southend parish, Kintyre. It stood in the portion of Southend forming the ancient parish of Kilblane. This association is of interest as bringing together dedications recalling St. Chattan and his nephew. There are now no remains of Kilblane church. The building stood on the right bank of Coniglen Water, but was washed away by the stream along with its burying-ground. A neighbouring farm bears the name of Kilblaan.[3]

As indicated above, St. Chattan's sister Ertha was mother of St. Blane, but there was a mystery as to his paternity. According to a Bute tradition, the father of the future saint was a spirit inhabiting a local fountain. Ertha and her infant were placed by St. Chattan in a hide-covered wicker boat, and committed to the sea. From the shore of Bute the boat was wafted to the north coast of Ireland. After seven years Ertha and her boy returned to Bute, where they were hospitably received by St. Chattan, who in due time ordained his nephew to the priesthood.

St. Blane founded a monastery, in what is now the parish of Kingarth, at Kilblane, where the considerably altered remains of a fine twelfth century Norman church are still to be seen.[4] For several centuries the building served as the parish church. The surrounding enclosure formed till 1661 a burying-place for men only, while another enclosure at a lower level was reserved for women. According to a local tradition, St. Blane brought from Rome consecrated earth

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[1] *Charters of Inchaffray*, p. 7.
[2] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 485.
[3] Colonel T. P. White's *Kintyre*, p. 89.
[4] *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 292-298.

for his churchyard, but either because the women refused to help to carry it up from the shore, or carelessly dropped some of it by the way, he decreed that no female should be interred in the burying-ground.[1]

During excavations a number of years ago, the foundations of the monastic cells were brought to light in the proximity of the church. Outside the chancel wall of the ruin is a boat-shaped stone coffin, popularly regarded as the sarcophagus of St. Blane. In the neighbourhood of the church are St. Blane's Well and Suidhe Bhlain, *i.e.* St. Blane's Seat, a hill 400 feet high, near which the country people used to point out a hollow in a stone, said to be the impression of the saint's foot.[2]

The church of Glenaray, now included in Inveraray parish, Argyll, owed allegiance to St. Blane. Chapels bearing his name stood at Kilblane in Kirkmahoe parish, Dumfries-shire; Blainslie[3] near Melrose in Roxburghshire; Colgrain in Cardross parish, Dumbartonshire;[4] and in Sauchie barony, Clackmannanshire.[5]

Perthshire had two dedications to the saint. One was a chapel close to the south-west shore of Loch Earn, near Edinample Castle in Balquhidder parish. Its much reduced ruin occupies a position on a slight knoll, having on the west some swampy ground covered with rushes and bog myrtle. The door was in the south wall. The ruin, according to measurements taken by Mr. Charles Boog Watson, is in length 47 feet externally, and 39 feet 6 inches internally, while in breadth it is 20 feet 9 inches externally, and 14 feet 6 inches internally.

The other Perthshire dedication to St. Blane was the cathedral of Dunblane, the attribution of which the abbot of Kingarth appears to have shared with St. Lawrence the deacon. The cathedral heired the traditions of a monastic church planted probably on the same site by St. Blane himself, whose name was given to the "dun" or hill where it stood.

[1] Blain's *History of Bute*, p. 72.
[2] Dr. J. K. Hewison's *Bute*, vol. i. pp. 174-188.
[3] *Trans. Scot. Eccles. Soc.* 1909, p. 372.
[4] Dr. D. Murray's *Old Cardross*, p. 114.
[5] *Exchequer Rolls*, vol. xviii. p. 583.

The see of Dunblane was created about the middle of the twelfth century. Of the cathedral then erected nothing now remains but the square tower. The present structure was begun by Bishop Clement, who, after his appointment to the see in 1233, complained to the Pope that the fortunes of the diocese were at a low ebb. As bishop he had nowhere to lay his head; there was no cathedral chapter; and there was only one rural chaplain, who officiated in a church without a roof.[1] In 1237 the Pope appointed the bishops of Glasgow and Dunkeld to enquire into the complaints of Bishop Clement, with the result that the affairs of the diocese were put upon a more satisfactory basis. After Bishop Clement's death in 1258, the building of the cathedral continued, but was not completed till the time of Bishop James Chisholm, who resigned the see in 1527.

"This cathedral is one of our noblest structures, and situated as it is on the high east bank of the Allan, which here swells out into a broad expanse, the view of the edifice, as seen from the south-west, with its lofty front and ancient tower rising above the wooded bank of the stream, is particularly charming."[2] The nave of the cathedral measures internally 129 feet in length, and the choir 81 feet. The building contains several interesting carved stalls, some of them having canopies. These stalls are believed to have been made in Flanders, and to date from the time of Bishop James Chisholm.[3] Writing in 1693, Slezer remarks regarding Dunblane: "Here was a Church (*i.e.* the cathedral) of excellent Workmanship, a Part of which remains yet intire. In the Ruines whereof is an ancient Picture representing the Countess of *Stratherne*, with her Children kneeling, asking a Blessing from St. *Blanus* cloathed in his Pontifical Habit."[4]

St. Laisren, known under the two honorific forms of Molaise and Dolaissi, is said, though erroneously, to have been a nephew of St. Blane. He belonged to the north of Ireland, and was of royal ancestry. He became abbot of a monastery at Leithglinn in County Carlow, and died in 638.[5]

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[1] *Papal Letters*, vol. i. p. 163.
[2] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 86.
[3] *Ibid.* vol. ii. pp. 104-107.
[4] *Theatrum Scotiae*, p. 38.
[5] *Annals of Ulster*, vol. i. p. 105.

Having visited Rome, where he spent some time and imbibed a zeal for the Roman, as against the Celtic Easter, he had brought back to Ireland what is styled the Order, interpreted by the Rev. Chas. Plummer as the Roman Easter. It was celebrated in a church in a district of Fermoy, called from it Cell-Uird, *i.e.* the church of the Order.[1]

What Bute was to St. Blane, Arran was to St. Laisren. Holy Island, guarding Lamlash Bay, was so called from the sanctity which his presence conferred on it. To the Norsemen it was known as Melansay, *i.e.* the Island of Molaise. A cave at the west side of the island was his dwelling-place and his chapel. It is in the face of a red sandstone cliff, about 25 feet above the present sea level. It measures 38½ feet in length, and 13 feet in breadth at its widest part. According to Mr. J. A. Balfour, the north-east portion of the cave served as an oratory, while the south-west was used for domestic purposes.[2] Not far from the cave, on the low ground, is an almost circular sandstone block, about 7 feet in diameter. The top has been levelled, and there are four seats cut on the sides. The rock is known as St. Molaise's Table, or St. Molaise's Chair, and also as the Judgment Stone. Carved on the block is an incised cross with a ring top, and there are also traces of pilgrim crosses. A few yards distant is St. Molaise's Well, frequented till lately for its supposed curative properties.[3] Pennant refers to a chapel to St. Molaise (St. Maeljos, as he calls him) on Holy Island; but Prof. Cosmo Innes thinks that the chapel so named was the ruin of a monastery founded on the island by John, Lord of the Isles. The building was removed in 1835, and the burying-ground no longer exists.[4]

According to an Arran tradition, St. Molaise was buried at Shisken in Kilmorie parish. In the middle of its graveyard lay a slab, bearing a carved representation of an ecclesiastic in eucharistic vestments, with a pastoral staff at his right side, the figure being locally believed to repre-

[1] *Vitæ Sanctorum Hiberniæ*, vol. i. intro. p. xlvi.

[2] The cave is noted for its Runic inscriptions, thought to date from the twelfth century.— *Vide The Book of Arran*, pp. 261-267, and Sir D. Wilson's *Prehistoric Annals of Scotland*, vol. ii. p. 278.

[3] "The Holy Isle," in *Book of Arran*, p. 252-260.

[4] *O. P. S.*, vol. ii. p. 246.

sent St. Molaise. The slab was removed in 1889 to St. Molios's Church, a chapel-of-ease about a mile nearer Blackwaterfoot, where it occupies a niche in the west wall below the tower. Mr. F. C. Eeles is of opinion that the figure represents an abbot of Saddell in Kintyre, possibly Thomas, who flourished *circa* 1257 A.D.[1]

Martin alludes to a green stone about the size of a goose's egg, called by the natives of Arran Baul Mulay, which in his quaint language he explains as "Molingus his Stone Globe." It was used to cure stitches in the side by being placed close to the affected part, and if the patient would not recover, it was believed to move of its own accord out of the bed. Solemn oaths were sworn upon it, and the credulous thought that it would cause the flight of a hostile force if thrown into its ranks.[2]

One is inclined to connect other two Scottish dedications with St. Laisren, viz., Kirkleish, a chapel in Kirkmaiden parish, Wigtownshire, and a chaplainry at Uddingston in Bothwell parish, Lanarkshire. The latter is mentioned in a Latin charter of 1598, where we read: "3 acras terrarum capellanie S. Lesseni, in villa de Udeinstoun, parochia de Bothuill."[3]

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[1] *Book of Arran*, p. 233.
[2] *Western Isles*, pp. 225, 226.
[3] *R. M. S.*, 1593-1608, p. 231.

CHAPTER VII.

IRISH SAINTS

(*continued*).

St. Bridget.—Her English Dedications.—Her Festival.—Mary of the Gael.—Kildare.—A Fire Saint.—Her Cultus in the Isle of Man.—A Cow as her Symbol.—Candlemas Custom in Colonsay.—Kilbride.—St. Bridget's other Dedications.—St. Modwenna.—Her Crossing to the Rhinns of Galloway.—Story of her Eyes.—Her Dedications.—St. Brigh.—Her Church at Lumlair.—St. Lasra.—A Pupil of St. Congal.—Eaglais Tobar Lasrach.—St. Caemhog.—St. Quivox.

ST. BRIDGET, otherwise St. Bride, was one of the most popular of the Irish saints, not only in Ireland but also in Scotland, where her cultus was specially popular in the west, including the Hebrides. In England her pre-Reformation dedications, nineteen in all, stretched through the western shires from Devon to Cumberland, "marking out as with a cord the limits of Celtic influence." [1]

St. Bridget is believed to have been born in 451 A.D., and to have died in 525. She belonged to a royal race, an ancestor having been Tuathal Teachtmhar, monarch of Erin. Her festival date in the Calendar is 1st February. In the *Martyrology of Gorman* [2] is the entry: "On February's white calends Brigit the chief virgin of Ireland." The *Martyrology of Oengus* [3] thus bears witness to her excellencies: "Save great Mary, good her fame, Mother of the Lord Jesus, no (saint) under heaven has been found more wondrous than bright-white Brigit." In popular thought she was so associated with the Virgin that she has been called "Mary of the Gael." Indeed, Celtic imagination went even

[1] Miss Arnold-Forster's *Studies in Church Dedications*, vol. ii. p. 147.
[2] P. 29. [3] P. 67.

further, and described our Lord as St. Bridget's foster-son. In a West Highland incantation occur the lines:—

> "It was Bride the fair who went on her knee,
> It is the King of Glory who is in her lap.
> Christ the Priest above us." [1]

St. Bridget had various religious houses under her control in Ireland, but her principal one was at Kildare in Leinster. The fire on her shrine there was kept alight for centuries. It was extinguished in 1220 by command of the archbishop of Dublin; [2] but was afterwards rekindled and continued to burn till the suppression of the monasteries under Henry VIII.[3]

Through the influence of pagan legends, she was endowed in mediæval times with the attributes of a fire goddess, and her festival was in consequence often held on Candlemas (2nd February), one of the fire commemorations, styled in Gaelic La Feill Bride, *i.e.* St. Bridget's festival. "There are many legends and customs connected with Bride. Some of these seem inconsistent with one another, and with the character of the Saint of Kildare. These seeming inconsistencies arise from the fact that there were several Brides, Christian and pre-Christian, whose personalities have become confused in the course of centuries, the attributes of all being now popularly ascribed to one. Bride is said to preside over fire, over art, over all beauty, beneath the sky and beneath the sea. And man being the highest type of ideal beauty, Bride presides at his birth and dedicates him to the Trinity." [4] St. Bridget has laid hold of the affections of the Irish apart from her purely ecclesiastical associations. "It is not the abbess of Kildare who awakens the feeling of tender affection so much as the simple Irish girl, the finely touched spirit who found her mission in the homely duties of the fireside and the byre, and the echo of whose song as she brought the cattle home across the moorland still rings in the ears of her race." [5]

St. Bride was popular in the Isle of Man, where a parish

[1] *Carmina Gadelica*, vol. i. p. 161.
[2] Rev. C. Plummer's *Vitæ Sanctorum Hiberniæ*, vol. i. p. clxi.
[3] Rev. T. D. Fosbroke's *British Monachism*, p. 39.
[4] *Carmina Gadelica*, vol. i. p. 164.
[5] J. Wilkie's *Saint Bride*, p. 19.

church, a nunnery, and seven ancient *keills* or chapels were dedicated to her. It was formerly customary on her feast-day to gather rushes or straw, and lay them on the floor of the house as a carpet or bed for the saint, who was invited to enter. Mr A. W. Moore thus translates the Manx invocation then used: "Bridget, Bridget, come to my house, come to my house to-night; open the door to Bridget and let Bridget come in."[1]

According to an Irish tradition, when the Virgin went up to the temple in Jerusalem after the birth of Our Lord, St. Bride walked before her carrying a lighted candle in each hand. Although a strong wind was blowing the candles did not even flicker. Hence the festival is occasionally styled La Fheill Bride nan Coinnle, the Feast-day of Bride of the Candles, and the saint herself Bride boillsge, *i.e.* St. Bride of brightness.[2]

In art the saint is sometimes represented along with a cow. Sir David Lyndsay alludes to—

> "Sanct Bryde, weill carvit, with ane kow,
> With coistlie colouris, fyne and fair."[3]

This association arose from a story to the effect that on one occasion when St. Bridget was visited by several bishops, and had nothing to set before them by way of a repast, she obtained three pailfuls of milk from a cow which had been already milked twice that day. Cowkeepers in Belgium make pilgrimages to Hamay to beseech St. Bridget to make their cows prolific.[4] The saint appears along with a cow on the counter seal of the collegiate church of Abernethy in Perthshire, to be referred to later. Among the pre-Reformation paintings in the church of Fowlis-Easter in the same shire, is one representing St. Bridget with a chalice in her hand.[5]

The following Candlemas custom as practised in Colonsay is described by Martin: "The Mistress and Servants of each Family take a Sheaf of Oats, and dress it up in Womens

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[1] *Folk-Lore of the Isle of Man*, p. 106.
[2] *Carmina Gadelica*, vol. i. p. 169.
[3] *The Monarchy*, vol. iii. p. 4.
[4] Rev. Dr. Brewer's *Dictionary of Miracles*, pp. 145, 146.
[5] J. Stuart's *Fowlis-Easter*, p. 80.

Apparel, put it in a large Basket, and lay a wooden Club by it, and this they call *Briids-bed*; and then the Mistress and Servants cry three times, *Briid* is come, *Briid* is welcome. This they do just before going to bed, and when they rise in the morning they look among the Ashes, expecting to see the Impression of *Briid's* Club there; which if they do, they reckon it a true Presage of a good Crop, and prosperous Year, and the contrary they take as an ill Omen." [1]

St. Bridget had a dedication in Colonsay known as Kil-a-Bhride. It was a chapel about 27 feet by 18 feet, and stood in a park on the farm of Machrins on the west coast of the island. Some thirty-five years ago slight remains of the building could be seen, but were then on the eve of being removed.[2]

St. Bridget had several other dedications among the Hebrides. The present parish of Harris was anciently known as Kilbride. Its church, of which there are now no remains, stood at Scarista, overlooking a long stretch of sandy shore, in a burying-ground still containing some old gravestones.[3] Lewis had a chapel to St. Bridget at Borve in Barvas parish, where there are some traces of masonry showing that the building had been 34 feet in length externally. South Uist had a chapel to her at Kilbride in Boisdale, where the burying-ground is still to be seen. She had two dedications in Skye. One was a chapel in Kilmuir parish, the other was a building in Strath parish, used as the parish church for some time prior to the erection of a new church at Broadford.[4]

The islands of Coll and Tiree had each a chapel to the saint. Of the former there are practically no traces. Its burying-ground, close to the site of the old Kilbride farm-house, has several times been under tillage, but there are still some remains of its enclosing wall.[5] The islands of Islay and Seil have each a Kilbride, bearing witness to an ancient connection with the saint. The Islay Kilbride is

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[1] *Western Isles*, p. 119.
[2] *P. S. A. Scot.*, vol. xv. p. 119.
[3] T. S. Muir's *Ecclesiological Notes*, p. 44.
[4] *O. P. S.*, vol. ii. p. 344.
[5] *Coll and Tiree*, pp. 52, 53.

in Kildalton parish. The ruin of its chapel is 30 feet long by 12 feet broad internally. No part of the building is now higher than 3 feet. A slab 27 inches high, bearing a Latin cross within a circle, formerly stood near it, but was removed in 1882 to Kildalton House for better preservation.[1]

St. Bridget's popularity among the Hebrides has continued till our own times. In milking songs and herding blessings, St. Bride's name is invoked, and also in churning incantations, where allusion is made to "the golden-haired Bride of the kine."[2] On St. Bride's day the serpent is said to come forth from its hollow among the hills. In Lismore the oyster-catcher is known as gille-Bride, the page of Bride, and in Uist as Bridein, the bird of Bride.[3]

In Uist on Bride's Eve the girls "fashion a sheaf of corn into the likeness of a woman. They dress and deck the figure with shining shells, sparkling crystals, primroses, snowdrops, and any greenery they may obtain. A specially bright crystal or shell is placed over the heart of the figure. This is called 'reul-iuil Bride,' the guiding star of Bride, and typifies the star over the stable door of Bethlehem which led Bride to the infant Christ." After making a circuit of the place the girls carry the figure of St. Bride to a house where a feast is prepared, and where the figure is set up in a conspicuous place in the room.[4]

The mainland of Argyll had several reminders of St. Bridget. The parish of Kilbride (Ecclesia parochialis Beate Brigide Virginis in Lorn) includes also Kerrera and some other smaller islands. It was joined to Kilmore some time after the Reformation to form the united parish of Kilmore and Kilbride. Its church, of which there are some remains, stood at Kilbride in the south of the parish, three miles from Oban, close to the church built in 1740. Kilmartin parish had a chapel to the saint at Kilbride on Lochgair, on the west coast. It was a dependency of the mother church. Kilbride in the west part of Kilmartin Glassary parish marks the site of a chapel to her, and she had another at Kilbride, close to Lochgilphead in the

[1] R. C. Graham's *Carved Stones*, p. 76.
[2] *Carmina Gadelica*, vol. ii. p. 147.
[3] *Ibid.* vol. i. p. 171. [4] *Ibid.* vol. i. p. 167.

same parish, where its well-preserved ruin is still to be seen. The parishes of Kilfinan, Strathlachlan, and Inverary have each a Kilbride, giving name, in the case of Kilfinan, to Kilbride Bay.

The east side of Arran forms the parish of Kilbride. Its pre-Reformation church stood near Lamlash, where its remains are still to be seen in an ancient burying-ground. "The body of Kilbride Church is apparently old, but repairs, and especially alterations effected time after time, have destroyed most of its original features. In its east wall there is a slab bearing the date 1618, a monogram, a marquis's coronet, and the injunction *Fir God*; and lying about in the burying-ground are others of the ordinary Argyleshire type, sculptured with crosses, swords, etc., but mostly in a wasted condition."[1] The burying-ground is surrounded by stately trees.

At Lochranza in the north of Arran, on a level space above the east bank of Balarie Burn, once stood a chapel dedicated to St. Bridget. The building is gone, and even the foundation stones have almost all been removed. From available evidence one is inclined to conclude that the chapel was 30 to 40 feet long, and 20 to 25 feet broad. "This site will always be associated with Sir Walter Scott's nunnery, where lived for a time Edith, Maid of Lorn. It need hardly be said that his description is purely fantastic, for the remains are only those of a simple chapel, and there is no historic evidence of a nunnery ever having been here."[2]

St. Bridget had two chapels in Bute, one at Kilbride in Glenmore, where all traces of the building have vanished, the other on Bride's Hill, otherwise Chapelhill, at Rothesay. The latter structure appears to have required attention in the fifteenth century, for in 1440 forty shillings were expended for the "repair of the chapel of the blessed Brigid." In 1860 the town council of Rothesay purchased St. Bride's Hill, and removed the ruined building and abolished its burying-ground.[3]

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[1] T. S. Muir's *Ecclesiological Notes*, p. 4.

[2] *Book of Arran*, p. 225. *Vide* also J. M'Arthur's *Antiquities of Arran*, pp. 190, 191.

[3] Rev. Dr. J. K. Hewison's *Bute*, vol. ii. p. 233.

A chapel to St. Bridget once stood on the lands of Kilbride, now in Row parish but formerly in Cardross parish, Dumbartonshire. These lands, annexed to the Ardinconnal estate, were purchased along with it by Sir James Colquhoun of Luss.[1]

St. Bridget had a number of dedications in the south-west of the Scottish mainland. There are two Kirkbrides in Wigtownshire, pointing to ancient chapels. These are in the parishes of Kirkcolm and Kirkmaiden respectively, while in New Luce parish beside Breedie, *i.e.* St. Bride's, Burn is a site known as Hillmabreedia, which Sir Herbert Maxwell interprets as "Chill ma Brighde, Cell of our Bridget."[2]

A chapel known as Kilbride anciently stood in the north part of the parish of Kirkcudbright; while in Anwoth and Kirkmabreck[3] parishes in the same shire were at one time chapels to the saint, giving name in both cases to an adjoining hamlet of Kirkbride. Kirkgunzeon parish has also a Kirkbride. In the parish of Urr was a chapel known as Kirkbride of Blacket. In 1262, during the reign of Alexander III., the lands of Blaiket, with the chapel of St. Bridget, were bestowed on the abbey of Holyrood by Eustace Balliol.[4]

In the *quoad sacra* parish of Corsock are the foundations of a chapel, which appears to have owed allegiance to the saint from the fact that the adjoining farm is known as Kirklebride.[5] In a Kirkcudbrightshire Retour,[6] of date 12th May 1681, mention is made of "Sanctbrydsholm infra parochiam de Troqueir," suggesting a dedication of some sort to her. She certainly had a chapel in the parish of Kirkpatrick-Durham.

St. Bridget had two parish churches in Dumfriesshire in addition to chapels in different parts of the county. One of these belonged to the suppressed parish of Kilbride, otherwise Kirkbride, lying on both sides of the Nith, and divided since 1727 between the parishes of Sanquhar and Durisdeer.

[1] J. Irving's *History of Dumbartonshire*, p. 415.

[2] *Scottish Land-Names*, p. 174.

[3] M'Kerlie's *Lands and their Owners in Galloway*, vol. iv. p. 275.

[4] Rev. D. Frew's *Parish of Urr*, p. 20, and *Munimenta S. Crucis*, p. 61.

[5] *N. S. A. Kirkcudbright*, p. 259.

[6] No. 341.

The ruin of the ancient church stands in its graveyard on the west side of Enterkin glen. In the thirteenth century the church belonged to Holyrood Abbey, but appears to have been relinquished by that monastery and to have become an independent rectory.[1]

The other church was that of Sanquhar, occupying the site of the present parish church. In a charter of date 1520 allusion is made to the parish of St. Bridget of Sanquhar in the diocese of Glasgow. The mediæval building consisted of nave and choir, and was 96 feet long by 30 feet 6 inches broad.[2] In 1519 a chaplainry was founded in the church, in honour of the Holy Blood and St. Bridget, by John Logan, vicar of Kowen, a native of the burgh.[3] At the railway embankment, below Broomfield Farm and the Welltrees Meadow in Sanquhar parish, is St. Bride's Well, where annually, on the 1st of May, the maidens of the district used to place nine smooth white stones as an offering to the saint.[4]

St. Bridget had a chapel in Wauchopedale, now included in Langholm parish. It was situated on St. Bride's Hill, close to the farm of Cleuchfoot. The advowson of the chapel was bestowed on Robert, Lord Maxwell, in January 1529-30, along with the district of Wauchopedale.[5] On the site of the building is still to be seen a rudely sculptured block of red sandstone, 7 feet in girth. It is known locally as the Chapel Stane, and was evidently intended to be a receptacle for holy water.[6]

St. Bridget had a chapel near the hamlet of Kirkbride in the south of Keir parish, where, in the early part of last century, a piece of pavement consisting of small stones, believed to have belonged to the building, was laid bare by the plough. Gravestones and scattered human bones had previously been discovered in the immediate neighbourhood.[7] In the north of Annan parish, on the bank of the Annan river, a chapel to the saint once stood, giving name to the adjoining

[1] *Caledonia*, vol. iii. p. 173.
[2] Rev. J. K. Hewison's *Dumfriesshire*, p. 107.
[3] *Trans. Dumf. and Gall. Antiq. Soc.*, N.S. vol. xxiii. p. 22.
[4] J. Brown's *History of Sanquhar*, p. 29.
[5] R. B. Armstrong's *Liddesdale*, p. 107.
[6] *Langholm as it Is and Was*, pp. 140, 141.
[7] *N. S. A. Dumfries*, p. 467.

hamlet of Bridekirk.[1] The parish of Kirkpatrick-Juxta had a chapel bearing her name.[2] The barony of Brydburgh, otherwise Briddeburgh, in the parish of Closeburn is believed to have derived its name from a chapel under the same invocation.[3]

The alternative names of Kirkbride and St. Bride's Kirk, formerly given to the Peeblesshire parish of Traquair, suggest the dedication of its church. The name of the titular of the pre-Reformation building is still retained in that of St. Bride's Well, a spring in the glebe. Melrose Abbey in Roxburghshire had a chapel to St. Bridget, which still survives on the right of the chancel. In its north-east corner, within a niche, is to be seen an image of the saint.[4]

St. Bride had three parish churches and one collegiate foundation in Lanarkshire, in addition to several chapels. Her churches were those of Douglas, Dunsyre, and East Kilbride, the last constituting a prebend of Glasgow Cathedral for the maintenance of the chanter. Dunsyre Church was situated close to a rising ground known as the Castle Hill, and belonged at one time to Kelso Abbey.[5] St. Bride's Well, a clear and abundant spring of water, is on Anston Farm in the same parish.[6]

Douglas Church, popularly styled "St. Bride's Kirk of Douglas," was, like East Kilbride, a prebend of Glasgow Cathedral. It was in existence in the twelfth century, but is believed to have been destroyed during the troubles connected with the War of Independence. The present ruin,[7] whose remains include the choir and what appears to be the south aisle of the nave, stands on a rising ground in the village of Douglas.[8] The structure was probably built about the end of the fourteenth century. St. Bride was the chosen patroness of the Douglas family, whose members invoked her in sudden peril, used her name in swearing oaths, dated

[1] *Caledonia*, vol. iii. p. 190 n.
[2] Sir W. Fraser's *Annandale Book*, vol. i. p. 11.
[3] C. T. Ramage's *Drumlanrig Castle and the Douglases*, pp. 180, 181.
[4] J. Wade's *History of Melrose*, p. 332.
[5] *Lib. de Calchou*, p. 229.
[6] *O. P. S.*, vol. i. p. 129.
[7] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 520.
[8] Sir H. Maxwell's *History of the House of Douglas*, vol. i. p. 17.

their charters on her festival, and found a last resting place in front of her altars.[1]

"The good Sir James Douglas," who, according to Hume of Godscroft, was "reckoned to have been in battells and incounters against the English fiftie seaven times, against the Saracens and other Infidels thirteene times ever victorious," on St. Bride's Day in the year 1329 bestowed on the monks of Newbattle in Midlothian a certain portion of land. In return, the monks were annually, on the saint's festival, to sing a mass at her altar in their abbey church, and feed thirteen poor people, so that Sir James might benefit through her intercession.[2] Sir James Douglas was then on the eve of leaving Scotland with the heart of King Robert Bruce. He proceeded to Spain, where he met his death in 1330 fighting against the Saracens.[3] His bones were brought back to Scotland and interred in Douglas Church, where a sepulchral monument containing a mutilated effigy of a knight is believed to be his. Barbour says :—

"And the banys richt honorabilly
Intill the kirk of Dowglas war
Erdit with dule and mekill car.
Schir Archibald his sone gert syne
Of alabast bath fair and fyne,
Ordane a towme full richly
As it behufit till swa worthy."[4]

The canopy above the tomb is thought to belong to the fifteenth century, and has on a shield a heart in allusion to

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[1] *O. P. S.*, vol. i. p. 153. [2] *Reg. de Neubotle*, pp. 100, 101.

[3] The popular notion is that Sir James Douglas was carrying Bruce's heart to the Holy Land, and even Prof. Skeat has lent his authority to this view. Barbour does not mention the Holy Land. The aim of Douglas, like the vain desire of Bruce, was

"To travell apon Goddis fayis."

In a letter to me regarding the matter, Dr. George Neilson says: "Barbour is virtually quoting from the documents of the time, especially the papal bull of 1331, which condoned the cutting open of Bruce's body and narrated the purpose of Bruce to go 'ad partes transmarinas contra perfidos Sarracenos,' and narrates accordingly the fact that the heart had been 'per quondam Jacobum de Dunglas, militem Glasguensem, in Ispaniam in bello contra dictos Sarracenos juxta voluntatem ipsius Regis etiam deportatum.'" (Theiner's *Vetera Monumenta*, p. 251.) Dr. Neilson holds that "as Spain was the centre of Crusading, Douglas went there, and his safe-conducts show that that was the intention from the first."

[4] *The Bruce*, bk. xx. ll. 584-590.

that of King Robert Bruce, which the knight was carrying to the Holy Land.[1]

The collegiate establishment referred to above was erected in Bothwell parish, where it is still to be seen adjoining the present church. The doorway is in the south wall, and has, what is rare, an elliptical arch. "This very interesting church was founded by Archibald the Grim, Earl of Douglas, in 1398. He was proprietor of the great castle of Bothwell in the vicinity, and he dedicated the church to St. Bride, his patron saint. The establishment was to consist of a provost and eight prebendaries. In order to provide suitable accommodation, he added a choir to the existing parish church, and granted to the establishment sufficient resources."[2]

St. Bride had chapels in Lanarkshire at Kyp in Avondale parish, and on Chapelhill beside St. Bride's Close in Carmichael parish. The chapel at Kyp belonged to the priory of Lesmahagow.[3] She had an altar in the cathedral of Glasgow, but its site within the building is not known.[4]

A chapel to her once stood in Kilbarchan parish, Renfrewshire. It was situated near the now vanished village of Kenmuir, but there are no remains of the building. A portion of it, or at any rate a structure bearing its name, was in existence in 1709, for in December of that year a John Jamieson married a Margaret Orr, who is described as then living in St. Bride's Chapel. An ash tree long marked its site. In the neighbourhood is St. Bride's or Auchendinan Mill, on the west side of St. Bride's Burn.[5] St. Bridget had an altar in the parish church of Mearns in the same shire. In the testament of George Maxwell of Kowglene, dated 30th August 1522, one bequest is "altari beate Brigide de Mernis duas vaccas."[6]

In addition to more than one chapel, Ayrshire had two parish churches bearing St. Bridget's name, viz., those of West Kilbride, where an annual fair styled Brydsday used to be held on 1st February at the Kirktown; and Kirkbride,

[1] Sir J. Balfour Paul's *Heraldry in relation to Scottish History*, p. 149.
[2] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 531.
[3] J. B. Greenshield's *Annals of Lesmahagow*, p. 15.
[4] *Trans. Glasg. Arch. Soc.* vol. i. N.S. p. 489.
[5] Rev. R. D. Mackenzie's *History of Kilbarchan*, p. 50 n.
[6] Sir W. Fraser's *Maxwells of Pollok*, vol. i. p. 251.

a suppressed parish united to Maybole prior to 1597. The church of Kilbride was bestowed by Duncan, Earl of Carrick,[1] on the nunnery of North Berwick, and continued to belong to it till the Reformation. The burying-ground, containing some traces of the building, is situated near the coast, about half a mile east of Dunure Castle.

At Giffen in Beith parish stood a chapel to St. Bridget founded by the monastery of Kilwinning. Its ruins occupy a rising ground, at the foot of which is a fine spring bearing her name.[2] A chapel to her near the park of Sundrum in Coylton parish is referred to in *The Exchequer Rolls*[3] under date 1329. St. Bride's Bank is alluded to in a charter of 1538-9 as situated in the barony of Cumnock. Does this imply that there was a chapel of hers in its neighbourhood?[4]

Linlithgowshire does not appear to have had any church or chapel dedicated to St. Bridget, but there were altars bearing her name in St. Michael's Church at Linlithgow, and St. Cuthbert's Church at Dalmeny.[5]

North of the Forth, St. Bridget had various dedications. An ancient chapel at St. Andrews bore her name, and an altar to her and St. Columba was founded in the church of the Holy Trinity in the burgh. This altar, as I am informed by Dr. Hay Fleming, is mentioned in a charter of Archbishop James Beaton of date 1527. St. Bride's Kirk of Dalgety in the same shire was bestowed on the monastery of Inchcolm by a bull of Pope Alexander III. in 1178. "The ruinous church of Dalgety, with its ivy-covered walls, forms a striking feature in a very picturesque district on the southern shores of Fife. Surrounded by a group of venerable trees within the spacious grounds of Donibristle, it stands so close to the water's edge that the refrain of the waves must have blended, in days of yore, with the choral service of the little sanctuary."[6]

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[1] Duncan, grandson of Fergus, Lord of Galloway, was created Earl of Carrick by Alexander II. between 1225 and 1230, and died in 1250.—*Vide The Scots Peerage, s.v.* "Carrick."

[2] *N. S. A. Ayr*, p. 581.

[3] Vol. i. p. 162.

[4] *R. M. S.*, 1513-46, p. 421.

[5] Rev. Dr. Ferguson's *Ecclesia Antiqua*, p. 304.

[6] G. Seton's *Memoir of Alexander Seton*, pp. 145, 146.

The church, though not in David de Bernham's list, is said to have been consecrated in 1244. The building has a pointed doorway at the south-west angle, and inside is a piscina at the east end of the south wall.[1] It was unroofed in 1832.

In 1649 William Murray was served heir to his grandfather, William Murray of Newton near Clackmannan, in the lands of the chaplainries of St. Bridget, along with her chapel: "in terris capellaniarum Sanctæ Brigidæ cum capella."[2] The chapel was in the barony of Sauchie in Clackmannan parish.

Perthshire had various reminders of the saint. A chapel bearing her name stood on Annie Farm in the Pass of Leny, near Callander, where its ruin was to be seen till the beginning of last century. She gave name to the ancient parish of Logiebride, now included in Auchtergaven. Its church has vanished, with the exception of a portion forming the burial-place of the Robertsons of Tullybelton. St. Bride's Well of Logiebride was formerly much resorted to from a superstitious belief in the healing properties of its water.[3]

The parish church of Blair in Atholl owed allegiance to the saint. It was "famous for miracles which had been wrought at its altar on the diseased in mind and body. Such was the sanctity of this ancient fane that many of the scared inhabitants of the district sought refuge within its walls, bringing with them whatever of their effects were most valuable and capable of being conveyed."[4] In 1481 Angus, a son of John, Lord of the Isles, whose own son, Donald Dubh, had been carried off by the Earl of Atholl, invaded the earl's territory and burned St. Bridget's church of Blair, in which the Earl and Countess of Atholl had taken refuge. Angus carried them off as captives to the Isles, but on account of a storm which wrecked his galleys, and which he regarded as a judgment on his act of sacrilege, he liberated his captives and returned to Blair to do penance within its kirk.[5] The

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[1] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 549.

[2] *Retours*, Clackmannan, No. 26.

[3] Rev. Dr. Marshall's *Historic Scenes in Perthshire*, p. 142.

[4] R. S. Fittis's *Gleanings Concerning Perthshire*, p. 424.

[5] D. Gregory's *Western Isles*, pp. 53, 54.

islesmen, according to Bishop Lesley, were "strikin be the hand of God with frenessie and wodnes, and come thame selfes to Saint Bridis kirk in Athole for recovering of thaire health, bot thay wer na thing the better." [1]

St. Bride had an altar in St. Andrew's aisle within the parish church of St. John at Perth. It was founded in January 1523-4 by James Fenton, chanter in Dunkeld Cathedral, who endowed it with a tenement belonging to him in North Street, along with the sum of £7, 13s. 4d. derived from certain other tenements in the burgh.[2]

The church of the ancient parish of Kilbride, now included in Dunblane, owed allegiance to St. Bridget. It stood near the bridge over Kilbride Burn, beside the road from Dunblane to Doune, a couple of miles from the former. The building has disappeared, but its baptismal font is preserved in the chapel erected on the same site, about the middle of the eighteenth century, by Sir James Campbell of Aberuchill as a family mausoleum.[3] Kilbride Church, according to Dr. W. F. Skene, was probably within the limits of the ancient bishopric of Abernethy on the Earn, where the church from a very early date owed allegiance to the abbess of Kildare.[4] In the Pictish Chronicle[5] we read that in the fifth year of Nectan, who ruled over the Picts from 457 till 481, the king gave Abernethy to God and St. Bridget till the day of judgment, and that Darlugdach, who is called abbess of Kildare, though she did not become such till later, was present, and sang Alleluia over the offering ("cantavit alleluia super istam hostiam").

Whether or not St. Bridget herself visited Abernethy,[6] it is certain that the religious establishment there had special links with her foundation at Kildare. If King Nectan founded a monastery at Abernethy during St. Bridget's lifetime, it seems to have fallen into decay after her death. In any case a monastic establishment was founded there in her honour

[1] *History of Scotland*, p. 34.

[2] D. Peacock's *Perth*, p. 595.

[3] Dr. C. Rogers's *Bridge of Allan*, p. 142.

[4] *Celtic Scotland*, vol. ii. p. 397.

[5] Skene's Edition, p. 6.

[6] On the hill of Gattaway, above Abernethy Church, is a spot locally known as St. Bride's Seat.—Rev. Dr. Butler's *Church and Parish of Abernethy*, p. 101.

by King Garnard towards the end of the sixth century.[1] About 1450, the priory of Abernethy, the mediæval successor of Garnard's Celtic foundation, was made collegiate by George Douglas, fourth Earl of Angus, for a provost and six prebendaries. Its counter-seal had a figure of St. Bridget, her head surrounded by a nimbus, and her left hand holding a pastoral staff. At her feet, on the right side, a cow is represented.[2]

St. Bridget had a chapel at Tomintoul in Kirkmichael parish, Banffshire, and another at Banchar in Kingussie parish, Inverness-shire. The former was situated on the farm of St. Bridget, between Tomintoul and the river Avon, where vestiges of one of its walls were to be seen last century.[3] Cromdale parish on the Spey, which at one time included the now suppressed parish of Advie, is said by Mr. A. Jervise to have been dedicated to St. Moluag and St. Bridget. As Cromdale owed allegiance to the former saint, one must infer that Advie claimed the latter. She was titular of the church of Lhanbryde parish, Elginshire, united to St. Andrews in 1780. The ancient church of Lhanbryde, which stood at the village of the same name, has disappeared. A chapel at Alhansalloch in Tarbat parish, Ross-shire, bore St. Bridget's name, and so did chapels in the Orcadian islands of Papa, Stronsay, and North Ronaldshay respectively.

The saint had several dedications in the north-east of Scotland. The church of Panbride in Angus, as the name implies, owed allegiance to her. Its church, which was in the diocese of Brechin, was bestowed by William the Lion on the abbey of Arbroath, founded by him in 1178. The parish of Kettins in the same shire, the site of an early Celtic monastery, had St. Bridget as the titular of its church, which was consecrated, or reconsecrated, by Bishop David de Bernham on 18th April 1249. About the year 1293 Hugh of Over, Lord of Kettins, bestowed on the monastery of Cupar-Angus the Bradwell, *i.e.* St. Bride's Well, with its aqueduct in the lands and abthenage of Kettins.[4] At Kingennie in

[1] *Chronicles of the Picts and Scots*, p. 201.
[2] Laing's *Seals*, vol. i. p. 172.
[3] A. Jervise's MS. Collections, vol. vi. p. 1541.
[4] A. Jervise's *Epitaphs*, vol. ii. p. 99.

the south part of Monifieth parish, a chapel to St. Bridget stood till about 1830, when its remains were removed. The chapel gave name to an ancient circular stone fort in its neighbourhood, known from it as St. Bride's Ring.[1] There was an altar to the saint in the parish church of Montrose.

The parish of Dunottar in the Mearns had its church under the invocation of St. Bridget, at least from about the end of the fourteenth century. Till then the church dedicated to St. Ninian had stood upon the rock of Dunottar, but about 1394 Sir William Keith, who had been excommunicated by the bishop of St. Andrews for building a castle on the rock, had the interdict removed by a papal bull, on condition that he would build a new church in another part of the parish. This he did on a knoll on the west side of the Carron, where the ruin of the building is still to be seen.[2]

St. Bridget had several dedications in Aberdeenshire. She had the parish churches of Skene, Kildrummy, and Cushnie. The spot where the last of these was to stand is said to have been supernaturally revealed to the builders. The ruins of the church are still to be seen on Bride's Well Farm.[3] The church of Kildrummy, originally a chapel dedicated to St. Bridget, was situated on a rising ground in what was formerly a marsh which surrounded it on all sides except the north-east. The building was in consequence known as "the chapel in the loch." At the foot of the rising ground is St. Bride's Well, whose water was at one time believed to cure the diseases of cattle.[4] The church of what was once the parish of Craigerne, now included in Kemnay, was known as St. Bride's Kirk.[5]

Among the altars in the church of St. Nicholas at Aberdeen was one commemorating St. Bridget along with St. Duthac. The patrons of the altar were the magistrates and town council of Aberdeen.[6]

St. Modwenna, to whose story much uncertainty attaches,

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[1] A. J. Warden's *Angus*, vol. iv. p. 404.
[2] A. Jervise's *Memorials of Angus*, p. 445.
[3] A. Smith's *New History of Aberdeenshire*, p. 880.
[4] Macfarlane's *Geographical Collections*, vol. i. p. 30.
[5] Rev. Dr. Davidson's *Inverurie*, p. 310.
[6] W. Kennedy's *Annals of Aberdeen*, vol. ii. p. 30.

was less popular in Scotland than St. Bridget. Her name has such variants as Medan, Monenna, Moninne, and Edana. One account makes her a contemporary of St. Bridget. She is said to have formed a community of women, consisting of eight virgins and a widow.

The Breviary of Aberdeen relates that she left Ireland to escape the attentions of a certain knight. In the company of two handmaidens she crossed to the Rhinns of Galloway, but the knight pursued her. Along with her maidens she sought refuge on a rock in the sea. The rock became a boat, and conveyed her over the water to Farnes, now part of Glasserton parish. When the knight once more appeared, the saint betook herself to a tree, and from the shelter of its branches asked the intruder what it was that made him follow her so persistently. "Your face and eyes," replied the knight. Whereupon St. Modwenna plucked out her eyes and threw them down to her lover, who was so overcome with remorse that he immediately departed.

Two parishes in Galloway were named after the saint, namely, Kirkmaiden in Ryndis, now Kirkmaiden, and Kirkmaiden in Farnes, long ago included in Glasserton parish. The ruined church of the latter occupies a sequestered spot below the cliffs at the south-east corner of Monreith Bay. The greatly dilapidated ruin of St. Medan's Chapel in Kirkmaiden parish is to be seen on the west shore of Luce Bay, half-way between Portankill and Tarbet. It is built on to St. Medan's Cave, and is accordingly known as "the chapel in the rocks." Three holy wells associated with the saint are within tide mark, 30 yards south-west of the chapel. In them sickly children used to be dipped, and an offering of some sort was left on a projecting rock in the chapel cave.[1]

In one of the legends connected with St. Modwenna, she is said to have founded three churches in Galloway, including, doubtless, the two just mentioned; one at Stirling, one on the Castle Rock of Edinburgh, and one at Lonfortin, now Longforgan in Gowrie. The Edinburgh foundation was dedicated to St. Michael, but it is to be presumed that the others bore the saint's own name. She died at Longforgan, where por-

[1] *P. S. A. Scot.*, vol. xx. pp. 76-90.

tions of her relics were preserved, other portions having been sent to England and Ireland, where they were deposited at Burton-on-Trent and Cill-tsliebhe respectively. For some reason not explained, she was represented in art along with a red cow.

The church founded by St. Modwenna at Longforgan was in all probability a humble structure of wood. There is reason to believe that it stood on the site occupied by the parish church, rebuilt more than once, alike in pre-Reformation and post-Reformation times.[1] Scone parish in the same shire had anciently a chapel believed to have been under the invocation of St. Modwenna. It appears to have belonged successively to the abbeys of Jedburgh and Scone.[2] The building probably stood on Chapelhill, in the immediate neighbourhood of the palace.[3]

St. Brigh, another Irish female saint, had one dedication in Scotland, viz., the church of the suppressed parish of Lumlair, now included in Kiltearn, Ross-shire. The foundations of the church are still to be seen in Cladh-ma-Bhri, *i.e.* the burying-ground of St. Brigh, situated near the shore, 2½ miles north-east of Dingwall.[4] There were at least two saints of the name. The one commemorated at Lumlair was probably St. Brigh of Coirpre, sister of St. Brendan of Clonfert.[5]

St. Lasra, known as Lasra the Blazing, was another Irish female saint who had one dedication in Scotland. She belonged to Leiter-dal-Araidhe in Ulster, and was one of three sisters, virgins, who were all pupils of St. Congal of Bangor. Her dedication was a chapel locally styled Eaglais Tobar Lasrach, or the church of the well of St. Lasra, in Kildalton parish, Islay. For the sake of brevity the place is marked on the map Cill Lasrach. The chapel, measuring internally 23 feet long by 10½ feet broad, stood in a field not far from the road between Port Ellen and Kilbride, where its

[1] Rev. A. Philip's *Parish of Longforgan*, pp. 133-146, and *Trans. Eccles. Soc.*, 1904, pp. 65-71. In mediæval times the church belonged to the Augustinian priory of St. Andrews.

[2] *Liber Ecclesie de Scon*, p. 67.

[3] *Trans. Aberd. Eccles. Soc.*, 1897, p. 78.

[4] Dr. W. J. Watson's *Place-Names of Ross and Cromarty*, p. 86.

[5] *Martyrology of Donegal*, p. 9.

foundations are still to be seen a little north of the well.[1] "There is a legend to the effect that a light pointed out the site of *Teampull-Lasrach* in preference to another one, where several attempts were made to build a church, but the piece of it erected during the day was always thrown down in the night."[2]

It has been thought the Ayrshire parish of St. Quivox recalls in its name St. Kevoca, a virgin who flourished in Kyle during the reign of Malcolm II., but Bishop Reeves has shown that the patron saint of the parish was really a male and not a female. He says: "At March 13, the Scotch calendars have a *Sancta Kevoca*, who was venerated as the patroness of Kyle. In Ireland *she* is, at the same day, known as Caemhog (pronounced *Keevóg*), more generally called, with the familiar prefix, Mo-Chaemhog. This saint's name is Latinised *Pulcherius*; and *he* was founder and abbot of Liathmor, which, with the addition of his name, was afterwards called Leamokevoge. The history of his metaphysis is easily explained. The termination *og* is grammatically feminine. The Gaelic-speaking Scotch of the Middle Ages, not knowing the antecedents of St. Caemhog, changed his gender, and the hagiologist accepted the name upon the terms."[3]

The church of St. Quivox was bestowed by Walter Fitzalan, second of the name, third Steward of Scotland, on the Gilbertine house at Dalmullin in the same parish, founded probably in 1221. When the house was deserted by its canons some seventeen years later, the church of St. Quivox was handed over to the abbey of Paisley, and remained its property till the Reformation.

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[1] R. C. Graham's *Carved Stones*, p. 74.
[2] Rev. J. G. MacNeill's *Guide to Islay*, p. 31.
[3] *The Culdees*, p. 34 n.

CHAPTER VIII.

IRISH SAINTS

(*continued*).

St. Mochua.—Kilmahoe, Kirkmahoe, and Kilmahew.—St. Senan, otherwise St. Kessog.—His Church at Luss.—St. Catallus.—St. Malin.—St. Malduff.—St. Ethernasc.—St. Bean.—St. Ethernan.—St. Finbar.—St. Wolok.—St. Slebhine.—St. Cellach.—St. Diarmid.—St. Oran.—St. Fechin.

DEDICATIONS to St. Mochua are very perplexing. In the *Martyrology of Donegal* there are twenty saints of the name. The one connected with Scotland was probably St. Mochua of Cluain Dolcain, described as "of the race of Cathaoir Mór, monarch of Erin, of the Lagenians."[1] One is disposed to find his name in Kilmahoe in Kintyre, Kirkmahoe in Dumfriesshire, and Kilmahew near Cardross in Dumbartonshire. At Kirkton of Kilmahew is a ruined chapel believed to have been founded by Duncan Napier of Kilmahew, and consecrated in May 1467 by George, bishop of Argyll, with the consent of the bishop of Glasgow, within whose diocese the building was situated. The chapel is said to have succeeded one erected during the reign of David II., prior to 1370.[2] St. Mochua's other name was St. Cronan. There is a Killiechronan in Mull.

St. Senan, whose name appears under a variety of spellings, is another kaleidoscopic figure in Scottish ecclesiastical history. In 540 he founded a monastic church on Iniscattry in the Shannon. Legend says that before his arrival the island was the haunt of a dragon which injured people and cattle, but that the saint expelled the monster. St. Senan was titular along with St. Cuthbert of the church of Ewes in Dumfriesshire, and we find him at Killeneck in

[1] P. 213.

[2] J. Irving's *Dumbartonshire*, p. 430.

the ancient parish of Kilviceuen in Mull, and perhaps at Kilmahunach in Kintyre.[1]

As indicated in a previous chapter, the chapel in Sanda Island, Kintyre, was attributed, though doubtfully, to St. Senan under the name of St. Sannian. Its burying-ground appears to have been locally known as Kilmashenaghan or Cill-mosenchain. On the mainland north of Sanda is Kilmashanachan. These names embody different forms of the saint's name with the addition of the honorific prefix.[2]

St. Senan has been identified with St. Kessog, the patron saint of the Lennox, where his name was invoked by the warriors of the district. Dempster tells us that the saint used to be "depicted in military costume with arrows and a bent bow."[3] Luss on Loch Lomond was the chief *locus* of his cultus. He dwelt on Inch-ta-Vannach, *i.e.* the Island of the Monk's House. Its highest part is known as Tom-na-clog, the knoll of the bell, a reminiscence of the monastery afterwards founded on the island. The place-name is believed to be from Gaelic *lus*, a plant or herb. According to a local legend, it was given on account of a sweet-smelling herb which grew from St. Kessog's grave, and spread itself over the church. The saint is said to have been murdered by assassins at Bandry, anciently Bandwrith, about a mile and a quarter south of the church, where a heap of stones known as Carn-ma-Cheasog, *i.e.* St. Kessog's Cairn, at one time stood. About the middle of the eighteenth century, when the military road along Loch Lomond was being made, part of the cairn was removed, and in it was discovered a stone effigy believed to represent St. Kessog. The effigy is now preserved in the private chapel of the mansion-house at Rossdhu.[4] In 1315 the privilege of sanctuary was granted by King Robert the Bruce to the precincts of the church of Luss, extending to three miles on every side whether by land or water. The sanctuary was placed under the special charge of the Earls of Lennox.[5]

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[1] Bishop Moran's *Irish Saints*, p. 178.
[2] Colonel T. P. White's *Kintyre*, pp. 82, 88.
[3] *Kals.*, p. 194.
[4] *Trans. Glasg. Arch. Soc.*, New Series, vol. iii. pp. 347-360.
[5] Sir W. Fraser's *The Lennox*, vol. i. p. 169.

In Kilmaronock parish in the same shire once stood a chapel to the saint at a place still known as St. Kessogs, where an ancient yew tree continues to flourish. A piece of land connected with it was known as the Chapel Croft of St. Kessog.

The saint appears to have had a chapel on the lands of Buchanan in Stirlingshire, for in a charter of date 20th January 1566-67 the lands of Buchanan are confirmed to George Buchanan of that ilk, along with the bell and the alms of St. Kessog.[1] Drymen parish in the same shire had also a chapel to the saint on the lands of Finnick-Tennent. The building was probably situated on Knockanheglish, *i.e.* the hill of the church.[2] In Strathblane parish, Stirlingshire, is St. Mackessog's Well, near the ancient clachan of Netherton, "a very likely spot for the site of a church," according to Mr. J. Guthrie Smith, who is of opinion that an early dedication in Strathblane bore the saint's name.[3]

St. Kessog had at least three dedications in Perthshire. He had a chapel on the lands of Barnachills in the lordship of Drummond, where his holy bell (*sacra campana S. Kassogy*) was long preserved.[4] As late as 1675 it was one of the feudal investitures of the earldom of Perth.[5] The parish churches of Auchterarder and Callander owed allegiance to him. The ruin of the former is still to be seen in a hollow half a mile or so north of the burgh. The church was used till about the time of Charles I. Its bell and baptismal font are now preserved at the existing parish church, which was built in the town itself on the site of a mediæval chapel to St. Mary the Virgin. Near the ruined church was St. Mackessog's Well. Some time ago the masonry of the well was removed, and its water was taken away in pipes to supply an adjoining farm. Till recently a fair was held in the parish on 10th March (St. Kessog's Day, O.S.).[6]

The pre-Reformation church of Callander, referred to

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[1] *R. M. S.* 1546-80, p. 436.
[2] J. G. Smith's *Strathendrick*, p. 220.
[3] *Id. Strathblane*, p. 168 n.
[4] *R. M. S.* 1513-46, p. 656.
[5] Dr. J. Anderson's *Scotland in Early Chistian Times*, First Series, p. 212.
[6] A. G. Reid's *Annals of Auchterarder*, pp. 22-28.

above, stood on a circular rising ground known as Tom-ma-Chessaig or Tom-na-Chessaig, *i.e.* the knoll of St. Kessog, where tradition says that butts were formerly placed for the practice of archery. Comrie has also a Tom-na-Chessaig, and St. Kessog's Fair was held in the parish on the third Wednesday of March, suggesting that the pre-Reformation church was under the invocation of the saint.

In the parish of Lathrisk, Fife, was a Chapel Cathel dedicated to St. Catallus, who has been identified with St. Cathcan, bishop of Rath-derthaige, commemorated in the *Martyrology of Donegal* on 20th March. The church of Lagganallachie, otherwise Logie Allachie, an ancient Perthshire parish now united to Little Dunkeld, was under the invocation of an Irish bishop named Allocus, or with the honorific prefix Mocheallog, who gave name to Cill-Mochealloig in Limerick. St. Cianan, another Irish bishop, was remembered in the west of Scotland in the parish of Jura and Colonsay, where he had a chapel at Kilcianaig.[1]

St. Moling, otherwise St. Malin, founder of Teghmoling, now St. Mullens, in County Carlow, and bishop of Ferns from 691 till his death in 697, is believed to have given name to two parish churches and at least one chapel in Scotland. The churches were those of Kilmallie in Lochaber (Kilmalyn in 1296), and Kilmallie, the ancient name of Golspie in Sutherland (Culmalin in 1471). At the latter Kilmallie, now known as Kirktown, the church, of which there are some slight remains, was used till 1619, when the ancient building was deserted, and St. Andrew's Chapel at Golspie, two miles away, was made the parish church.[2] Saint Malin's Chapel was on the farm of Tyrie in Kinghorn parish, Fife. The building, which had a burying-ground connected with it, was known as Eglismaly, contracted into Egsmalee, both forms having been derived from Gaelic *eaglais*, a church. The remains of the chapel were to be seen in 1843.[3]

Inverary parish, Argyll, was anciently known as Kylmalduff, recalling St. Malduff. There are seven saints so named in the *Martyrology of Donegal*, and it is impossible to say

[1] *N. S. A. Argyll*, p. 539.
[2] *O. P. S.*, vol. ii. p. 648.
[3] *N. S. A. Fife*, p. 810.

which of them was titular of the church. The mediæval building stood on the left bank of the Aray, where its site is indicated by a green mound.[1]

St. Ethernasc, otherwise Athernasc, who was venerated at Clane in County Kildare, was remembered in the east of Scotland. The parish of Kettle in Fife, known as Lathrisk till 1636, had its pre-Reformation church under the joint invocation of St. John the Evangelist and St. Athernasc. It was consecrated by Bishop David de Bernham on 28th July 1243.[2] The church of Leuchars, consecrated by the same bishop on 4th September in the following year, was dedicated to St. Athernasc without the Evangelist. The church is known to have been in existence in the latter half of the twelfth century, when it was bestowed on the canons of St. Andrews. The remaining portions of the building, showing Norman work, consist of an aisleless choir nearly 20 feet long by 18 feet broad, with a circular apse 12½ feet wide and 12 feet deep.[3]

Scottish dedications to St. Bean are perplexing. There were two Irish saints of this name, one commemorated in the *Martyrology of Donegal* on 26th October, the other under the honorific form of Mophiog on 16th December. The latter is commonly identified with St. Bean, first bishop of Mortlach in Banffshire, who flourished *circa* 1000 A.D. The former had under his invocation the church of Fowlis-Wester in Perthshire. St. Methvenmas market, held there on 6th November, used to be a great event in the parish. Beside the Almond, at the bridge of Buchanty, a chapel bearing the saint's name was at one time to be seen.[4] The bridge itself, built in 1639, was also named after him. Adjoining Fowlis-Wester is the parish of Methven, pronounced locally Meffen. Its church in all probability owed allegiance to St. Bean, inasmuch as the name of the parish is believed to represent that of the saint in an altered form. The church was consecrated on 25th August 1247 by Bishop David de Bernham of St. Andrews.

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[1] *O. P. S.*, vol. ii. pp. 85, 824.

[2] Lathrisk signifies the church of St. Ethernasc, the first syllable being a shortened form of *llan*, a church.

[3] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 309-311.

[4] *N. S. A. Perth*, pp. 255, 260.

No part of the structure is now left, but there is still to be seen the north transept of the cruciform collegiate church known as the Provostry of Methven, founded in 1433 by Walter Stewart, Earl of Atholl. The building was used as the parish church till 1783.[1]

There were other dedications to St. Bean in Scotland, but it is not easy to determine to which of the two saints they belonged. In the south-east of Kirkcudbrightshire, where the Nith flows into the Solway, is the parish of Kirkbean. St. Bean was titular of the suppressed parish of Kinkell in Strathearn, now included in Trinity Gask. Its church was one of those bestowed in 1200 by Gilbert, Earl of Strathearn, on his newly founded monastery of Inchaffray.[2] The saint was one of the titulars of St. Mary's Chapel in Grantully parish in the same shire.[3] In Argyll the church of Kilmore in Upper Lorn was under his invocation.[4]

St. Ethernan calls for mention. He spent some time in Ireland, and was probably a native of the island, though, according to the Aberdeen Breviary, he was of Scottish birth. He had a religious house in the Isle of May in the Firth of Forth. Alexander Cumyn, Earl of Buchan, granted a stone of wax, or forty pence, for St. Ethernan's light there: "ad luminarium Sĉi Ethirnini de insula de May."[5] His day in the calendar is 2nd December. In the *Martyrology of Donegal*, under that date, we read: "Maelodhrain, of Tuam-inbhir, in West Meath, and he was a Confessor." If, as Bishop Forbes suggests, "Maelodran means the tonsured servant of Adrian, we can understand St. Ethernan being honoured at the May."[6] The church of Rathen in Buchan was dedicated to him. The Martyrology of Aberdeen has this entry: "In Scocia apud Rathyn Aberdonensis diocesis Deo devotus Sanctus Ethernanus episcopus fama celebris et conversatione sanctus."[7] A hollow on the east of Mormond Hill in the same district

[1] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 519; T. Morris's *Provostry of Methven*, pp. 1, 2.

[2] *Charters of Inchaffray*, p. 7.

[3] Sir W. Fraser's *Red Book of Grantully*, intro. p. xxi.

[4] *Calendar of Papal Registers*, vol. vii. p. 407.

[5] *Reg. Prior. Sancti Andree*, p. 383.

[6] *Kals.*, p. 334.

[7] *P. S. A. Scot.*, vol. ii. p. 271.

was the traditional site of his hermitage, and derived from him its name of St. Eddran's Slack.

One of the statutory fairs at Forfar was in honour of St. Ethernan, suggesting perhaps a dedication to him of some sort in the burgh. Among the Extracts from Accounts of the Burgh of Forfar of date 1684 we read: "ffor proclaiming of St. tuetheren's fair att the Croce of Brechin and in the Crofts yrof, 0. 6s. 8d." "ffor proclaiming the sd fair at Alyth and Kirriemuir, 0. 9s. 4d."[1]

The church of Madderty parish, Perthshire, owed allegiance to St. Ethernan. Like St. Bean's Church of Kinkell, mentioned above, it was bestowed on the monastery of Inchaffray by its founder, Earl Gilbert. According to the *Annals of Ulster*, St. Ethernan died among the Picts in 669 A.D.[2]

St. Finbar, otherwise St. Barr, the reputed first bishop of Cork, who died in the monastery of Cloyne in 623 A.D., gave name to the island of Barra in the Outer Hebrides. A place of worship called after him stood at Kilbarr at the north end of the island. His wooden image, clothed in a linen shirt, used to stand on the altar, and offerings were made to it by persons about to start on a journey, in order to ensure prosperity. The image was in existence in Martin's time, but he was prevented from seeing it by the natives of the island, who removed it lest he might "take occasion to ridicule their superstition."[3] The Roman Catholic fishermen belonging to the island continue to favour the cultus of St. Barr. They meet in church on 1st February (St. Bride's Day), and arrange by ballot who are to occupy the boats destined for the various banks at the forthcoming long line fishing. After the ballot the priest holds a service in which he commends the fishermen to the care of the Holy Trinity, St. Mary the Virgin, St. Bride, and St. Barr.[4]

St. Barr's fame reached the north of Scotland. Between

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[1] A. Jervise's *Angus and the Mearns*, pp. 24, 466.

[2] Eddarrnonn on the Dyke Stone, now in Brodie Park, Elginshire, and Ehtarrnonn on the Scoonie Stone, Fife, are thought by Principal Sir John Rhys to represent St. Ethernan's name. In the latter parish is the estate of Aithernie. —*P. S. A. Scot.*, vol. xxxii. pp. 344, 368, 397.

[3] *Western Isles*, p. 92.

[4] Dr. A. Carmichael's *Grazing and Agrestic Customs of the Outer Hebrides*, pp. 457, 458.

1486 and 1516 a chapel was built at Mid Genie in Tarbat parish, Ross-shire, by Thomas M'Culloch, abbot of Fearn, and was known later as Chapel Barr.[1] Several centuries earlier a monastic church in honour of St. Barr was erected at Dornoch in Sutherland.[2] Prof. Cosmo Innes is of opinion that the saint's cultus was brought to Dornoch by monks from Ireland. St. Barr's Church survived, probably in a ruinous state, till the end of the sixteenth or the beginning of the seventeenth century, when it was demolished. A piece of ground at Dornoch called Templebar is alluded to in the Presbytery Records in 1708. The word is evidently Gaelic *Teampull-Barr*, signifying Barr's Church, and probably indicates the site of the place of worship that once bore his name.[3] St. Barr's Fair began at Dornoch on 25th September, the saint's festival, and lasted three days. By an Act of the Scots Parliament of 1592, the fair was changed from 25th September to 10th October, because the stooks of corn in the field were "distroyit be ye guidis reparing to the said fair." A further change was made by an Act of 1641, altering the fair from 10th to 22nd October on the ground that the fair so held at the former time was "hurtfull and verie prejudiciall to the said burghe and neighbouris adjacent thairabout be eatting and destroyeing thair cornes thane being vpone the grund and not vsuallie win nor lead at the tyme thairof."

The saint whose name appears in a corrupted form as Wolok, Latinised Volocus, is believed to be Faelchu, abbot of Iona from 717 till 724. He sprang from the race of Conall Gulban, the ancestor of several of the saints of Ireland. Born in 664, he must have been over seventy years of age when called to the chair once occupied by St. Columba. He does not appear to have had any dedication in the west of Scotland, but he had two in the east, viz., the churches of Logie-Mar, united to Coldstone

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[1] *O. P. S.*, vol. ii. p. 434.

[2] The Rev. A. B. Scott, in an article contributed to the Gaelic Society of Inverness, identifies St. Finbar of Dornoch with St. Finnian of Moville in County Down. Mr. Scott holds that this saint is not to be confounded with St. Barr of Barra or St. Finbar of Cork.

[3] *Trans. Inverness Field Club*, vol. iv. p. 341.

in 1618, and Dunmeith, now included in Glass. Close to the burying-ground of Logie-Mar is an unsculptured monolith, 6 feet high and 3 feet broad, known in the district as Wallach's Stone.[1] Walla Kirk, as the church of Dunmeith was called, stood in its burying-ground on the bank of the Deveron, but is now represented only by some mounds. It was held in superstitious regard in post-Reformation times. In 1648 the ministers and elders of the Presbytery of Strathbogie "ordanit to censure all superstitione at Wallak Kirk." About a hundred yards east of the church once flowed St. Wallach's Well. On its margin lay a stone with a hollow in it, into which pins were dropped by health-seekers as offerings to the saint. As the result of agricultural improvements the spring has been drained, and the water gushes out further down the bank, where the stone now lies unheeded. In the neighbourhood of the graveyard, where a foot-bridge spans the Deveron, is Wallach Pot, a pool in the river said to be about fourteen feet deep. Fully a quarter of a mile further along the river bank is a long, trough-like hollow in the rock, known as St. Wallach's Bath. Sickly children used to be dipped in its water. Pieces of their clothing and also coins were thrown into the bath as offerings. If there is any truth in the tradition that St. Wallach's Hermitage stood on a neighbouring mound, he must, it is to be presumed, have arrived in the district a number of years before he became abbot of the Iona monastery. In Kirkpatrick-Durham parish, Kirkcudbrightshire, is a hill known as Knockwalloch. The Rev. W. A. Stark suggests that it may have derived its name from a chapel to St. Wolok.[2]

St. Slebhine, another descendant of Conall Gulban, was abbot of Iona from 752 till 767. He was frequently in Ireland. There are the ruins of a chapel dedicated to him at Cill-Sleibhein in Kilarrow parish, Islay, about a mile south of Port Askaig.

St. Cellach, another abbot of Iona, reorganised the monastery at Kells in County Meath, and made it the chief seat of the Columban order in Ireland. He was at

[1] *P. S. A. Scot.*, vol. x. p. 605.
[2] *Kirkpatrick-Durham*, p. 13.

the head of the Iona monastery from 802 till 815. He had a dedication in Kilarrow parish, Islay, near the Laggan river, where once stood Tigh-lagh Chill-ma-Cheallaich, *i.e.* the Law-house of the chapel of St. Cellach.[1]

St. Diarmid, who succeeded St. Cellach and was head of the monastery till 831, perhaps gave name to Chapel Dermid on the farm of Balnock in Row parish, Dumbartonshire; but there is some uncertainty as to the precise titular of the building.[2]

St. Odhran, pronounced St. Oran, the *d* being silent through aspiration, was, according to the *Martyrology of Donegal*, one of the abbots of Iona. This he could not have been. There is, however, considerable difference of opinion as to the saint whose name is connected with the cemetery in Iona known as Reilig Orain. According to Bishop Reeves, he was a kinsman and companion of St. Columba, and died on Iona during the lifetime of the founder of its monastery.[3] Within the enclosure of Reilig Orain[4] stands the ruin of St. Oran's Chapel, an oblong building 30 feet long by 16 feet broad internally. It is said to have been built by St. Margaret, but a later date is indicated by the Norman features of its architecture. Messrs MacGibbon and Ross attribute it to the beginning of the thirteenth century.[5] The grave of St. Oran is pointed out within the building. Mr. R. Carruthers suggests that the ruins of Iona constitute its riches.[6] If so, what is left of the beautiful chapel of St. Oran forms a considerable part of the island's wealth.

Iona had a nunnery, the ruins of which are still to be seen near the cathedral. It was founded by Reginald, Lord of the Isles from 1166 till 1207, and was dedicated to St.

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[1] Rev. J. G. MacNeill's *Guide to Islay*, p. 61.

[2] There are fifteen saints of the name of Diarmid in the *Martyrology of Donegal*.

[3] *Life of St. Columba*, p. 288.

[4] Gaelic *reilig* is a loan-word from Latin *reliquiæ*. Reilig Orain is also known as Reilig-nan-Righ, *i.e.* the Cemetery of the Kings, from the belief that rulers of Scotland, Ireland, and Norway were interred in it.—*Vide* Pennant's *Tour*, vol. ii. pp. 247, 248. For a fantastic legend regarding St. Oran's burial, *vide* Appendix D.

[5] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 220-223.

[6] *Highland Note-Book*, p. 240.

Mary the Virgin. Pennant[1] and Garnett[2] attribute it to St. Oran. The Rev. E. C. Trenholme suggests, by way of getting over the discrepancy, that "possibly the whole establishment bore one name and the chapel in particular the other."[3]

Near Kirkapol in Tiree is an ancient burying-ground known as Cladh-Odhrain, where what appeared to be the foundations of a chapel were discovered several years ago. The burying-ground contains two sculptured slabs of the West Highland type, and a portion of the shaft and one arm of a cross.[4]

In Colonsay a priory of Augustinian Canons was founded in honour of St. Oran, but the building has disappeared. Stones from the structure were employed in the erection of Colonsay House. Another priory of Augustinian Canons stood on the neighbouring Oransay. It has been attributed by Prof. Cosmo Innes to St. Oran, but there is some uncertainty as to its dedication.[5] The saint had a chapel at Kiloran on the north shore of Loch Scridan in Mull.

St. Fechin founded various churches in Ireland, but he is best known in connection with his monastery at Fore in West Meath. He went thither as a hermit, but so many disciples followed him that he formed them into a monastic community and became their abbot. Various legends are told regarding him, one being that he tamed a wolf that had destroyed a calf belonging to his mother, and bound it to a stone. The stone, with a perforation in it, was pointed out in later times as proof of the deed. He died in 644 during a pestilence then raging in the land.

St. Fechin's Church, which gave its name to Ecclefechan in Dumfriesshire, stood on the south side of the town, but the building was long ago demolished. As Vigeanus, which is the Latinised form of St. Fechin's name, we find him at

[1] *Tour in Scotland*, vol. ii. p. 249.

[2] *Tour through the Highlands*, vol. i. p. 251.

[3] *Story of Iona*, p. 128.

[4] *Coll and Tiree*, p. 151.

[5] *O. P. S.*, vol. ii. p. 282. Oransay does not embody St. Oran's name. The name of the island has no hagiological connection. It is an altered form of Scandinavian "Orfiris-ey," the island with the ebbing, the name given to an island joined to another by a reef at low tide.—*P. S. A. Scot.*, vol. xvi. p. 264 n.

St. Vigeans in Angus. The church of the parish occupies the top of a mound near the Brothock, and is noted for its valuable collection of ancient sculptured stones. It has been altered more than once in the course of centuries, but parts of the twelfth century Norman structure remain.[1] A fair known as St. Vigean's or St. Virgin's market used to be held in the parish on 20th January, the festival day of the saint. St. Vigean is said to have had a chapel and hermitage at Grange of Conan in the same district, where a spring bore his name.[2]

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[1] *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 459-462.
[2] *N. S. A. Forfar*, p. 490.

CHAPTER IX.

IRISH SAINTS.

(*continued*).

St. Madoc of Ferns.—St. Madoes.—St. Modan or Medan.—His Dedications at Dryburgh and elsewhere.—St. Ronan.—St. Donan.—His Dedications.—His Companions.—St. Lugaidh, Moluag or Maluag.—His Successor as Abbot of Lismore.

ST. AEDH, otherwise St. Aedan, better known perhaps under his honorific disguise as St. Madoc or St. Modoc,[1] was born at Inis-breaghmuigh (East Breffny) in 558. Legend says that before his birth his parents dreamed that a beautiful star fell upon their lips. He was in consequence known as Son of the Star. He spent some time with St. David in Wales. On his return to Ireland his half-brother, King Brandubh, assigned Ferns in Wexford to him, and there he founded a monastery. He does not appear to have visited Scotland, but we find a trace of his cultus in the Carse of Gowrie at St. Madoes, where the church, styled in a Latin charter of 1547[2] "Ecclesia Sancti Modoci," was under his invocation. In mediæval times the church had several chapels dependent on it. In its burying-ground is an elaborately sculptured symbol-bearing cross slab, indicating that the sanctity of the spot dates back to Celtic times.[3]

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[1] For the different forms of his name, *vide Kals., s.v.* "Modoc."

[2] *R. M. S.*, 1546-80, p. 37.

[3] Among the devices on the stone are beasts, and hooded figures on horseback supposed to be ecclesiastics. The height of the slab is 5 feet 9 inches, its breadth at the foot 3 feet, and at the top 2½ feet.—*Early Christian Monuments of Scotland*, part iii. p. 294. St. Madoes is alternatively known as Semmidores and Semmidoes. For the rhyme regarding the "stannin-stanes" of Semmidoes, *vide* Rev. A. Philip's *Songs and Sayings*, p. 286. Bishop Forbes hesitates between St. Madianus, a disciple of St. Boniface, and St. Modoc, but charter evidence certainly favours the latter as the titular of St. Madoes.

St. Modan,[1] said to have been the son of an Irish prince, is another perplexing figure in early ecclesiastical history. He is assigned by the Rev. James Morton to the first half of the sixth century,[2] but by Dr. W. F. Skene to the first quarter of the eighth century. "Modan appears in the Scotch Calendars as an abbot on the 4th February, and as a bishop on the 14th November; but the dedications to him are so mixed up together that it is probable that the same Modan is meant in both."[3] He is reported to have been head of a monastic establishment at Dryburgh. His name was certainly held in honour in the district, for one of the chapels in the Premonstratensian abbey founded at Dryburgh in the middle of the twelfth century was called after him.[4]

In St. Meddan's Street, at Troon in Ayrshire, are two small clusters of thatched houses, known respectively as High and Low St. Meddans. A good many years ago human bones were dug up at a spot in their neighbourhood, in all probability the burying-ground of a chapel dedicated to the saint whose name they bear.[5]

St. Modan was honoured at the church of Falkirk in Stirlingshire, and at the High Church of the county town. We find him in Dumbartonshire at Roseneath, anciently Neveth, *i.e.* the sanctuary. A charter by Alwyn, Earl of Lennox, before 1199 is witnessed by the parson of Neveth, who bears the significant name of Michael Gilmodyn, *i.e.* the servant of St. Modan. The saint's relics were preserved at Roseneath till the sixteenth century in a chapel within the burying-ground.

The ancient parish church of Ardchattan in Argyll, whose ruin is to be seen not far from the priory, has been popularly attributed to St. Modan, but Dr. W. J. Watson holds that it

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[1] Maddan and Medan, otherwise Modan, appear to be variants of his name, unless we accept the statement of Lesley in his *De Origine Scotorum*, that Modan and Medan were brothers: "Madianus Medanusque fratres monachi." Modan in Irish is Muadan. There are three saints of this name in the *Martyrology of Donegal*.

[2] *Monastic Annals*, p. 290.

[3] *Celtic Scotland*, vol. ii. p. 282.

[4] D. Erskine's *Dryburgh*, pp. 42, 43.

[5] Rev. J. Kirkwood's *Troon*, p. 17.

was under the invocation of a saint known as Baedan, perhaps Baedan son of Fergus Salach, chieftain of Lorn, who may have adopted the monastic life.[1] The church was formerly known as Baile Bhaodan or Cill Bhaodan, but now exclusively as Baile Bhaodan, *i.e.* the town or dwelling of Baedan.

An undoubted dedication to the saint in Argyll was the church of the parish of Kilmodan in Cowal. "The parish church, which, though a recent building, is on the ancient site, stands near the flat sandy shores of the Loch Riddon, where the Ruel, which gives its name to Glendaruel, discharges its shallow waters."[2] The parish had also a well and a chapel named after St. Modan. The ruins of the latter are on the hillside about half a mile north-east of the church.

There was a St. Maddan's Chapel at Freswick in Canisbay parish, Caithness, alluded to in a "Geographical Description of the Parish of Cannesbay" as "ane old popish chappel that in very late times was much resorted to by ignorant and superstitious people, who by devotions and offerings made to the St., expected recovery of their health."[3] This habit of making pilgrimages to the chapel finds illustration in the Kirk Session Records of Canisbay, where, under date 4th March 1654, we read: "Delated Donald Liell for comeing out of Stroma on a stormie day superstitiouslie to goe to Modanne's Chappell in Friswick, who being about the kirk and called, compeired, and being accuised, confessed, and is ordained to mak their confession of their fault for evidenceing of their repentance the nixt Lord's Day."[4]

The ancient parish church of Philorth or Faithlie, now Fraserburgh in Aberdeenshire, which stood at Kirktown, owed allegiance to St. Medan. It was made a prebend of St. Machar's Cathedral at Old Aberdeen. "King David II. in 1345 gave his consent as patron of the benefice to the erection of the church of Philorth into a prebend of St. Machar. This was changed into a grant to the Bishop and the chapter of the church to their own proper uses, as

[1] *Celtic Review*, 1912, pp. 367-369.
[2] Rev. Principal Story's *St. Modan*, p. 17.
[3] Macfarlane's *Geographical Collections*, vol. i. p. 153.
[4] *Old-Lore Miscellany*, vol. v. p. 60.

one of their common churches, and a stipulation was afterwards made that the fruits of the benefice should be applied to the maintenance of two chaplains."[1]

Another Aberdeenshire dedication to St. Medan was the parish church of Fintray. The church stood in a burying-ground at Cothal, till removed in 1703 to another site.[2] A silver cup belonging to the parish is known as St. Medan's Cup. Round its rim are the words: FOR THE HOLIE COMMVNIOVN AT FINTRAY. MR. ADAM BARCLAY, MINISTER. 1633.[3] The cup is eight inches in height. It was formed, tradition said, from a silver head of St. Medan, which in pre-Reformation times used to be carried through the parish, under the belief that it had an influence on the weather.[4]

The parish church of Airlie in Angus was dedicated to St. Medan. In its neighbourhood are a hamlet and a spring bearing his name. There is also a knoll known as St. Medan's Knowe. The church of the neighbouring parish of Lintrathen was also under his invocation. Connected with the hereditary keepership of St. Medan's bell were a house and toft near the church. In 1447 Michael David, keeper of the bell, resigned it to Sir John Ogilvie, Lord of Lintrathen, its superior. Sir John bestowed its liferent on his wife Margaret, Countess of Moray, who, in order to be formally "seised" in its possession, went to the house and toft just referred to and received delivery of the feudal symbols of earth and stone.[5] About the middle of last century Mr. Andrew Jervise was told that when the effects of an aged woman, who had died a few years before at Burnside of Airlie, were being sold, "an auld rusty thing like a flaggon, that fouk ca'd *Maidie's Bell*," was among the articles disposed of. What became of it later is not known.[6]

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[1] Rev. N. K. M'Leod's *Churches of Buchan*, p. 118.

[2] Rev. Dr. Temple's *Thanage of Fermartyn*, p. 659.

[3] Rev. T. Burns's *Communion Plate*, p. 264.

[4] *N. S. A. Aberdeen*, p. 168.

[5] *Scotland in Early Christian Times*, First Series, pp. 211, 212; and Sir D. Wilson's *Prehistoric Annals*, vol. ii. p. 470.

[6] *Epitaphs*, vol. i. p. 280.

The story of St. Ronan,[1] like that of St. Modan, presents various difficulties. Dr. Skene is inclined to think that the two belonged to the same mission. He identifies the former with Ronan, abbot of Kingarth in Bute, who died in 737 A.D.;[2] but the question remains, Who was Ronan, abbot of Kingarth, and whence did he come? There are twelve saints called Ronan in the *Martyrology of Donegal*. "The Scottish Calendar has two saints of this name: one who is patron of Kilmaronan in Lennox, of whom Adam King says, under February 7th, that he was bishop in Scotland and confessor under King Maldwin; and the other commemorated in the Aberdeen Breviary at May 22nd (who is the Ronan Finn of the Irish Calendars), as 'Ronan Fionn of Lannronan (Church of Ronan) in Iveagh of Ulidia,' *i.e.* Iveagh in the County of Down. Colgan calls him Ronan the Fair, son of Saran. Dr. Reeves calls him grandson of King Loarn."[3]

St. Ronan had a dedication in Cupar parish, Fife, namely, a chapel on the lands of Kilmaron, to which it gave name. Some remains of the building were to be seen in the end of the eighteenth century. In Perthshire the parish of Strowan, united to Monzievaird prior to 1662, had its church under the invocation of St. Ronan. Connected with his bell, which is still preserved in the parish, were three acres of land held by a family of Dewars, its hereditary keepers. We are told that in the eighteenth century these acres were exempt from all public burdens—"a singular instance of the late survival of a Celtic church tenure free of all exactions."[4] In a charter quoted in the *Liber Insulæ Missarum*,[5] reference is made to "the kirklandis of Strowane with gleib manss &c. togiddir with the landis callit Dewaris landis with yairds

[1] St. Ronan's name, though not his story, is well known, thanks to Sir Walter Scott's *St. Ronan's Well*. St. Ronan of Brittany, who is said to have gone thither from Ireland, must not be identified with the St. Ronan of our Scottish dedications. The former flourished at a considerably earlier period.—*Vide* Mrs. Macquoid's *Brittany*, p. 17, and A. Le Braz's *Land of Pardons*, pp. 200-242.

[2] *Celtic Scotland*, vol. i. p. 282.

[3] *Scotland in Early Christian Times*, First Series, p. 114 n. Kirkmarown in the Isle of Man, according to Mr. A. W. Moore, is so called from St. Maronog who, as Moronog, is commemorated in the *Martyrology of Donegal* on 22nd July. Maronog is evidently the honorific form of Ronan.—*Place-Names of the Isle of Man*, p. 208.

[4] Dr. J. Anderson's *Dewars*, pp. 95, 96.

[5] P. 87.

houssis biggingis and of the croft callit Ballindewar on ye north part of Ballochdarie stewartrie of Stratherne." A deep pool in the Earn, not far from the old church of Strowan, is known as Pol-Ronain; and in its neighbourhood, beside an ancient stone cross, used to be held Feill-Ronain, *i.e.* St. Ronan's Fair.[1]

We find St. Ronan's name in an honorific form in Kilmaronock, Dumbartonshire, mentioned above, and in Kilmaronag near Loch Etive in Argyll. In 1324 the church of the former was granted by Robert I. to the abbey of Cambuskenneth, *in proprios usus*.[2]

The saint had various dedications among the Hebrides. He had a chapel at Cill-Ronain in Kilchoman parish, Islay. One of the harbours in Iona is Port Ronain, and the parish church of the island was called Teampull Ronaig, *i.e.* the church of St. Ronan. It was situated near the nunnery, and had a burying-ground known as Cladh Ronain.[3]

On the island of Rona, off North Uist, was anciently a chapel which one is tempted to assign to St. Ronan, though one cannot dogmatise on the point. Martin says regarding it that it was known as the Lowlanders' Chapel, because sailors who died in the fishing season were buried there.[4] Commenting on Martin's statement, Dr. E. Beveridge remarks: "This would apparently infer the existence of a pre-Reformation chapel, and a rocky knoll near the west side of Ronay is known as Cnoc nan Gall, thus to a certain extent verifying the 'Lowlanders' of Martin. Upon Ronay are also found the place-names Rudh an t-Sagairt and Beinn an t-Sagairt."[5]

St. Ronan had a dedication at Eoroby in Lewis, near the Butt. The building was about 30 feet in length, but the foundations alone remain. In its neighbourhood is St. Ronan's Well, to be referred to later in another connection. Tradition says that the saint settled at Eoroby and built a prayer-house there, but that desiring to be free from neighbours who were too prone to quarrel with each other, he sought a quiet retreat and landed on North Rona, where

[1] *N. S. A. Perth*, pp. 724, 740.
[2] *O. P. S.*, vol. i. p. 34.
[3] Rev. A. Macmillan's *Iona*, p. 32.
[4] *Western Isles*, p. 56.
[5] *North Uist*, p. 279.

there are the remains of a very early chapel bearing his name. The ruin is situated on high ground near the south side of the island, and consists of two parts evidently of very different dates. The east portion, 11 feet 6 inches in length internally, is the older of the two. The west portion, attached to it like a nave to a chancel, is 14 feet 8 inches in length.[1] When describing Rona in 1594, Archdeacon Monro says: "Within this ile there is ane chapell, callit St. Ronay's chapell, unto quhilk chapell, as the ancients of the country alledges, they leave an spaid and ane shuil, quhen any man dies, and upon the morrow findes the place of the grave markit with an spaid, as they alledge."[2] The altar-stone is still to be seen in the eastern portion of the ruined chapel. In Martin's time a plank of wood, about ten feet in length, lay on the altar. There were several holes in it, and in each hole was a stone, to which the natives attributed certain virtues.[3] The island is now uninhabited.

St. Donan has given his name to various Scottish dedications. Four Donans are mentioned in the *Martyrology of Donegal*, but the one honoured in Scotland is the Abbot, familiarly known as St. Donan of Eigg, from the circumstance that on that Hebridean island he and his fifty-two monks received the crown of martyrdom. The date of his birth is uncertain, but he is thought to have left Ireland for Scotland about 580 A.D. The south-west portion of the Scottish mainland was the first sphere of his missionary labours.

If, as is likely, he started from Candida Casa, *i.e.* Whithorn in Wigtownshire, it is not surprising to find traces of him at Kildonan in Kirkmaiden parish, and at Chapel Donan, two miles from Kirkcolm, both in the same shire. On the site of the latter two slabs of sandstone were found, each bearing an incised cross of Maltese form.[4] Another Chapel Donan is found in Ayrshire, near the coast on the lands of Craigoch, about two miles north-east of Girvan. Some remains of

[1] *Scotland in Early Christian Times*, First Series, pp. 114-116, and T. S. Muir's *Ecclesiological Notes*, pp 94-96.

[2] *Description of Western Isles*, p. 153. [3] Martin's *Western Isles*, p. 21.

[4] *Early Christian Monuments of Scotland*, part iii. p. 498.

the building, along with its stone font, are still to be seen.[1] There is an ancient ecclesiastical site known as Kildonan in the valley of the Duisk in Colmonel parish. Arran too has a Kildonan, suggesting that the saint had some connection with the island, and there is a Kildonan near Campbeltown in Kintyre.

St. Donan visited St. Columba in Iona, and asked him to be his *anmcara*, or soul-friend. "'Tis this Donnan," says the *Martyrology of Oengus*,[2] "that went to Columcille to get him for a soul-friend, and Columcille said to him, 'I will only be soul-friend,' quoth he, 'to folk of white martyrdom,' *i.e.* 'I will not be thy soul-friend, for thou and the whole of thy community with thee will go to red martyrdom.'"

After leaving Iona St. Donan appears to have passed through Glengarry in Inverness-shire, where a chapel at Kildonan near Loch Garry bore his name; but the place where he fixed his cell, apparently for a considerable time, was what is now the parish of Kildonan on the Helmsdale river in Sutherland. The traditional site of the cell is the spot occupied by the parish church and burying-ground, close to the union between the Alt-Cill-Donnain and the Ulligh. On the left bank of the latter stream near Balabhailidh are the remains of Suidhe, or Cathair, Donnain. The tradition regarding the saint, as given by the Rev. A. B. Scott, is "that when the Ulligh was in flood and the people could not come to his cell, he went to Suidhe-Donnain and preached to them gathered on the opposite bank."[3]

St. Donan's successor at Kildonan, when anyone proved refractory, is said to have shut the offender up overnight in the church along with a wooden image of the saint which had a frightfully hideous face, the result being that next morning he was found to be in an entirely obedient frame of mind.[4]

After leaving his cell in the valley of the Helmsdale, St. Donan is believed to have travelled to the west. The

[1] Rev. R. Lawson's *Maybole and its Historical Associations*, p. 36.
[2] P. 117.
[3] *Trans. Eccles. Soc.*, 1905-6, pp. 259, 260.
[4] Rev. D. Sage's *Memorabilia Domestica*, p. 97.

mainland of Ross-shire has three sites bearing his name, viz., Seipeil-Donnan (St. Donnan's Chapel), in a burying-ground near Courthill House in Lochcarron parish; Kildonan beside Little Loch Broom in Loch Broom parish; and Eilean Donan, *i.e.* St Donan's Isle, at the head of Lochalsh in Kintail parish, where the saint had probably an oratory. Eilean Donan is an island only at high water.

St. Donan's Hebridean dedications included chapels on Little Bernera in Uig parish, Lewis, at Kildonan in Skye, Kildonan in South Uist, and Kildonan in Eigg.

St. Donan and his monks were celebrating the Holy Eucharist in the monastery church of Eigg on Sunday, 17th April 617, when the island was invaded by a band of marauders, described by the *Martyrology of Donegal* as "robbers of the sea." They threatened the lives of the abbot and those with him, but St. Donan requested that respite might be granted till the sacred service was concluded. The pirates, sure of their prey, granted the petition, and in due time beheaded all the clerics, and set fire to the church. Thus was fulfilled St. Columba's prediction regarding St. Donan and red martyrdom.

When describing Eigg, Martin says: "There is a Church here on the East side the Isle, dedicated to *St. Donnan*, whose Anniversary they observe. About thirty Yards from the Church there is a Sepulchral Urn under ground; it is a big Stone hewn to the bottom, about four Foot deep, and the Diameter of it is about the same breadth; I caus'd 'em to dig the ground above it, and we found a flat thin Stone covering the Urn; it was almost full of human Bones, but no Head among them, and they were fair and dry. I enquir'd of the Natives what was become of the Heads, and they could not tell; but one of them said, perhaps their Heads had been cut off with a two-handed Sword, and taken away by the Enemy. . . . *St. Donnan's* Well, which is in the South-West end, is in great Esteem by the Natives; for *St. Donnan* is the celebrated Tutelar of this Isle."[1]

We find a trace of St. Donan's influence in the east of Scotland in Auchterless parish, Aberdeenshire, where the church was under his invocation. Its kirk was confirmed to

[1] *Western Isles*, pp. 278, 279.

Edward, bishop of Aberdeen, in 1157 by Pope Adrian IV.[1] It was a prebend of St. Machar's at Old Aberdeen, its incumbent being the cathedral chanter. What was believed to be St. Donan's staff was long preserved in the parish. It was carried about among the sick to cure certain ailments, but was destroyed at the time of the Reformation.[2] The ruins of the mediæval church are to be seen on the north bank of the Ythan close to the present parish church. Legend says that, to decide what should be the site of the church, the holy staff was thrown into the Ythan, and indicated the spot by being stranded close to the place known afterwards as Kirktown. St. Donan had two wells in the parish, one at Mains of Hatton, the other at Moat. At these wells his annual fair was successively held.[3]

The Martyrology of Tallaght contains a list of St. Donan's companions. The names of several of these, according to the Rev. A. B. Scott, are to be found in the north of Scotland associated with ecclesiastical sites, as, *e.g.*, St. Rectaire at Cill-Rect in Navidale, and St. Modomma at Kilmote in Loth parish. Mr. Scott identifies St. Devain, another of St. Donan's companions, with the patron saint of the church of Creich in Sutherland, who is usually known as St. Teavneck, thought by Bishop Forbes to be probably the same as St. Devenic.

The story of St. Devenic, as given in the Aberdeen Breviary, connects him, however, not with St. Donan but with St. Machar, and we find marked traces of his cultus in the district evangelised by the latter.[4] He appears to have spent a considerable time in Caithness, but after his death his body was carried south to the neighbourhood of Aberdeen. His disciples

> "Syne bare the cors deuotely
> Till a place callit Banchory;
> And thare solempni with honoure
> Thai grathit for it a sepulture.
> And one hym thare thai mad a kirk,
> Quhar God yeit cesis nocht to wirk

[1] A. Jervise's *Epitaphs*, vol. i. p. 206.
[2] Rev. Dr. Temple's *Thanage of Fermartyn*, p. 106.
[3] *Presbytery of Turriff*, pp. 18, 19.
[4] *Trans. Eccles. Soc.*, 1905-6, pp. 262, 263.

Thru his prayere ferleis full fele,
To sek and sar folk gyfand heile.
Men callis that place quhar he lay
Banchory Dewynnik till this day."[1]

The place here named is of course Banchory-Devenick on the Dee.

St. Devenic had an altar in St. Machar's Cathedral at Old Aberdeen, and he was titular of one of the possessions of the cathedral, viz. the church of Methlick on the Ythan. The parish of Methlick has a spring bearing St. Devenic's name. A fair in the parish known as St. Denick's contains the name in a shortened form.[2]

St. Lugaidh (pronounced Lua), better known under the honorific form of his name as St. Moluag,[3] flourished some years earlier than St. Donan. According to one tradition, he was a disciple of St. Brendan of Clonfert; according to another, of St. Congal of Bangor. Leaving Ireland he crossed to Lismore in Argyll, the principal locus of his cultus in Scotland. Legend says that when he was refused a passage in a vessel sailing to that island, the stone on which he stood became a boat and carried him over the sea to his destination. After founding various churches, he died, according to the Annals of Tighernach,[4] in 592 A.D. His death is believed to have occurred in the north. One tradition still current in Lismore was that he died at Ardclach in Nairnshire, and his body was brought back to Lismore for interment by twenty-four of the most stalwart islanders. Another tradition affirms that he was buried at Rosemarkie in the Black Isle, where, according to the Martyrology of Aberdeen, his glorious relics (*reliquie gloriose*) were preserved.[5]

The parish of Lismore, now united to Appin, was known *circa* 1600 as Kilmaluag. The saint's church is thought by Prof. Cosmo Innes to have stood beside the landing-place

[1] *Legends of the Saints* (Scottish Text Society), vol. ii. p. 35.

[2] *Kals.*, *s.v.* "Devinic."

[3] The saint's name appears under various corrupt forms, *e.g.* Molua, Mulvay, Moloch, Molouach, Moloak, M'huloch, Malogue, and Emagola.—*Ibid. s.v.* "Molocus."

[4] *Rerum Hibernicarum Scriptores Veteres*, vol. ii. p. 159.

[5] *P. S. A. Scot.*, vol. ii. p. 265.

known as Portmaluag,[1] but by Dr. Alexander Carmichael at the burying-ground some distance inland on the top of a knoll, at the foot of which is situated the parish church. This latter church, measuring 51 feet in length by 23½ feet in breadth, and containing the remains of a piscina and triple sedilia, is the chancel of St. Moluag's Cathedral. It was probably built soon after the removal of the seat of the bishop of Argyll to Lismore from Muckairn, which took place during the first half of the thirteenth century. The structure, when complete, is said to have been 137 feet in length.[2]

St. Moluag's pastoral staff was of blackthorn, and measured 2 feet 10 inches long. It was known not only as Bachull Moluag but as Bachull Mor, the great bachull, and Bachull Buidhe, the yellow bachull, from the plates of gilt copper formerly covering it, some portions of which still remain.[3] The staff is now in the possession of the Duke of Argyll. It was formerly held by a family of Livingstones, its hereditary keepers, who were known in consequence as the Barons of Bachuill. Connected with its custody was a small estate in Lismore, known appropriately as Bachuill. In mediæval times the staff, according to the simple faith of the islanders, was endowed with miraculous powers. "It ensured safety at sea, truth on land, secured man from plague, woman from death, and cattle from murrain; and like the bell of St. Fillan, if carried away or left behind, it came home again of its own accord."[4]

A square iron bell associated with St. Moluag was preserved in his Lismore church till early in the sixteenth century. An enshrined bell of iron, measuring 3¼ inches high, and 2½ inches by 1½ inches across the mouth, was discovered about 1814 in a ruined wall on the farm of Torrebhlaurn in Kirkmichael-Glassary parish, Argyll. The bell, which is broken, is now in the Museum of National Antiquities at Edinburgh. The decorated shrine belongs to a considerably later period than the bell, and is

[1] *O. P. S.*, vol. ii. p. 162.

[2] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 263.

[3] *Scotland in Early Christian Times*, First Series, p. 226.

[4] *Celtic Review*, 1909, pp. 363, 364.

thought to date from about the twelfth century. Dr. Joseph Anderson suggests, though definite information is wanting, that the bell may possibly be the one mentioned above, which may have found its way from Lismore to the mainland of Argyll.[1]

In Kintyre is Killdalloig, the *da* being the antique form of the honorific prefix. Prior to the Reformation Kilmuir parish in Skye was known as Kilmaluag. It was so called from its church, dedicated to St. Moluag, which was situated on the north-east coast of the parish. The saint had a chapel at Kilmaluag near Treshinish Point in Kilninian and Kilmore parish, Mull. In the centre of its ancient burying-ground is a plain cross, three feet in height. The island of Tiree has an ancient site known as Kilmoluag, about half a mile north-west of Loch Bhasapol. The chapel that gave name to it has disappeared, its stones having been used in the erection of cabins, and the space occupied by the burying-ground is now under tillage.[2] There is a Kilmoluag near the south end of Raasay, where there is to be seen the ruin of a chapel bearing the saint's name,—"a building apparently of early First Pointed date, internally 46 feet in length. The north wall is greatly ruinated, the others nearly entire."[3]

St. Maluag had a chapel in the island of Pabbay, off Harris, but his principal dedication in the Long Island was a chapel at Eoroby near the Butt of Lewis, called by Martin "the church of St. Mulvay," and familiar to the natives of Lewis as Teampull Mòr, *i.e.* the great church. It is known also as the temple of St. Malonah. When describing Various Superstitions in the North-West Highlands and Islands of Scotland (*circa* 1860), Sir Arthur Mitchell remarks: "Lunatics are brought from many parts of the north-west of Scotland to this ruin. By this, however, I do not mean that it is a yearly occurrence. The patient walks seven times round the temple, is sprinkled with water from St. Ronan's Well, which is close at hand, is then bound and deposited

[1] *Scotland in Early Christian Times*, First Series, pp. 206-208.
[2] *Coll and Tiree*, p. 153.
[3] T. S. Muir's *Ecclesiological Notes*, p. 28.

for the night on the site of the altar. If he sleeps, it is believed that a cure will follow; if not, the powers are unpropitious and his friends take him home, believing it to be the will of Heaven that he shall remain as he is. The water was formerly brought from the well in an old stone cup, which was left in the keeping of a family, regarded as the descendants of the *clerk of the temple*." Sir Arthur adds: "One man who had been taken there, and whom I saw, had the good fortune to sleep, and was cured. He afterwards married and had a family. Seven years ago he again became insane, and I found him labouring under dementia. I heard of several others in our own day, who had been sent to St. Molonah—some from the mainland of Scotland—but no happy issue was reported." [1]

On the mainland we find one Kilmaluag in the ancient parish of Kilberry, now included in Kilcalmonel parish, Argyll, and another in the barony of Renfrew, both suggesting an ancient chapel to the saint. St. Maluag had an altar in the upper church of Glasgow Cathedral. Alyth in Perthshire has its St. Malogue's Fair. Some remains of the saint's pre-Reformation parish church there, consisting of the south arcade of the nave and a portion of the chancel with a piscina in its south wall, are to be seen in the centre of the burying-ground on one of the terraces beside the older part of the town.[2]

In Alvie parish, Inverness-shire, near the hamlet of Lynchat, once stood a chapel to St. Maluag. Its site is still known as Chapelpark. The church of Cromdale parish also owed him allegiance. The graveyard, with its venerable beeches, is situated close to the Spey.

The churches of the Aberdeenshire parishes of Tarland, anciently Tharvulend, and Clatt were under his invocation. In connection with the former he appears as St. Mathuluoch. "Morgund, Earl of Mar, under St. David, gave the church of St. Mathuluoch of Tharvulend, with a mill there, and a plough of land, to the priory of St. Andrews." [3] In 1157 the church of Clatt was confirmed to

[1] *P. S. A. Scot.*, vol. iv. pp. 267, 268.

[2] *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 487, 488.

[3] *Collections for a History of the Shires of Aberdeen and Banff*, p. 632.

Edward, bishop of Aberdeen, by Pope Adrian IV., and in 1256 it was made a prebend of St. Machar's Cathedral at Old Aberdeen.[1] St. Moloch's Fair, held in the parish, used to last eight days.

A Celtic monastery was founded at an early date at Mortlach in Banffshire with St. Maluag as the titular of its church. There is a tradition that King Malcolm II. obtained a victory over the Danes in its neighbourhood in the year 1010. It is said that his forces were being routed by the invaders when the sight of the building suggested to the king the advisability of calling on the saint for help. He invoked the aid of the Virgin and St. Maluag, with the result that defeat was turned into victory.[2]

The monastery at Cloueth, now Clova, in Aberdeenshire was a dependency of Mortlach, and like the latter had its church under the invocation of St. Maluag. In the immediate neighbourhood of its site is Simmerluak's Well, retaining the saint's name in a disguised form.[3]

St. Neamhan, called in the *Martyrology of Donegal* Naemhan Mac Ua Duibh, succeeded St. Maluag as abbot of Lismore, and died in 611. Under the honorific form of his name he was commemorated in Kilmonivaig in Lochaber, whose ancient church is thought by Prof. Cosmo Innes to have occupied the site of the present parish church, in the angle formed by the junction of the rivers Spean and Lochy.[4]

Four of the above saints, and one to be mentioned in the next chapter, are grouped together in the following West Highland incantation for guarding the flocks—

"May Oran keep the kine,
May Modan keep the kine,
May Donnan keep the kine,
May Moluag keep the kine,
May Maolruan keep the kine,
On soft land and hard land."[5]

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[1] A. Jervise's *Epitaphs*, vol ii. pp. 86, 90.
[2] *Croniklis of Scotland*, bk. xi. ch. 16.
[3] *Book of Deer*, intro. p. ix. n.
[4] *O. P. S.*, vol. ii. p. 175.
[5] *Carmina Gadelica*, vol. i. p. 285.

CHAPTER X.

IRISH SAINTS

(*concluded*).

St. Congan, St. Kentigerna and St. Fillan.—St. Congan and the Church of Lochalsh.—His other Dedications.—St. Kentigerna and Inch-cailleach.—Cill-Chaointeort.—St. Fillan.—His Connection with Glen-dochart.—His Relics.—His Dedications.—St. Fillan the Leper.—Church of Dundurn.—Dunfillan.—St. Maelrubha.—Traces of his Work prior to the Foundation of Applecross.—His Ross-shire Churches.—His Chapel and Well on Innis-Maree.—Sacrifice of Bulls to St. Maelrubha.—His other Dedications.

ST. CONGAN,[1] his sister St. Kentigerna, and her son St. Fillan, form a family group whose names are to be found among our ancient Scottish dedications. The first of these, known as St. Congan the Abbot, was son of a prince of Leinster. He succeeded his father, and ruled his kingdom well. At length he was overcome and wounded by enemies, and in the end forsook his realm.

Having thus relinquished civil rule he devoted himself to the ascetic life, and crossing to the north-west coast of Scotland with his sister and his son, and a band of seven clerics, he settled in the district of Lochalsh, now in Ross-shire, but at one time forming the northern portion of Argyll. The precise date of his arrival there is uncertain, but it was probably early in the eighth century. The parish of Lochalsh was known in 1600 as Kilchoen in Lochalsh, from a church bearing the saint's name situated at Kilchoan on the east shore of the loch. The original structure is said to have been erected by St. Fillan in honour of his uncle, who died in the district.[2] A chapel to St. Congan at one time

[1] The name appears also as Comghain.

[2] According to the Breviary of Aberdeen, St. Congan was interred in Iona.

stood at Kilchoan in the ancient parish of Lumlair, now included in Kiltearn in the same shire. Skye had two chapels commemorating the saint, one at Boreraig in Strath parish, the other at Glendale in Duirinish parish. The ancient parish of Knoydart, Inverness-shire, had its church under the invocation of St. Congan. Ecclesia Sancti Coani in Knodort, as I learn from Dr. Hay Fleming, is mentioned in the Register of the Privy Seal[1] under date 2nd July 1536. In 1671 the parish was known as Kilchoan in Knoydart. Glenelg parish, in which Knoydart is now included *quoad civilia*, is thought by Prof. Cosmo Innes to have had its pre-Reformation church under the invocation of St. Congan,[2] but as indicated in a previous chapter, it may be with more probability attributed to St. Cumine.

Ardnamurchan parish, Argyll, was known in 1515 as Kilquhoan in Ardnamurchane. Its mediæval church, of which some traces still remain, was situated on the south coast of the parish, on the bank of a stream flowing into Kilchoan Bay.[3] Within the bounds of the united parish of Kilbrandon and Kilchattan in the same shire is an ancient site known as Kilchoan, where a church bearing St. Congan's name once stood. The district round it is thought at one time to have formed a separate parish, but definite information on the point is not available.

The Wigtownshire parish of Kirkcowan, pronounced Kirkcuan according to Symson, keeps alive St. Congan's name. Its church was bestowed by James IV. on the Chapel Royal at Stirling. In the river Tarf, which flows through the parish, is Lincuan, *i.e.* St. Congan's Pool.

St. Congan was remembered at Turriff in Aberdeenshire, where the church of the parish and a mediæval hospital bore his name. When Turriff was created a burgh of barony, one of its two annual fairs was appointed to be held on St. Congan's Day, 13th October. A Celtic monastery was established at an early date at Turriff on the high ground overlooking the valley of the Deveron, where the parish church is situated. The pre-Reformation church, measuring 120

[1] Vol. x. fol. 158.
[2] *O. P. S.*, vol. ii. p. 207.
[3] *Ibid.* p. 194.

feet long by 18 feet broad, was rebuilt in 1794, the eastern portion being retained along with the quaint seventeenth century belfry and its bell dated 1557. The church was bestowed in 1214 on Arbroath Abbey by Marjorie, Countess of Buchan; but the gift seems to be afterwards revoked, for in 1273 her son, Earl William, granted the church lands of Turriff to St. Congan's Hospital already mentioned, which he founded for a master, six chaplains, and thirteen poor husbandmen of Buchan. The foundation charter, in specifying the boundaries of these lands, mentions "the monks' road (viam monachorum)," a reminiscence of the early Celtic monastery. In 1412 the church of Turriff was erected into a prebend of St. Machar's Cathedral at Old Aberdeen, and the fruits of the benefice, which then appears to have included St. Congan's Hospital, were, with certain specified restrictions, bestowed on the prebendary.[1]

The cultus of St. Congan in Scotland did not cease at the Reformation. A wooden image of the saint, known as the Coan, continued to be held in superstitious regard in the West Highlands. About the year 1600 it was brought to Edinburgh, where it came to an ignominious end by being burned at the market cross.

St. Kentigerna, known also as St. Quentigerna, widow of Feriachus, an Irish prince, quitted the district of Lochalsh and found her way to the south-west of Scotland. She went to one of the islands in Loch Lomond, where she spent the rest of her life as a recluse till her death in 734 A.D. This was the island known from her as Inch-Cailleach, or the island of the nun, barely a mile north-west of the influx of the Endrick into the loch. "This islet is seven furlongs in length and about three furlongs in breadth at the south-west end. It is deliciously wooded, and as we sweep along its shadowy side, the purple of the heather-bell is seen brightening its craggy projections, while the wild roses dip down in myriads almost to the watery girdle by which it is encompassed."[2]

The island gave name to the pre-Reformation parish of

[1] *P. S. A. Scot.*, vol. vi. pp. 427-433, and *Ecclesiastical Architecture of Scotland*, vol iii. pp. 615-617.

[2] H. Macdonald's *Days at the Coast*, p. 253.

Inchcailleach, which, after the addition in 1621 of the forty-pound lands of Buchanan, came to be known as Buchanan parish. Its church was appropriately dedicated to St. Kentigerna, and continued in use till the seventeenth century. The ruins of the building, 57 feet by 24 feet, occupy a site on the north-east side of the island, about a quarter of a mile from the shore opposite Balmaha. Near where the altar stood is to be seen a dressed stone, 6 feet 4 inches long, evidently the lid of a sarcophagus. The ancient burying-ground is still used for interments.[1]

St. Kentigerna is remembered in the north at Cill-Chaointeort, formerly Kilkinterne, a now disused burying-ground in Glenshiel parish, Ross-shire. "Kentigerna is in Irish 'Caintigerna,' kind lady (Cain, G. caoin), and the slight corruption at the end of the Gaelic form, Cill-chaointeort, is due to the strong accent on 'chaoin,' which caused the final part of the compound to be pronounced indistinctly."[2]

A reminiscence of St. Fillan's connection with the district of Lochalsh is to be found in Killilan, otherwise Killelan, in Kintail parish, signifying the church of St. Fillan, the *f* in the name having dropped out though aspiration. According to Captain F. W. L. Thomas, the same letter has been lost in the case of Killinallan in Islay, which he interprets as either St. Fillan's church (Cille-n'-Fhaelan), or the little church of St. Fillan (Cillean-Fhaelan).[3]

The principal scene of the saint's labours was the upper part of Glendochart in Perthshire, now known from him as Strathfillan. There he built a basilica, and legend says that when one of the oxen employed in bringing materials for the structure was devoured by a wolf, the fierce beast, at the prayer of the saint, took the place of the slain ox and quietly performed its work. It was probably on the site of St. Fillan's primitive sanctuary that a chapel in his honour was afterwards built, which became the nucleus of St. Fillan's priory founded by King Robert the Bruce. In 1329, the year of the king's death, a payment of twenty pounds was

[1] J. G. Smith's *Strathendrick*, pp. 100-102.
[2] Dr. W. J. Watson's *Place-Names*, p. 172.
[3] *P. S. A. Scot.*, vol. xvi. p. 267.

made "ad fabricam ecclesie Sancti Felani," presumably, as Bishop Dowden suggests, for the priory church of Strathfillan.[1] It was near its site, at a spot afterwards known as Dalrigh, the King's field, that Bruce's victorious fight with the men of the Lord of Lorn took place. The king's veneration for St. Fillan was probably born of his success so close to the saint's shrine.

The ruins of the priory are still to be seen near the river Fillan, half-way between Tyndrum and Crianlarich. In the river, about half a mile distant, is the Holy Pool, said to have been blessed by the saint. Till comparatively recent times it was frequented for its supposed power to cure various ailments, including insanity. Towards the end of the eighteenth century as many as two hundred patients were brought annually to the spot. The invalids, with a rope tied round the waist, were thrown, usually thrice, into the pool, and during their immersion picked up three stones. After their return to the bank, they walked three times round three adjacent cairns, and threw a stone upon each cairn. Other offerings, such as pieces of clothing, were usually placed on the cairns. If it was a case of insanity, the patient was led to the ruined priory chapel, and there, in a corner known as St. Fillan's Bed, was tied to a framework of wood and left all night.[2] If the bonds were found loose in the morning the invalid would recover; but if not, the case was counted hopeless, or at any rate doubtful. Part of the ritual at the chapel consisted in placing St. Fillan's bell on the head of the patient in order to help still further towards a cure.

Meal mixed with water from the Holy Pool used to be made into a cake and given to horses and cows when requiring medical treatment. The halter by which the animal was led was left on one of the cairns. Writing in 1901 the Rev. Dr. Hugh Macmillan says: "The cairns can still be traced on the top of the rocky promontory, half covered over and obliterated by the green turf. Fragments

[1] *Charters of Inchaffray*, intro. p. xlv., and *Chamberlain Rolls*, vol. i. p. 100. Strathfillan was a separate parish till 1617, when it was included in Killin. It was made a *quoad sacra* parish in 1834.

[2] *N. S. A. Perth*, p. 1088.

of old halters, shoes, bonnets, kilts, petticoats, and rags of all sorts can be turned up by a stick among the stones."[1]

About 1767 some soldiers employed in making roads in the Highlands came to the Holy Pool, and wished to catch a salmon seen swimming in it. The country people, who called the fish St. Fillan's salmon, tried to persuade the soldiers not to touch it. One of them, however, disregarding the advice, caught the fish and immediately fell down breathless on the ground. This was regarded in the district as a judgment for the supposed sacrilege.[2] Tradition says that the Holy Pool lost its healing virtues through a farmer plunging his mad bull into the water, in the hope that the infuriated animal might be cured.

Five objects formerly reverenced in the Glendochart district on account of their reputed connection with St. Fillan were preserved by their dewars or hereditary keepers, who had crofts bearing the names of the respective relics. These objects were the Bernane or bell of the saint; the Quigrich, or Coygerach, his pastoral staff; the Mayne, his enshrined forearm and hand; the Meser, perhaps his psalter; and the Ferg or Farige, the nature of which is not known. The last-mentioned relic must have been deemed important, for it gave name to a chapel at Auchlyne in Killin parish, known as Caipal-na-Farichd, or Farige. In its neighbourhood is Dewarnaferg's Croft. The chapel, now a ruin, is a rectangular building 25 feet long by 15 feet broad.[3] Tradition says that on one occasion when the chapel was burned the dewar of the Farige rescued the relic at the risk of his life.

According to Boece, St. Fillan, through the presence in the Scottish camp of one of his relics on the eve of Bannockburn, contributed to Bruce's victory. Bellenden, the translator of Boece, says: "All the nicht afore the battall, King Robert was right wery, havand gret solicitude for the weil of his army, and micht tak na rest, bot rolland

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[1] *Highland Tay*, p. 9.

[2] *Journal of a Tour*, p. 79.

[3] Dr. Joseph Anderson in *P. S. A. Scot.*, vol. xxiii. pp. 110-118. St. Fillan's Bell was used to grace the coronation of James IV. in 1488. The bell and pastoral staff are now in the Museum of National Antiquities at Edinburgh.

all jeoperdeis and chance of fortoun in his mind: and sum times he went to his devoit contemplatioun, makand his orisoun to God and Sanct Phillane, quhais arme, as he belevit, set in silver, wes closit in ane cais within his palycon; traisting the better fortoun to follow be the samin. In the mene time, the cais chakkit to suddanlie, but ony motion or werk of mortall creaturis. The preist, astonist be this wounder, went to the alter quhare the cais lay; and, qu en he fand the arme in the cais, he cryit, 'Heir is ane gret mirakle'; and incontinent he confessit, how he brocht the tume c .is in the feild, dredand that the rillik suld be tint in the feild, quhair sa gret jeoperdeis apperit. The king rejosing of this mirakill, past the remanent nicht in his prayaris, with gud esperance of victorie."[1]

St. Fillan's relic appears to have been conveyed to Bannockburn from Killin at the lower end of Glendochart, where the mediæval church bore his name. The saint is said to have exercised considerable influence at Killin during his lifetime by instituting a market and building a mill. It is remarkable as a proof of the reverence shown to his memory that till recent times the mill at Killin was idle on his festival, the 9th of January. St. Fillan's "curing stones," of which there are now eight, are kept within a niche in the mill.[2] The inhabitants of the village used to place clean straw below them on St. Fillan's Day.[3] A block of stone known as St. Fillan's Chair at one time lay near the mill. A number of years ago it was thrown into the Dochart, flowing past the spot, and has not since been recovered.

The Coygerach above mentioned was preserved at Killin till quite modern times. At the end of the eighteenth century its custodian put it to a superstitious use by selling, for the cure of cattle, water which had been poured through its hollow interior. The water was in such demand that persons travelled more than a hundred miles to get it.[4]

St. Fillan was titular of the church of Luncarty in the

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[1] *Croniklis*, bk. xiv. ch. ii.

[2] *P. S. A. Scot.*, vol. xlvi. p. 281.

[3] C. Stewart's *Gaelic Kingdom in Scotland*, p. 89.

[4] Dr. J. Anderson's *Dewars*, p. 88. For an account of the Quigrich, *vide* his *Scotland in Early Christian Times*, First Series, pp. 216-225.

same shire, at one time a separate parish but now included in Redgorton. There is a St. Fillan's Burn in the parish as a reminder of the pre-Reformation dedication. The ancient parish of Struan, now included in Blair Atholl, had its church under the invocation of St. Fillan. His wooden image was kept in the building, and was used as a rain charm. In times of drought it was carried in procession from the church to the adjoining holy well, known as Tobar Faolen, where its feet were dipped in the water, in the hope that rain would follow. Reverence for the image continued into post-Reformation times. Indeed, it was held in such superstitious regard in the latter half of the seventeenth century that the minister of the parish broke it up and threw the fragments into the Garry.

The saint's bell belonging to the parish was on one occasion stolen by a man from Rannoch. Pausing to recover breath in his flight, the man laid it on a stone on the top of a hill. Legend says that the bell refused to be moved till the thief, in order to appease St. Fillan, restored the bell to its sanctuary at Struan.[1] The bell, made of sheet-iron covered with bronze, though now much corroded, is 11 inches high exclusive of the handle, and measures across the mouth 7 inches by $5\frac{3}{4}$ inches.[2]

The castle of Doune on the Teith, in the same shire, did double honour to St. Fillan, inasmuch as there was a chaplainry bearing his name inside the building, and there was another outside. This is indicated in a charter of date 1628, where we read: "Cum advocatione capellanie de Sanct-Phillane infra castrum de Doun et capellanie de Sanct Phillane extra idem super litus aque de Teithe."[3]

Traces of St. Fillan's cultus are to be found in Fife, where the church of the parish of Forgan, otherwise known as St. Fillans, was originally under his invocation, though later it transferred its allegiance to St. Andrew the Apostle. The parish church of the Holy Trinity at St. Andrews had an altar to St. Fillan the Abbot. Some 30 feet above the cave at Pittenweem, and accessible from it by a stair cut in

[1] *P. S. A. Scot.*, vol. i. p. 19.
[2] *Scottish National Memorials*, p. 23.
[3] *R. M. S.*, 1620-33, p. 431.

the rock, is a chamber about 15 feet square with a barrel-vaulted roof. The chamber is popularly styled the oratory of St. Fillan, but belongs to a date several centuries later than his time. Within the precincts of the cave itself is what is known as the Holy Well of St. Fillan, but it cannot claim to be more than a drip from the wall.[1]

The church of Aberdour in the same shire owed allegiance to St. Fillan. It served as the chapel of the castle, and stood on the south side of its garden. The building, now a ruin, consisted of chancel, nave, and south aisle, with a belfry on the west gable erected in 1588. "The chancel is 13 feet 3½ inches wide, by 20 feet 10 inches long on the south side, and 18 feet 11 inches long on the north side. The nave is 49 feet 6½ inches long by 17 feet wide; the total width of the nave and aisle is 30 feet 7 inches." The chancel and nave date from the Norman period, but the latter was considerably altered at a later date, probably in the fifteenth century, when the south wall was removed, and the aisle, divided from the nave by three bays, was added to the structure.[2]

What appears to have been St. Fillan's holy well lay about thirty yards to the south-east of the churchyard. It was so much frequented in mediæval times for its supposed healing virtues that it came to be known as the "pilgrim's well (le pilgramys well)."[3] For the reception of these pilgrims an hospitium, dedicated to St. Martha, was founded at Aberdour in 1474 by James, Earl of Morton, and the management of the institution was committed to the vicar of the parish.

The Renfrewshire parish of Kilallan, united to Houston in 1760, was also known as Kilillan and Kilellan, all signifying the church of St. Fillan. Its pre-Reformation kirk is now an ivy-clad ruin. The style of its masonry points to an ancient date, possibly even to the period of Norman architecture, but the building underwent alterations in the seventeenth century, probably in 1635, the date on the lintel of the south door.[4] The stone font stood for a considerable time after the Reformation outside the door of the church,

[1] *P. S. A. Scot.*, vol. xxvii. p. 81.

[2] MacGibbon and Ross's *Castellated Architecture*, vol. ii. p. 476.

[3] *Reg. Honoris de Morton*, vol. ii. p. 240.

[4] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 527.

but was eventually built into the wall of the burying-ground. Not far from the ruin is an earth-fast boulder known as St. Fillan's Chair. It has a shallow circular hollow on the top, some 14 inches across. Within reach of the right hand as one sits is a smaller hollow irregularly oval in shape. The latter is said to have contained the water with which the saint administered the rite of baptism while seated in his chair.

Some distance north of the church a slab of stone, known as the "Kneelins," used to lie among the heather. Tradition says that it was so called from the fact that pilgrims to St. Fillan's shrine knelt on it when offering up their petitions to the saint. Two hollows were pointed out as the marks of the pilgrims' knees. Water from St. Fillan's Well in the neighbourhood is believed to have been formerly used at baptisms in the church. The spring has now a neglected appearance. At one time it was much frequented for its supposed healing virtues. The country women brought their ailing children, and after bathing them in its water, left pieces of cloth on the adjoining bushes as offerings to the saint.[1]

An ecclesiastical site known as Chapelyards, between the manor-houses of Skelmorlie and Knock in Largs parish, Ayrshire, is believed to have had at one time a chapel dedicated to St. Fillan. Near it is a spring bearing his name.[2] The church of the parish of Sorbie in Wigtownshire owed him allegiance. It stood at Kilfillan on Penkilnburn, and prior to the Reformation belonged to Dryburgh Abbey. There is a Kilfillan in New Luce parish in the same shire, where a chapel anciently stood. Its site is marked by a white thorn on the right bank of Barnsallie Burn. There used to be a village beside it, but it too has disappeared.[3]

Another St. Fillan, designated the Stammerer or the Leper, is thought by Sir Herbert Maxwell to be perhaps commemorated under the latter appellation at Killylour in Irongray parish, Kirkcudbrightshire, Killylour being "the

[1] *O. S. A.*, vol. i. p. 316.
[2] *O. P. S.*, vol. i. p. 89.
[3] *P. S. A. Scot.*, vol. xxxiii. p. 172.

church of the leper." The saint, who is said to have flourished in the sixth century, had 20th June as his festival day. In the *Martyrology of Donegal*[1] he appears as "Faolan the Stammerer, of Rath Erann, in Albain ; and of Cill Fhaelain in Laoighis, in Leinster." Rath Erann, *i.e.* the fort of the Earn, is Dundurn, an ancient parish in Perthshire, now included *quoad civilia* in Comrie, but forming a separate parish *quoad sacra.* In it is the village of St. Fillans at the foot of Loch Earn.

The ruin of the ancient church of Dundurn is to be seen in a field on the south bank of the Earn, not far from where the river issues from the loch. Its stone font is now preserved in the modern parish church. East of the ruin is Dunfillan, a hill called after the saint. On its top he is said to have occupied a rocky seat called St. Fillan's Chair. Near it are two hollows in the rock, made, tradition says, by the saint's knees when in the attitude of devotion.[2] Till about a hundred years ago a superstitious ritual was practised at Dunfillan for the cure of rheumatism in the back. After sitting for a time in St. Fillan's Chair, the patient was dragged down the hill, under the belief that the saint's influence would prove beneficial. At the foot of the hill is a hollow stone usually containing water with which sore eyes were formerly bathed.[3]

With regard to St. Maelrubha,[4] more biographical details are available than in the case of the saints already dealt with in this chapter. On his father's side he was eighth in descent from Niall of the Nine Hostages, King of Ireland, and through his mother belonged to the kindred of St. Congal of Bangor. He was born on 3rd January 642 A.D., probably in the south-east part of what is now the county of Londonderry. After residing for some time in the monastery at Bangor, he embarked for Scotland in 671 at the age of twenty-nine.

During the next two years he probably devoted his

[1] P. 175.

[2] Rev. Dr. John Brown's *Picture of Strathearn*, p. 128.

[3] *O. S. A.*, vol. xi. p. 181.

[4] St. Maelrubha's name appears in a great variety of forms. Bishop Reeves cites nearly forty variants, including such extremes as Arrow and Summereve, the initial syllable of the latter being a corrupted form of *Saint* prefixed to his name.—*Vide P. S. A. Scot.*, vol. iii. pp. 258-296, and *Scottish Historical Review*, April 1909, pp. 260-281.

attention to missionary work in districts now included in Argyll. He planted churches at Kilarrow in Islay, and at such places on the mainland as Kilmarow in Killean and Kilchenzie parish; Kilvary in Muckairn parish; Kilmolrew in Craignish parish; Kilmorie, now Strathlachlan parish; and Kilmorrie near Dunstaffnage Castle, where a ruined chapel is still to be seen, the successor doubtless of St. Maelrubha's foundation. To these should be added the church of the Inverness-shire parish of Arisaig, formerly known as Kilmaroy.[1]

In the immediate neighbourhood of Kilvary mentioned above is Ballindeor, *i.e.* the town of the dewar. The dewar, or hereditary keeper, had in this case the custody of a relic associated with St. Maelrubha. In a bond of manrent, of date 1518, it is called Arwachyll. The relic is not now known to exist. It is believed by Dr. Joseph Anderson to have been a *bachull* or pastoral staff.[2]

In 673 St. Maelrubha established a monastery at Apercrossan, now Applecross, in Ross-shire, and made it the centre of influence throughout a wide district. He continued to be its abbot for fifty-one years, and died on 21st April 722 at the age of eighty. This was his commemoration day in Ireland, but in Scotland he is remembered on 27th August. The latter day may have been chosen either as the festival of some ceremony connected with the saint, such as his translation, or through St. Maelrubha being confused with St. Rufus of Capua, whose day in the Calendar was 27th August.

According to the Breviary of Aberdeen, the privileged ground around the monastery at Applecross extended six miles in all directions. It came to be known in Gaelic as A' Chomraich,[3] *i.e.* the sanctuary, a name still applied in the Highlands to the present parish of Applecross. St. Maelrubha's memory was held in special veneration in Ross-shire. As Pennant says, he was regarded as "the patron of all the coast, from Applecross to Loch Broom." As time wore

[1] Its ruin stands on a rising ground about two hundred yards from the Bay of Arisaig.—*P. S. A. Scot.*, vol. xlv. p. 353.

[2] *The Dewars*, p. 94.

[3] *The Dean of Lismore's Book*, p. 22 n.

on his personality became shadowy, and in our own day he is sometimes spoken of as the god Mourie.[1]

A hillock in the burying-ground at Applecross known as Cladh Maree is, according to one tradition, the place of St. Maelrubha's interment. The spot was marked by a block of red granite, but some years ago the stone was broken to pieces. A few fragments are still to be seen lying about. According to a local belief, if anyone carries about with him when on a journey a little earth from the burying-ground, he is sure to return in safety to Applecross.

A tradition current in the parish of Urquhart in the Black Isle states that St. Maelrubha was martyred there, and that his body was conveyed to Applecross for interment. According to another tradition, he was killed by Scandinavian pirates in Strathnaver in Sutherland, and was buried at a spot close to the river Naver, about nine miles from its mouth. The spot is marked by a rough stone bearing an incised cross, and used to be surrounded by a low wall, of which there are now no remains.

In addition to Applecross, we find a group of parishes in Ross-shire whose churches commemorated St. Maelrubha. These are Lochcarron, where there is a hillock called Suidhe Maree, *i.e.* St. Maelrubha's Seat; Urquhart, mentioned above; and Contin, whose fair, known as Feill-Maree, was at one time held on the last Wednesday of August (O.S.), and where, about a quarter of a mile from the church, is an old burying-ground called Preas Maree, *i.e.* St. Maelrubha's Grove.

In Gairloch parish is a sheet of water about twelve miles in length, known as Loch Maree, so called from Eilean Maree, otherwise Innis Maree, an island about the centre of the loch, where are the remains of a chapel dedicated to St. Maelrubha. These stand on the highest part of the island in an ancient burying-ground irregularly oval in shape. On the island, close to the shore, is the saint's well, formerly much resorted to for the cure of insanity. When patients were being brought to Innis Maree, it used to be customary to jerk them several times into the water, and then to drag them back into the boat by means of a rope. After drinking

[1] Sir A. Mitchell's *Past in the Present*, p. 147.

at the well the patient was expected to attach to an adjoining oak tree an offering of some sort, commonly a piece of clothing. Nails were used to fix the offerings to the tree. Sir Arthur Mitchell, when describing what he saw fully sixty years ago, says: "There are hundreds of nails, and one has still fastened to it a faded ribbon. Two bone buttons and two buckles we also found nailed to the tree. Countless pennies and halfpennies are driven edgeways into the wood,—over many the bark is closing, over many it has already closed."[1]

As an instance of the survival of pagan rites into Christian times, we find that bulls were sacrificed to St. Maelrubha. As late as 1678 Hector Mackenzie, in Mellan of Gairloch, and certain of his relatives were accused before the Presbytery of Dingwall of sacrificing a bull on Innis Maree, "for the recovering of the health of Cirstane Mackenzie, spouse of the said Hector Mackenzie, who was formerlie sick and valetudinarie."[2]

The parish of Lairg, Sutherland, had a St. Mourie's Fair, and, according to Prof. Cosmo Innes, the church was probably dedicated to St. Maelrubha.[3] The ancient building appears to have stood on the north-east shore of Loch Shin. In Loch Shin itself is Innis Ma-Rui, otherwise Innis Maree, where a chapel once stood. The saint appears to have been connected with the original church of Durness parish in the same shire, if we accept the identification of St. Maelrubha with the Red Priest, suggested by the Rev. A. B. Scott. Near the church is a hollow stone known as Clach na Sagairt Ruaidh, *i.e.* the stone of the red priest.

St. Maelrubha had a dedication in Harris near the shore of Loch Seaforth. The island of Skye has various traces of his influence. A chapel said to have been founded by him was situated at Ashaig in Strath parish, formerly known as Aiseag Ma-Rui, *i.e.* St. Maelrubha's Ferry. Near its site is Tobar Ma-Rui, at one time frequented as a healing spring. A rock in its neighbourhood, styled Creag-na-Leabhair, *i.e.* the Rock of the Book, is said to have derived its name from

[1] *P. S. A. Scot.*, vol. iv. p. 253, and J. H. Dickson's *Gairloch*, pp. 150-158.
[2] *Records of the Presbyteries of Inverness and Dingwall*, intro. p. xxxviii.
[3] *O. P. S.*, vol. ii. p. 698.

the circumstance that St. Maelrubha there read the Gospel. Tradition further affirms that in the same neighbourhood was a tree on which hung a bell. This bell remained silent all the week, but on Sundays rang of its own accord. At a later date it was removed to Christ Church in the same parish, where it remained dumb. Soon after its removal the tree withered away.

At Kilmaree on the west side of Loch Slapin in the same parish are the remains of a chapel bearing the saint's name, and at Kilmalrui, at the head of Loch Eynort in Bracadale parish, is the ruin of another chapel under the same invocation. At the latter was long preserved a sculptured font bearing representations of the Crucifixion, St. Michael and the dragon, the Virgin and Child, and a mitred bishop in pontifical robes with a pastoral staff in his hand. Two attempts were made by fishermen from another island to carry away the font, but on both occasions a gale sprang up and awakened superstitious fears, with the result that the stolen object was returned to the keeping of St. Maelrubha. The font is now in the National Museum of Antiquities at Edinburgh.[1] St. Maelrubha had a commemoration at Portree, where Feill Maree, or Maelrubha's Fair, was long held in his honour.

The churches of Forres in Elginshire and Fordyce in Banffshire were dedicated to St. Laurence and St. Talarican respectively; but as there was in each of these parishes a fair known as Samareve's in the former, and New Summaruff's in the latter, one is inclined to conclude that there must have been some dedication to St. Maelrubha in both. There was a Samarive's Fair in the parish of Keith, whose church was under the invocation of the saint. In a charter of Alexander II. the name of the parish appears as Kethmalruf.

Two parishes in Angus claimed, in all probability, St. Maelrubha as the titular of their churches. These were Kinnell and Kirkden, otherwise Idvies, both in the diocese of St. Andrews. The church of the latter was consecrated by Bishop David de Bernham on 1st September 1243. The old kirk stood in a field called the Kirk Shed, on the lands

[1] *P. S. A. Scot.*, vol. xxi. p. 417.

of Gask, but in the sixteenth century a new building was erected at Vinny Den. In the parish is a spring known as Sinruie, which is thought to embody the name of St. Rufus, *i.e.* St. Maelrubha in an altered form.[1]

He had a chapel in central Scotland at Amulree in Perthshire, about half-way between Crieff and Aberfeldy, where there is a level space known to the older inhabitants as Cill-Malruibh (Kilmalruie). Amulree signifies the ford of St. Maelrubha, the first syllable being Gaelic *ath*, a ford. The ford was over the Braan, where traces of it are still to be seen close to the bridge now spanning the river. When General Wade was in the Highlands between 1720 and 1730, he considered the ford at Amulree so good that he thought a bridge there unnecessary. Cill-Malruibh is less than a bowshot north-east of the ford, and close to the road constructed by General Wade. The spot was formerly a burying-ground, where interments took place, in all probability, till the middle of the sixteenth century. Traces of the graves were to be seen till about sixty years ago.[2]

Crail in Fife had, it is believed, two dedications to the saint. One of these was a chapel within the Castle, possessing teinds both rectorial and vicarial. The other was a priory, but nothing is known regarding the date of its foundation, nor the order to which it belonged. At the end of the eighteenth century a ruinous gable with Gothic windows was standing, and was then known as the Priory Walls. About the year 1801 the structure was thrown down by the violence of the sea. An adjoining piece of ground retains the name of the Prior's Croft, and a neighbouring spring is known as the Priory Well.[3]

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[1] A. Jervise's *Epitaphs*, vol. i. p. 32, and *Memorials of Angus*, p. 427.

[2] Information supplied by the Rev. A. Dewar, M.A., Amulree. Amulree is in the civil parish of Dull, and has been a *quoad sacra* parish since 1871.

[3] *N. S. A. Fife*, p. 964.

CHAPTER XI.

CYMRIC SAINTS.

Cymric Districts.—Strathclyde and Alclyde.—St. Mungo, otherwise St. Kentigern.—His Legend and Dedications.—St. Thenew.—St. Convall.—St. Conal.—St. Inan.—St. Beya and St. Maura.—St. Monk.

THE Cymric saints whose names become linked with our Scottish dedications were connected either by birth or ministry with Strathclyde or Cumbria, Wales, Cornwall, and Brittany.

The kingdom of Strathclyde came into existence, or at any rate was consolidated, after the battle of Arthuret, fought in 573 A.D. between the Christian and pagan inhabitants of Cumbria, with the result that Rydderch Hael became the Christian ruler over a tract of country extending practically from the western section of the Wall of Antoninus to the river Derwent. Its capital was Alclyde, "the rock of the Clyde"; otherwise Dunbreatan, "the fort of the Britons," now Dumbarton.[1]

St. Kentigern, better known as St. Mungo, is believed to have been born in 518 and to have died in 603. His biographer, Jocelin of Furness, supplies a glowing account of his virtues and miracles. A soberer estimate of his influence is given by Prof. A. R. MacEwen when he says: "His actual career, so far as can be ascertained, exhibits the feebleness of the British Church in Strathclyde, its poor morality, its wavering doctrine, and its dependence upon the patronage of half-heathen chiefs."[2] As the apostle of

[1] Dr. W. F. Skene's *Celtic Scotland*, vol. i. pp. 235, 236; Prof. Veitch's *History and Poetry of the Scottish Border*, pp. 101, 102; and Principal Rhys's *Celtic Britain*, p. 145. We have hints of the Cymric character of the district in the names of Cumberland, and the islands of Cumbrae in the Firth of Clyde. The baronies of Allerdale in Cumberland, and Kendal in Westmoreland, were not included in Cumbria.

[2] *History of the Church in Scotland*, p. 22.

Strathclyde, he was naturally brought into touch with its political history. A conspiracy to take his life sent him for a time to Wales, but after the battle of Arthuret he was recalled by Rydderch Hael to be the spiritual ruler of his realm. It is interesting to find the two associated together in the Peeblesshire parish of West Linton, formerly known as Lyntunruderic, where the king was remembered in the name of the parish, and the saint in the dedication of its church. In later times, probably *circa* 1160, the church was bestowed on the abbey of Kelso by Richard Cumyn, who owned land at Linton.[1]

St. Kentigern was the illegitimate son of the daughter of a certain pagan king who, as Jocelin tells us, "ruled in the northern parts of Britannia." Before the birth of her son she was, by command of her father, thrown down from the top of Dunpelder, now Traprain Law, in Prestonkirk parish, East Lothian; but, according to Jocelin's narrative, "like a bird bearing feathers, she came down with easy descent to the ground." Tradition says that a spring of delicious water immediately burst forth on the spot where she alighted.[2] Believing that her escape from death was due to magic, her father had her placed in a frail bark and committed to the waves at a place said to have been Aberlady.[3] Thence, guided by the winds and tides, the boat reached the shore on the opposite side of the Firth at Culross, where the future saint was born.

St. Serf, an aged man who presided over a monastic establishment at Culross, thought that he heard angels singing, and going down to the beach found the mother and her babe. He baptised both and reared the child, instructing him in the Christian faith. At a much later date a chapel in honour of St. Mungo was erected on the traditional site of his birth. It was built and endowed in 1503 by Robert Blackadder, archbishop of Glasgow, out of the revenues of the lands of Craigrossie in Strathearn

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[1] Dr. C. B. Gunn's *Linton Church*, pp. 1, 2.

[2] D. Croal's *Sketches of East Lothian*, p. 24.

[3] Tradition says that she landed on the May, where various spots, such as the Lady's Well, the Lady's Bed, and the Maiden's Rocks were so named in allusion to her.—L. A. Barbé's *Byways of Scottish History*, p. 160.

bestowed on him by James IV. It measured 54 feet in length by 20 feet in breadth. The walls are now well-nigh level with the ground, except the one on the north, which is about 10 or 12 feet high, and shows traces of sedilia. A burying-ground adjoins the chapel on the same side. The ruin stands beside the public road, at the south-eastern extremity of the grounds of Culross Abbey.[1]

The church of the parish of Alloa in the neighbouring shire of Clackmannan owed allegiance to St. Mungo. The ancient kirk was rebuilt in 1818, but its tower remains, and has a statue of the saint with a book in his hand. There used to be a local belief that whenever the clock struck he turned over a page.[2] The church of the parish of Tullibody, united to Alloa in 1600, could also claim St. Mungo as its titular. In pre-Reformation times its church, built by David I. in 1149, was the property of Cambuskenneth Abbey.[3]

St. Mungo's mother is known to hagiology as St. Thenew. According to one version of her story, her father, already alluded to, was Loth, the eponymus of Lothian. After St. Mungo's fame was established, churches were named after him in that part of Scotland. He had the churches of Borthwick and Currie, and a chapel at East Garleton near Haddington. Not far from East Garleton is the farm of Mungo's Wells.

The church of Penicuik parish owed allegiance to St. Mungo. In a minute of Presbytery, of date 1648, we read: "The parishin is exceeding spacious and vast. . . . The church incommodiouslie situat, being the eistmost house of all the said paroch. In the winter a part of the people are withholden from it by high and inaccessable mountains; another part by manie waters, whereof two are oft impassable either to foot or horse."[4] In the manse garden of Penicuik is a spring still known as St. Mungo's Well. Some marshy ground in Cockpen parish is referred to in a charter of 1580 as "the bog S. Quentigerni," suggesting that the

[1] D. Beveridge's *Culross and Tulliallan*, vol. ii. pp. 295-298.
[2] R. Crawford's *Memorials of the Town and Parish of Alloa*, p. 42.
[3] Dr. H. Scott's *Fasti*, part iv. p. 690.
[4] J. J. Wilson's *Penicuik*, p. 75.

saint had a connection with the ecclesiastical history of the parish.

The church of Crichton stands east of the ruined castle of Crichton, on the high ground forming the south bank of the Tyne. It was made collegiate in 1448 or 1449 by William, Lord Crichton, Chancellor of Scotland, with consent of his son, Sir James Crichton of Frendraught, for a provost, eight prebendaries, and two singing boys. According to the foundation charter, the provostry was dedicated "in laudem et honorem Dei Omnipotentis et Domini nostri Jesu Christi, beate et gloriose semper virginis Marie, Beati Kentigerni, et omnium sanctorum et electorum Dei."[1]

In the collegiate church of St. Giles at Edinburgh was an altar bearing St. Mungo's name. It belonged to the Corporation of the Surgeons and Barbers of Edinburgh, who received their Seal of Cause on 1st July 1505.[2] The altar was upheld by contributions from freemen of the corporation.

When recalled from Wales to Strathclyde after the battle of Arthuret, St. Mungo settled for a time at Hoddam in Dumfriesshire. The adjoining parish of Abermelc, or Castlemilk, had its church under his invocation, and after the Reformation was known as St. Mungo.[3] The church of the suppressed Roxburghshire parish of Hassendean, now included in the parishes of Wilton, Minto, and Roberton, also had St. Mungo as its titular. The church belonged to the see of Glasgow. Towards the end of the twelfth century Bishop Jocelin bestowed it on the monks of Melrose, "for the entertainment of the poor, and of strangers visiting their monastery—reserving only the episcopal dues, and a yearly pension of twenty shillings, to be paid to the church of Glasgow, the bishop, and his successors."[4] The church, which was of Norman architecture, stood on the bank of the Teviot near its junction with the Hassendean burn.

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[1] *Collegiate Churches of Midlothian*, pp. lxxvii., lxxviii., 306; Sir W. Scott's *Border Antiquities*, pp. 27, 28; Sir T. D. Lauder's *Scottish Rivers*, p. 257; and Rev. J. Dickson's *Crichtoun*, pp. 57-61.

[2] *P. S. A. Scot.*, vol. xlvi. p. 248.

[3] *Caledonia*, vol. iii. p. 188.

[4] *O. P. S.*, vol. i. p. 317.

It was a ruin in 1788.[1] Some years later the remains of the building, with its burying-ground, were swept away by the encroachments of the river. There were altars to the saint in the abbeys of Jedburgh and Melrose.[2]

The church of Polwarth in Berwickshire, consecrated by Bishop David de Bernham in 1242, owed allegiance to St. Mungo. The present building, constructed in 1703, is believed to occupy the site of the older church. It measures 55 feet by 24 feet over the walls, and has on its east gable the Polwarth arms, three piles engrailed.[3] A fragment of the ancient font, 21 inches in height, was brought to light many years ago. "So far as the mere fabric is concerned, there are few churches in Berwickshire more interesting than that of Polwarth. Its position on an elevation, embowered in wood and clothed in a lovely green mantle of ivy, is exceedingly picturesque. It is situated almost in the heart of Berwickshire, midway between Duns and Greenlaw."[4]

In addition to West Linton, already mentioned, Peeblesshire had more than one dedication to St. Mungo. The church of the county town from the twelfth century onwards bore the name of St. Andrew, but an earlier structure, probably on the same site, had St. Mungo as its titular.[5] There is still a St. Mungo's Well to prevent his memory from being forgotten. The church of the neighbouring parish of Eddleston appears to have been under the same invocation. Some land in the parish was known as St. Mungo's Row, and was probably so named from having belonged to the church. The priest of Eddleston *circa* 1200 bore the significant name of Cosmungo. The farm of Easter Happrew in Stobo parish has a Mungo's Well in Mungo's Field.[6] The church of the parish bore the saint's name. It is an ancient structure, Norman in style, though altered in the sixteenth and seventeenth centuries. The nave measures

[1] A. de Cardonnel's *Picturesque Antiquities of Scotland*, *s.v.* "Hassingdean."

[2] J. Watson's *Jedburgh Abbey*, p. 67, and Dom M. Barrett's *Scottish Monasteries of Old*, p. 134.

[3] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 601.

[4] J. Robson's *Churches and Churchyards of Berwickshire*, p. 200.

[5] Dr. C. B. Gunn's *Church and Monastery of the Holy Cross of Peebles*, pp. 1, 2.

[6] *Id.*, *Book of Stobo Church*, pp. 2, 5.

about 40 feet in length, and the chancel fully 24 feet. In 1868, when the interior of the church was being restored, the original chancel arch was removed, and a pointed one substituted, thus destroying the architectural symmetry of the building.[1] In the parish is the farm of Altarstone, so called from a large block of stone on the side of the high road, said by tradition to be the rude altar at which St. Mungo received the bard Merlin into the Christian Church.[2]

St. Kentigern's parish church of Lanark was bestowed on the White Canons of Dryburgh by David I. in 1150, and remained in their possession till the Reformation. It stood a quarter of a mile south-east of the burgh, and hence came to be known as the Out-Kirk. It became dilapidated towards the end of the sixteenth century, and was deserted in 1688 in favour of the chapel of St. Nicholas in the town, which continued to be used by the parishioners till 1777, when it was removed and a new parish church erected on its site. The ruins of St. Kentigern's Church show that its plan of construction was unusual. It had two naves, separated from each other by a row of pillars and arches, and in all probability two chancels. The south nave, at any rate, had a chancel, the arch of which, fully 8 feet in width, is still standing.[3]

As is well known, St. Mungo was specially identified with Glasgow.[4] It is not surprising, therefore, to find more than

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[1] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 329-331.

[2] *Book of Stobo Church*, p. 6. Merlin's Thorn in the neighbouring parish of Drummelzier marks the reputed grave of the bard, and stands beside the Powsail, now the Drummelzier, burn, not far from its junction with the Tweed. According to a prophecy attributed to Thomas the Rhymer—

> "When Tweed and Pausayl meet at Merlin's grave,
> Scotland and England shall one monarch have,"

which is said to have been fulfilled in 1603 when James VI. of Scotland succeeded to the English throne.—A. Pennecuik's *Tweeddale*, pp. 253, 254.

[3] *Ecclesiastical Architecture of Scotland*, vol. ii. pp. 266-269; H. Davidson's *Lanark*, pp. 29-37.

[4] The city arms of Glasgow bear *inter alia* a half-length figure of St. Mungo, his right hand raised in benediction, his left holding a pastoral staff.—Dr. A. M'George's *Glasgow*, p. 93. The seal of the university of Glasgow has a figure of St. Mungo holding a book in his right hand, and a fish with a ring in its mouth in his left, in allusion to one of the miracles related by Jocelin.

one local dedication in his honour. On the Dow Hill, beside the Molendinar Burn, north of the Gallowgate, stood a chapel known as "Little St. Mungo's Kirk without the walls." The name of St. Mungo's Gate was given to the road leading to it from the Gallowgate. The chapel was built and endowed in 1500, by David Cunningham, archdeacon of Argyll and provost of the collegiate church of Hamilton. The building was surrounded by a graveyard, and close to it was St. Mungo's Well.[1]

The best known memorial of St. Mungo in Glasgow is his cathedral, popularly known as the High Church, described by Sir William Brereton in 1636 as "a brave and ancient piece."[2] With the exception of the two western towers, removed in 1846 and 1848 respectively, the structure is practically the same as when it left the hands of the mediæval builders.

The see of Glasgow was founded *circa* 1115 by Earl David, afterwards King David I. The earl appointed as its first bishop his tutor, John Achaius, who some years later began the building of a cathedral. The structure was ready for consecration in 1136, but was eventually destroyed by fire. Accordingly Bishop Jocelin in 1181 began the construction of a new one, which was consecrated in 1197 on 6th July, the octave of the festival of St. Peter and St. Paul.[3] The function brought together a large concourse of people from widely separated parts of the diocese, eager to show their pride in the new cathedral, and their zeal for St. Mungo. Some portions of Bishop Jocelin's work are still to be seen. The chancel and lower church of the present cathedral were reared by Bishop William de Bondington about the middle of the thirteenth century, and the nave, at any rate in its completed form, is believed to date from the end of the same, or the beginning of the following century.[4]

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[1] *O. P. S.*, vol. i. p. 6, and R. Renwick's *Glasgow Memorials*, pp. 236, 237.

[2] Prof. Hume Brown's *Early Travellers in Scotland*, p. 150.

[3] Sir J. D. Marwick's *Early Glasgow*, p. 11. What is now known as Glasgow Fair is the successor, under non-ecclesiastical auspices, of the fair then instituted.

[4] *Ecclesiastical Architecture of Scotland*, vol. ii. pp. 160-203; Dr. J. Robertson's *Scottish Abbeys and Cathedrals*, pp. 52-67; G. Eyre-Todd's *Book o Glasgow Cathedral*, pp. 129-175; and *Chronicles of St. Mungo*, pp. 76-81.

What is popularly known as Blackadder's Aisle, the work of Archbishop Blackadder, who died in 1508, was formerly known as Fergus Aisle. It was so called from St. Fergus,[1] whose body was brought by St. Mungo from Carnock in St. Ninians parish, Stirlingshire, on a cart drawn by two wild bulls, and buried by him on the spot where the aisle was afterwards built. The carvings in the interior are exceedingly ornate. They present a great variety of animal forms, and are, as Mr. P. Macgregor Chalmers phrases it, "one or two pages of a mediæval bestiary in stone."[2] In the roof over the entrance is the inscription in Gothic letters, "This is the ile of car fergus," accompanied by a representation of the dead saint extended on a cart.[3]

In addition to the high altar which stood at the east end of the chancel, St. Mungo had an altar on the south side of the nave, endowed in 1506 by Andrew Steward, archdeacon of Candida Casa, whose father, Walter Steward, had erected it. At the north side of the nave was another altar, dedicated to St. Kentigern along with St. Mary the Virgin and St. Manchan.[4]

St. Mungo's Well is in the south-east corner of the lower church, and must have been a consecrated spring before the cathedral was built. Near the centre of the lower church is a square marked off by four columns, where stood St. Mungo's richly ornamented shrine. John Hardyng the chronicler, who visited Scotland in the reign of Henry V. (1413-1422), indicates that St. Mungo's shrine was then the centre of the life of Glasgow.[5] In 1475 James III., on account of his great devotion to St. Kentigern Confessor, St. Thenew, and the cathedral church of Glasgow, granted three stones of wax yearly for the lights at the tombs of St. Kentigern and St. Thenew, two and a half stones for the former, and half a stone for the latter. In 1506 Archbishop Blackadder founded a perpetual chaplainry at the altar

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[1] This saint is not to be confounded with St. Fergus the Pict, alluded to in chapter xiii.

[2] *A Scots Mediæval Architect*, p. 21.

[3] Dr. A. MacGeorge's *Old Glasgow*, p. 10.

[4] *Trans. Glasg. Arch. Soc.*, New Series, vol. i. pp. 484, 488.

[5] Prof. Hume Brown's *Early Travellers in Scotland*, p. 21.

erected beside St. Kentigern's tomb by his brother, Sir Patrick Blackadder of Tulliallan.[1]

The tomb of St. Thenew was not in the cathedral like that of her son, but in a chapel bearing her name which stood on a burying-ground on a spot now forming St. Enoch's Square.[2] In the immediate neighbourhood of the chapel were St. Enoch's Croft and St. Enoch's Well. The latter was formerly much frequented for its supposed healing virtues. It was overshadowed by a tree on which small pieces of metal were nailed as thankofferings by those who had derived benefit from drinking the water. These offerings were shaped like the parts of the body supposed to have been cured, such as eyes, hands, etc. When the well was cleaned out about 1800, several of the offerings, which had become detached from the tree, were found at the bottom.[3]

St. Mungo is believed to have had a chapel in Perthshire, in Gleneagles, not far from St. Mungo's Well. On 8th November 1593, an altar in his honour was founded in St. Andrew's Aisle within the parish church of St. John at Perth by James Fentoun, chanter of Dunkeld Cathedral.[4]

St. Mungo had two ancient parish churches in Aberdeenshire under his invocation. One was the church of Glengairn parish on the Dee, where his roofless church stands in its graveyard close to Gairn Bridge. About a hundred yards distant, at the foot of a grassy slope, are two springs—the upper and the nether—bearing the saint's name. A fair called after St. Mungo used to be held annually in the hollow of the hill behind Abergairn, in the vicinity of Gairn Bridge. The fair was at one time held on the longest day of summer, but on account of the theft of cattle sent on one occasion to be sold, it was changed to the shortest day of winter.

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[1] *Trans. Glasg. Arch. Soc.*, New Series, vol. i. pp. 490-492.

[2] Mr. R. Renwick observes regarding St. Thenew's name: "Thanew and Tenew were the more common forms till about the end of the sixteenth century, when St. Enew and Sanctennoch came into use, and it was an easy transition from these to the now familiar St. Enoch."—*Glasgow Memorials*, p. 227.

[3] Dr. A. MacGeorge's *Old Glasgow*, p. 136. Thanet Well at Greystock in Cumberland is believed to bear St. Thenew's name in an altered form.—R. C. Hope's *Legendary Lore of the Holy Wells of England*, p. 144.

[4] D. Peacock's *Perth*, p. 595.

St. Mungo's other Aberdeenshire dedication was the church of Kinnoir, united in 1727 to Dumbennan to form the parish of Huntly. The Strathclyde saint is still remembered locally in the names of St. Mungo's Hill and St. Mungo's Well. Into the latter coins used to be thrown as offerings. The ancient church of Kinnoir stood close to the Deveron, where its burying-ground is still to be seen.[1]

In the year 1502 Walter Leslie, parson of Menmuir, sought permission to erect an altar in honour of St. Mungo and St. Tovine in the church of St. Nicholas at Aberdeen. In an incomplete charter, dated 9th September in that year, we read: "The alderman, bailzeis, counsale and communite of Aberden present for the tyme, gravnted and assignit to mester Walter Leslie persone of Menmuir full power to big and found ane altar of Santis Mungow and Tovine in the triangill of thar est end of their queir for his fundatioun to be maid at the samyn, In honour of the blissit trinite, his blissit virgin Moder Mary, Sanct Nicholace and speciale of the said Sanct."[2] Evidence is wanting to indicate that the altar in question was ever erected, but the charter shows that the fame of St. Mungo was not forgotten in the Granite City.

There were other traces of the saint's cultus in Aberdeen. In 1501-2 Duncan Scherar, parson of Clatt, presented to the altar of St. Duthac and St. Bridget in the church of St. Nicholas a silver chalice, on which were engraved the figures of various saints, including St. Kentigern.[3] The foundation of St. Mary's College, afterwards King's College, in Old Aberdeen, was sanctioned by a papal bull in 1494-5 at the suggestion of Bishop Elphinstone, who, remembering his previous residence in Glasgow, selected St. Mungo as one of the titulars of his new seat of learning. The altar of St. Mary the Virgin in the nave of the college chapel was adorned with two statues—one of herself and the other of St. Kentigern.[4]

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[1] *P. S. A. Scot.*, vol. ii. p. 369.

[2] *Chartulary of St. Nicholas*, vol. ii. p. 341.

[3] *Ibid.* vol. ii. p. 64.

[4] Prof. Macpherson's *Chapel of King's College, Aberdeen*, p. 14.

During the latter half of the sixth century, St. Convall, otherwise St. Cornwall, the son of an Irish prince, arrived in Scotland, and under the guidance of St. Mungo helped to evangelise Strathclyde. Tradition says that he crossed from Ireland on a stone, and landed at the mouth of the Cart, near Inchinnan in Renfrewshire. The stone, known as "currus Sancti Convalli," or the chariot of St. Convall, at one time stood near Inchinnan Church, but is now to be seen within the policies of Lord Blythswood, close to the road from Renfrew to Inchinnan. In the Middle Ages it was credited with the power of healing diseases in man and beast.[1] Beside the currus is another stone forming the socket of a cross known as St. Conallie's Cross.

The church of Inchinnan was under the invocation of St. Convall. His relics were reverenced there till the Reformation. Boece says :—

> "Discipill als he wes of Sanct Mungow,
> In Inchennane, schort gait bewest Glasgw
> His bodie lyis, quhair I my self hes bene
> In pilgremage, and his relicques hes sene."[2]

The church of Inchinnan belonged to the Knights Templars, and after them to the Knights Hospitallers. The mediæval building, removed in 1828, was about 50 feet in length and 18 feet in breadth, and had crow-stepped gables. The present parish church, erected a few years ago to replace the one built in 1828, is dedicated to All Hallows. The burying-ground has several ancient sculptured stones, some belonging to the Celtic and some to the Templar period.[3]

The church of Eastwood, otherwise Pollok, in the same shire, also owed allegiance to St. Convall. A copious spring that once flowed in the old glebe bore his name, and near the burying-ground formerly stood a ruin within an enclosure,

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[1] Rev. J. Warrick's *History of Old Cumnock*, pp. 73-75. In later times the currus came to be known as the Argyll Stone, from the circumstance that Archibald, ninth Earl of Argyll, leant on it when captured in 1685, and certain red streaks in the otherwise grey granite of the stone were believed to be the marks of his blood.

[2] Stewart's *Metrical Version of the History of Hector Boece*, vol. ii. p. 294.

[3] Rev. R. M'Clelland's *Church and Parish of Inchinnan*, p. 75; *Trans. Eccles. Soc.*, 1905-6, pp. xxii-xxiv.

the whole being known as St. Convall's Dowry.[1] In the parish church of Renfrew St. Convall shared with St. Ninian a chaplainry mentioned in a charter of 1508.[2] A chapel bearing St. Convall's name once stood in the village of Fereneze near Paisley.[3] It was the property of the Semple family, and was bestowed by them on their collegiate church of Semple in Lochwinnoch parish.[4]

The church of the parish of Cumnock in Ayrshire owed allegiance to St. Convall. A pre-Reformation will contains the clause: "Lego corpus meum sepeliendum in pulveribus S. Convalli de Cumnok." Though St. Convall kept his hold on Cumnock till the Reformation, he does not appear to have left any trace of himself in the topography of the parish. As the Rev. John Warrick remarks: "There is no well known by his name, and no spot of any kind, house or hill or stone, whose present name can be regarded as connected with that of our old patron saint."[5] There is no doubt that St. Convall was popular in the district in mediæval times, for the adjoining parish of Ochiltree adopted him as the titular of its church.

The parish church of Irvine in the same shire had among its altars one in honour of "St. Conval the Confessor." The saint had a chapel at Rutherglen in Lanarkshire. For behoof of its lights King David II., on several recorded occasions, gave six shillings and eightpence, or thirteen shillings and fourpence.[6]

At Huntingtower in Tibbermore parish, Perthshire, is the ruin of a chapel probably dedicated to St. Convall. The ruin stands near the mill-lade used in mediæval times to convey water from the river Almond to Perth. In the neighbourhood is a spring, formerly known as St. Conwall's Well, suggesting the probable dedication of the chapel.[7] In a letter to me, Dr. Thomas Ross says: "The chapel stands north of the mill-lade. The south wall, with pointed

[1] Cardinal Moran's *Irish Saints in Great Britain*, p. 158.
[2] *Diocesan Registers of Glasgow*, vol. ii. p. 231.
[3] D. Pride's *History of the Parish of Neilston*, p. 165.
[4] Rev. Dr. Metcalfe's *County of Renfrew*, p. 24.
[5] *History of Old Cumnock*, pp. 73, 74.
[6] *Exchequer Rolls of Scotland*, vol. i. pp. 70, 87, 270.
[7] Grose's *Antiquities of Scotland*, vol. ii. p. 79.

windows, remains; but I have a difficulty about its age. It must have been in use after the Reformation."

The spring just mentioned was much frequented in post-Reformation times. On 4th May 1618 sixteen women were dealt with by the Kirk Session of Perth for superstitiously frequenting the well in the bank of Huntingtower, where they deposited pins and headlaces. The women "answered that they drank thereof, and that each of them left an prin thereat. Whilk was found an point of Idolatry, in putting the Well in God's room."[1]

There has been some confusion between St. Convall and St. Conal, but there is reason to believe that the one saint ought not to be identified with the other. There are seven saints in the *Martyrology of Donegal* named Conal, and it is impossible to determine which of them gave name to the various Kirkconnels to be found in Dumfriesshire and Galloway. St. Conal founded the church of Kirkconnel in Upper Nithsdale, and was buried in the parish at a spot amid the Glenwherry hills. "His grave is beside a little stream known as the 'Willow Burn.' The place is one where the stillness is only broken by the cry of the moor-fowl or the bleat of the sheep, and seems an ideal resting-place for a saint."[2] About fifty years ago the covering-stone of the grave was destroyed. It is said to have had a basin-shaped hollow, which may have been the socket of a cross. Since then a cross of Celtic design has been erected to mark the spot.

In Dumfriesshire there was another Kirkconnel, united in 1609 to Kirkpatrick-Fleming, of which it forms the northern part. The church stood in its burying-ground on a holm in one of the bends of the Kirtle. In the burying-ground was interred fair Helen, who met her death from a bullet aimed at her lover, Adam Fleming. The pathos of the incident finds expression in the old ballad :—

> "I wish I were where Helen lies;
> Night and day on me she cries.
> Oh, that I were where Helen lies
> On fair Kirkconnel lea!"

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[1] *Reliquiae Antiqae Scoticæ*, p. 103.
[2] Rev. W. M'Millan's *St. Conal*, p. 3.

Kirkcudbrightshire had anciently a parish of Kirkconnel, suppressed in the reign of Charles I., and annexed partly to Troqueer and partly to New Abbey. The church stood on the west side of the Nith, and gave name to the neighbouring estate of Kirkconnel. The hamlet of Kirkconnel in Tongland parish was so called from a chapel to St. Conal situated close to the right bank of the Tarf.[1]

Another Strathclyde saint of a later date was St. Inan, entered in Adam King's Kalendar[2] under 18th August as "S. Inane confess. at iruine in scotland under king kennede ye 1. 839." After journeying to Rome and Jerusalem, he settled at Irvine, where he died, and where his tomb was much frequented on account of the reputed miracles wrought at it. His cell at Irvine is thought to have been the forerunner of the parish church. In the early Middle Ages the latter was under his invocation, but afterwards transferred its allegiance to St. Mary the Virgin.[3]

The church of Beith recognised St. Inan as its titular. He is remembered in the parish by a fair on 18th August (O. S.) called Tinan's or Tennand's Day. A holy well bears his name, and a seat cut in the rock of the Cuff Hills is known as St. Inan's Chair.[4] The churches of Irvine and Beith belonged to the abbey of Kilwinning.

The church of the Kirkcudbrightshire parish of Parton was known as Kirkennan, and there was a Kirkennan in Buittle parish in the same shire, but it is not certain whether the respective churches were under the invocation of St. Inan, St. Eunan (*i.e.* St. Adamnan), or St. Finan. In Islay is Killinan, thought by Captain Thomas to signify the church of St. Enan,[5] presumably St. Inan, but it may possibly refer to St. Finan, the *f* having been lost through aspiration. On the lands of Southennan, otherwise Southannan, near Fairley in Ayrshire, a chapel was built and endowed in 1509 by John, Lord Semple, and dedicated to St. Annan, whose name may be an altered form of

[1] *Caledonia*, vol. iii. p. 325.

[2] *Kals.*, p. 160.

[3] *Dempsteri Historia Ecclesiastica Gentis Scotorum*, p. 379, and *Muniments of the Royal Burgh of Irvine*, vol. i. intro. p. xxxiv.

[4] *P. S. A. Scot.*, vol. xi. p. 293.

[5] *Ibid.*, vol. xvi. p. 267.

St. Inan, but there is some uncertainty on the point.[1] A chapel to St. Inan is mentioned by Pennant as among the religious foundations in Loth parish, Sutherland.[2]

St. Beya and St. Maura, two female saints, were connected with Strathclyde at a rather later date than St. Inan. According to Adam King's Kalendar, they died towards the end of the ninth century, but not much is known about either of them. St. Beya led a recluse life surrounded by birds and beasts on the island of Little Cumbrae in the Firth of Clyde, where she was visited by St. Maura. She was buried on the island, and a chapel was built above her tomb. Judging from its remains, the structure, known as St. Vey's Chapel, was 33 feet long and 18 feet broad, the walls being about 9 feet thick.

She had a dedication on a larger scale in the east of Scotland. This was the provostry at Dunbar in East Lothian, where there was also a well bearing her name. The provostry was founded in 1342 by Patrick, ninth Earl of Dunbar, for a dean, an arch-priest, and eight prebendaries, and was grafted on the parish church.[3] The common seal of the provostry bore the figure of a female saint (evidently intended for St. Beya) holding a book in her right hand, and a scourge in her left, with the inscription, SIGILLUM COMUNE CAPITULI DUNBARNENSIS.[4] The rector of the parish church sought to translate St. Beya's relics from Little Cumbrae to Dunbar, but a storm, supposed to have been miraculous, prevented their removal from the island. According to Dempster, St. Beya had a dedication at Banff, but Dr. William Cramond finds no proof that such was the case.[5]

St. Maura, like St. Beya, had dedications in the east and the west of Scotland. In the former, a religious house at Papple, otherwise Popple, in Whittingehame parish, was

[1] *Caledonia*, vol. iii. p. 561 n.

[2] *Tour in Scotland*, vol. i. p. 335.

[3] Dr. John Stuart in *Ecclesiological Papers*, pp. 426, 427. *Vide* also J. Miller's *History of Dunbar*, pp. 186-189, where, however, the prebendaries are mistakenly said to be eighteen instead of eight.

[4] Laing's *Seals*, vol. i. p. 179.

[5] *Annals of Banff*, vol. ii. p. 3.

under her invocation; and in the latter she was titular of the church of Kilmaurs parish, Ayrshire, which bore her name. The church was made collegiate in 1403, by Sir William Cunningham of Kilmaurs, for a provost, eight prebendaries, and two singing boys.[1] The parish had also a chapel bearing St. Maura's name.[2]

Another saint connected with Strathclyde was St. Monachus, in English St. Monk, but the time when he flourished is not known. He was titular of the church of Stevenston in Ayrshire, as we learn from the will of Archibald Weir, dated 17th October 1547, in which the testator leaves his body to be buried in the church of St. Monk of Stevenston: "do corpus meum sepeliendum in ecclesia sancti Monachi de Steynstoune."[3] The saint is still remembered in the parish by an annual fair on 30th October, locally known as Sam-Maneuke's day.[4]

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[1] Keith and Spottiswoode, p. 469.
[2] D. M'Naught's *Kilmaurs*, pp. 136, 329.
[3] *Kals.*, p. 412.
[4] *N. S. A. Ayr*, p. 472.

CHAPTER XII.

CYMRIC SAINTS

(*concluded*).

St. Kentigern in Cumberland and at Llanelwy.—St. Asaph, his successor at Llanelwy.—Relics of St. Asaph.—Scottish Dedications to St. Asaph, St. Nidan, St. Carnac, St. Cadoc, St. Machan, St. Naetan, St. Caran, St. Leven, St. Constantine, St. Brioc, St. Machutus.

WHEN on his way to Wales *circa* 560, St. Kentigern remained for some time in what is now Cumberland, and set up his cross at Crossthwaite beside Derwentwater, where the church afterwards built bore his name. The saint had other seven dedications in Cumberland, showing his popularity in the district. Christianity had been introduced into Wales at a much earlier period,[1] and accordingly St. Kentigern came to a land dotted over with monastic establishments. He founded a new one at Llanelwy, close to the junction of the Elwy and the Clwyd, in what is now Flintshire. The monastery became very popular, and was in a most flourishing state when its founder was recalled to Strathclyde in 573 by Rydderch Hael. When he left Llanelwy he appointed St. Asaph to succeed him as head of the monastery.[2] Little is known regarding St Kentigern's successor, but he is still remembered in the name of the city of St. Asaph, whose small but picturesque cathedral[3] superseded the monastic establishment at Llanelwy. The parish church of the city is dedicated jointly to St. Kentigern and St. Asaph.

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[1] The Rev. D. Davies in his *Celtic Church*, p. 13, expresses the opinion that Christianity was brought to Wales from Gaul, probably early in, and almost certainly before the close of, the second century. Mr. J. W. Willis Bund thinks it doubtful if Christianity was introduced into Wales before the end of the second, or the beginning of the third century.—*Ancient Celtic Church of Wales*, p. 98.

[2] T. Innes's *Civil and Ecclesiastical History of Scotland.* p. 133.

[3] *Archæologia Cambrensis*, Second Series, vol. v. pp. 279-289.

The relics of the latter saint attracted many a pilgrim to the cathedral in the Middle Ages. During the troublous times in the thirteenth century when marauding bands were abroad, King Edward I. proposed that the body of the most glorious confessor St. Asaph should be removed for greater safety to Rhuddlan at the mouth of the Clwyd, where it would have the protection of the strong castle whose ruins are still to be seen on a slope above the river.[1]

There does not appear to have been any dedication to St. Asaph in Strathclyde, but according to Martin, a chapel bearing his name was situated in the island of Bernera off the sound of Harris. There are now no remains of the building. Close to the chapel once stood a carved obelisk, 8 feet high and 2 feet thick. Even in post-Reformation times the base of the monument "was surrounded with a heap of beautifully white and variegated pebbles, old coins, bone pins, and bronze needles, the offerings of pilgrims at the shrine of St. Asaph."[2] About a hundred years ago the obelisk was broken in two pieces, which were carried away and used for building purposes by neighbouring crofters.

Near Loch Rannoch in Perthshire is an old burying-ground locally known as Killassie or Kilhassie, thought by Bishop Forbes to be a reminder of St. Asaph, but the point is not beyond controversy.

St. Nidan, like St. Asaph, was a disciple of St. Kentigern. He is still remembered in Wales, having had his name attached to the parish of Llanidan on the Menai Strait in Anglesea. His sole dedication in Scotland was the parish church of Midmar in south-west Aberdeenshire. It is interesting to note that not far off in the same shire the church of Glengairn, as already indicated, was under the invocation of his teacher, St. Mungo. Another Aberdeenshire dedication, namely, a chapel on the Haugh of Laithers in Turriff parish, is said to have borne the name of a Welsh saint known as St. Carnac. He has been identified with St. Caranog, who left Wales for a time and crossed to Ireland to assist St. Patrick in his missionary work. In Cornwall he gave name to the parish of Crantock, and in

[1] Dr. G. H. Jones's *Celtic Britain and the Pilgrim Movement*, pp. 33, 34.
[2] *P. S. A. Scot.*, vol. viii. pp. 280, 281.

his native land to that of Llangrannog in Cardiganshire, where according to tradition he had an oratory among the rocks near the sea.[1]

St. Cadoc, otherwise St. Cattwg, a contemporary of St. David, was honoured in Scotland by at least one dedication. He was son of Gwynlliw, a Welsh prince, and Gladys, a daughter of King Brychan. A fountain miraculously sprang up to supply water for his baptism, and it is related that during the first year thereafter the fountain was turned into mead alike in taste and colour, and during the second year into milk. Other mythical elements enter into the story of St. Cadoc, but it seems certain that he was abbot of Llancarvan, a monastic foundation in Glamorganshire. According to his Welsh Life, the saint, after having gone on pilgrimage thrice to Jerusalem and seven times to Rome, went to Scotland along with three disciples and visited the shrine of St. Andrew. Next he proceeded to a place near the mountain Bannawc, said to be situated in the centre of Scotland, where an angel instructed him to remain seven years in order to convert the heathen inhabitants of the district. After preaching and working cures he returned to Llancarvan. There he entertained St. Gildas, who had with him a sweet-toned bell which he had resolved to present to the Pope at Rome. St. Cadoc offered to buy it from his guest, but the latter refused to part with it. On reaching Rome St. Gildas presented the bell to the Pope, who, on being told about St. Cadoc, consecrated the bell and sent it back to him.[2] At a later date St. Cadoc left Wales, and settled at a place believed to be Weedon in Northamptonshire, where he was killed when standing at the altar by a heathen knight who rushed into the church and pierced him with a lance.

Dr. W. F. Skene identifies the mountain Bannawc with the Cathkin range of hills in Carmunnock parish, Lanarkshire. He thinks that the name is preserved in Carmunnock itself, formerly Carmannock, through the phonetic change

[1] Lewis's *Topographical Dictionary of Wales*, *s.v.* "Llangrannog."

[2] Rev. W. J. Rees's *Lives of the Cambro-British Saints*, pp. 313, 315, 317, 349, 351.

of *b* into *m*.[1] In any case the neighbouring parish of Cambuslang owed allegiance to St. Cadoc. Its old church, rebuilt in 1743, stood on high ground above a rapid rivulet known from it as the Kirkburn. The church was made a prebend of Glasgow Cathedral in 1429.[2]

On 15th June 1553 Robert Brown at Cambuslang by his will gave his body to be buried in the dust of St. Cadoc the Confessor.[3] There seems to be some confusion here. St. Cadoc of Llancarvan was a martyr, not a confessor. There was another Welsh saint of the same name who died in 490 and was buried in Brittany,[4] and appears to have been a confessor, not a martyr. One is inclined to attribute the church of Cambuslang to the abbot of Llancarvan rather than to the other St. Cadoc.

The church of Kilmadock parish on the Teith in Perthshire may have derived its name from St. Cadoc, under the shortened form Docus, to be found in all probability in the Cornish parish of Landock or Ladock.[5] According to this view the *ma* is the honorific prefix. St. Madoc is commonly said to have given name to Kilmadock, but a difficulty lies in the fact that in the pronunciation of its name the accent is laid on the ultimate and not on the penultimate syllable.

One of the disciples of St. Cadoc was St. Machan, otherwise St. Manchan,[6] who crossed to Ireland to be trained in theology, and then went on pilgrimage to Rome, where, against his will, he was raised to the episcopal office. Legend says that he turned into stone some oxen of his which had been stolen by robbers. A variant of the legend says that he turned the robbers themselves and not the oxen into stone. He was buried at Campsie, and was regarded as the patron saint of the parish. The church, built over his reputed tomb in the latter half of the thirteenth century, was the successor of an earlier structure. It stood

[1] *Four Ancient Books of Wales*, vol. i. p. 174.

[2] *Caledonia*, vol. iii. pp. 694-696.

[3] *O. P. S.*, vol. i. p. 61.

[4] R. Rees's *Essay on the Welsh Saints*, pp. 142, 143.

[5] W. C. Borlase's *Age of the Saints*, p. 146.

[6] Two saints of this name are mentioned in the *Martyrology of Donegal*, but one cannot identify either of them with St. Cadoc's disciple.

at the mouth of Kirkton Glen, where five streams unite to form the water of Glassert. When the building was demolished, its stones were used in the construction of neighhouring houses and dykes.[1]

During the reign of William the Lion the church of Campsie was bestowed by Alwyn, Earl of Lennox, on Glasgow Cathedral, and is mentioned in 1216 as one of its prebends. The prebend was held by the chancellor of the diocese. In 1458 Patrick Leiche, then chancellor, endowed an altar to St. Manchan in the nave of the cathedral, at the third pillar from the rood screen. It was formed of polished stones, and was erected in "honour of God Almighty, the blessed Virgin Mary, SS. Kentigern and Manchan, and all the saints and heavenly citizens."[2]

The saint was titular of the church of Ecclesmachan in West Lothian, which in mediæval times belonged to the preceptory of St. John at Torphichen. Ecclesmachan was known alternatively as Inchmachan. The water from the holy well in the parish was reckoned of use in the cure of disease. There was a demand for it even towards the end of the seventeenth century. On 29th June 1693 two shillings were paid to a messenger "to goe to inchmachan about ye well water to Lady raith.[3]"

At Doll in Clyne parish, Sutherland, was a chapel bearing the name of St. Mahon, whom Prof. Cosmo Innes tentatively identifies[4] with St. Machan. If this conjecture is right, it would be interesting to know through what channel his cultus reached the far north.

In *The Influence of the pre-Reformation Church on Scottish Place-Names*[5] it was stated that Cambusnethan in Lanarkshire was probably called after St. Nechtan, otherwise St. Nathalan; but further consideration suggests in preference the name of St. Naethan, who, along with his brother, St. Gwynog, is to be found in the Welsh Calendar under 26th October.[6] Cambusneithan and Kambusnaythan are old

[1] J. Cameron's *Campsie*, pp. 61-64.
[2] *Trans. Arch. Soc. of Glasg.*, New Series, vol. i. p. 488.
[3] *Account Book of Sir John Foulis*, p. 158.
[4] *O. P. S.*, vol. ii. p. 724.
[5] P. 313.
[6] *Kals.*, p. 419.

forms of the name. Welsh influence certainly prevailed in the district. In the grounds of Coltness in the parish is a well dedicated to St. Winifred, whose spring at Holywell in Flintshire has not ceased to attract pilgrims; and the parish of Cambuslang had, as already indicated, its church under the invocation of St. Cadoc. There was a chapel to St. Nethan at Chapelton in Kirriemuir parish, Forfarshire.[1]

St. Caran, whom we find in the north-east of Scotland, may perhaps be identified with St. Caron, an early Welsh saint, the titular of the church of Tregaron in Cardiganshire. In the Martyrology of Aberdeen, St. Caran is described as bishop and confessor. The church of Fetteresso in Kincardineshire, whose ivy-clad ruin stands picturesquely in its graveyard on a rising ground near the Carron, was under his invocation. The church was in the diocese of St. Andrews, and received consecration from Bishop David de Bernham on 25th May 1246. St. Caran's other dedication was the church of the Aberdeenshire parish of Premnay, anciently Pramet, granted by David, Earl of Huntingdon, brother of King William the Lion, to Lindores Abbey when founded by him *circa* 1191.[2] The burying-ground, where the foundations of the pre-Reformation church are still to be seen, is surrounded by several fine ash and elm trees. Tradition says "that it was at first proposed to build the church of Premnay near St. Leveret's Well, and that 'wands' were thrust into the ground to ascertain whether a good foundation could be got there, but the results not being considered satisfactory, the church was erected near another spot called St. Caran's Well. 'Caran's butts,' where archery was formerly practised, were near the church, and Caran's Fair was held in the churchyard:—

> Ilka man tell anither
> Carn Fair 's on Friday."[3]

It is a far cry from Cornwall to Shetland, but a saint

[1] D. Allan's *Kirriemuir*, p. 9.
[2] *Chartulary of Lindores*, pp. 3, 302.
[3] A. Jervise's *Epitaphs*, vol. ii. p. 342.

belonging to the former is believed to have had a dedication in the latter. This was St. Leven, who gave name to the Cornish parish of St. Levan, about nine miles south-west of Penzance. St. Leven's Rocks are still pointed out close to the sea as the place where the saint was in the habit of fishing. His hermitage was some distance from the shore. The track by which he went and came between the two continues to be pointed out, and is greener than the rest of the field.[1] At Levenwick in the Shetland parish of Sandwick is an ancient burying-ground, the site of a now vanished chapel. "May not this chapel," asks Mr. Gilbert Goudie, "have been dedicated to the Celtic St. Leven, a favourite saint in Cornwall, and the bay and district named therefrom, Levenwick?"[2]

St. Constantine, styled King and Martyr, was a picturesque figure in the history of Cornwall in the sixth century. For a time his life was marked by various misdeeds, but, repenting of these, he relinquished his crown and sought monastic retirement. In Cornwall he gave name to the parish of Constantine, where a religious house was founded in pre-Conquest times, and he had chapels in the parishes of Illogan and St. Merryn. In the latter parish his chapel, which stood about seven hundred yards from the sea, was deserted through having been overblown with sand.[3]

He is said to have visited St. David in Wales, and then to have crossed to Ireland; but it is difficult to determine the exact details of his story. In the latter country he was confused with another saint of the same name, viz. "Constantine, son of Fergus, who was of the Picts."[4] After leaving Ireland he came to the west of Scotland, and founded a monastery at Govan over which he presided as abbot. He sought to evangelise the district of Kintyre, and there in extreme old age received the crown of martyrdom at the hands of a pagan band. As Bellenden quaintly expresses it, "he was eikit to the nowmer of the martiris.

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[1] R. Hunt's *Popular Romances of the West of England*, p. 266.

[2] *Antiquities of Shetland*, p. 163 n.

[3] *Proc. Soc. of Antiq. London*, Second Series, vol. xxiv. pp. 96-98.

[4] *Martyrology of Donegal*, p. 74 n.

In memory heirof, mony kirkis are amang us dedicat to him."[1]

In the district where he was martyred the saint is remembered in the name of Kilchouslan, *i.e.* the church of St. Constantine, a suppressed parish now included in Campbeltown. Its church, roofless, but otherwise in a good state of preservation, measures some 60 feet by 20 feet. It is picturesquely situated on a rocky promontory overlooking the sea, about three miles north-east of Campbeltown.[2]

On the hillside above the shore of Loch Gilp, near Ardrishaig in the same shire, is Kilduslan, otherwise Kilduskland. Regarding the chapel anciently built there, the writer of the parish article in the *Old Statistical Account of Scotland*[3] remarks: "It exhibits nothing striking; and tradition has forgot to inroll it in her ample page." Colonel T. P. White, however, resolves the name into Kil-da-Chusalan, *i.e.* the church of St. Constantine, the *da* being the antique form of the honorific prefix, instead of the more familiar *ma* or *mo*.[4] The building is no longer to be seen. Tradition says that in pre-Reformation times it was served by the priest who officiated at the chapel at Kilmorie on the other side of Loch Gilp.

The church of Colmonell in Ayrshire originally bore the name of St. Colmaneala, but latterly St. Constantine appears to have superseded the Irish saint. It was bestowed on the canons of Holyrood by Uchtred, son of Fergus, Lord of Galloway. In a charter in the *Liber Cartarum Sancte Crucis*,[5] of date 1262, this donation is described as "the church of Kolmanele which is now called Kircostintyn, with the chapel of St. Constantine." (Donacione de ecc̃a sc̃i Constantini de Kolmanele que nũc dicitur Kircostintyñ cum capella sc̃i Constantini.) The chapel here referred to was at Edigham, otherwise Edyngaham, doubtless Edingham in the parish of Urr, Kirkcudbrightshire, whose church, as indicated below, was dedicated to St. Constantine.

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[1] *Croniklis*, bk. ix. ch. 13.

[2] Colonel T. P. White's *Kintyre*, p. 112, and P. MacIntosh's *History of Kintyre*, p. 140.

[3] Vol. xix. p. 317.

[4] *Knapdale*, pp. 83, 84.

[5] P. 69. *Vide* also W. S. Daniel's *Holyrood*, p. 11.

St. Constantine was buried in his own monastery at Govan. The monastery was the nucleus of the parish church of St. Constantine, which occupied what was at one time a picturesque site on the south bank of the Clyde. The church was bestowed by David I. on Glasgow Cathedral between 1128 and 1136, and was made one of its prebends by Bishop Herbert between 1147 and 1153.[1]

In 1855 what is believed to be St. Constantine's sarcophagus was discovered in the churchyard of Govan, buried between the roots of two old elm trees, two or three feet below the surface of the ground. It is now preserved within the chancel of the present parish church, begun in 1884 to replace an older structure. The sarcophagus is elaborately sculptured with figures of serpentine creatures and other curious beasts. There is also a man on horseback hunting a stag. These decorative features, according to Mr P. MacGregor Chalmers, were probably added in the twelfth century. Mr. Chalmers is of opinion that the church of Govan was rebuilt about that time. "With the rebuilding of the church at Govan, interest would be aroused in the grave of St. Constantine, and we cannot doubt that the desire would be present to exhibit the relics, when found, in a shrine worthy of the church."[2]

During excavations some years ago in connection with the Pearce Institute at Govan, a stone-built well, some ten feet deep, was discovered about eight feet below the present surface of the ground. The well appears to date from mediæval times, and from its proximity to the churchyard is thought by Mr. T. C. F. Brotchie to have been perhaps the Holy Well of St. Constantine.[3]

St. Constantine was titular of the church of Crawford parish in the Upper Ward of Lanarkshire, which, like the church above mentioned, was bestowed on the Augustinian Canons of Holyrood. The church of Kinnoull in Perthshire was under the same invocation. During the reign of David II. (1329-1371), it was granted to Cambuskenneth Abbey by Sir Robert Erskine, Laird of Kinnoull and Great

[1] Sir A. Lawrie's *Early Scottish Charters*, p. 345.
[2] *The Govan Sarcophagus*, p. 21.
[3] *History of Govan*, p. 288.

Chamberlain of Scotland.[1] St. Constantine's church of Urr parish in Kirkcudbrightshire stood on Meikle Kirkland Farm. The building has disappeared, but its burying-ground is still traceable on the right of the road leading to Auchengibbert.[2]

The saint's name appears under an altered form in St. Cowstan's chapel at Garrabost in the peninsula of Eye in Lewis. The building has disappeared, and its site is under tillage. In the neighbourhood is St. Cowstan's Well, in a steep bank beside the shore. Martin says its water "never boils any kind of meat, though it be kept on fire a whole day."[3]

A chapel to St. Constantine in Dunnichen parish, Forfarshire, became in time the church of the parish. Locally the saint was known as St. Causnan. A spring near the church was called St. Causnan's Well till 1802, when its name was changed to Camperdown Well, in compliment to Admiral Duncan's victory over the Dutch fleet off Camperdown in 1797. At Kirkton of Dunnichen a largely-attended market styled St. Causnan's Fair was held annually in March, the month when the saint's festival used to be commemorated. A fall of snow occurring about that time was formerly known in Forfarshire as St. Causnan's Flaw.[4] When King William the Lion founded the abbey of Arbroath in 1178, he bestowed on it the parish of Dunnichen, along with the teinds and patronage of its church.

Brittany was the home of many saints, but only two of them appear to have had any influence on our Scottish dedications. These were St. Brioc and St. Machutus, otherwise St. Malo. The former, according to Sir Harris Nicolas, was likewise known as Brieu, Briomaclus, and Vriomaclus.[5] He was a Welshman by birth, having been, it is believed, a native of Cardiganshire; but he seems to have had links with Cornwall, where he gave name to St. Breock on the Camel River.

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[1] Rev. Dr. Marshall's *Historic Scenes in Perthshire*, p. 56.

[2] Rev. D. Frew's *Parish of Urr*, p. 208.

[3] *Western Isles*, p. 7.

[4] *O. S. A.*, vol. i. p. 422. Jamieson defines "flaw" *inter alia* as "a blast of wind, a storm of snow."

[5] *Chronology of History*, p. 138.

According to one tradition, when St. Germanus of Auxerre visited Britain in 429, he met St. Brioc, who became his disciple and crossed with him to the continent. Having arrived in Brittany, St. Brioc preached at Tréguier, where he converted a chief who gave him a piece of land on which to found a monastery. Later he received from his friend, Prince Rignal, some land near the mouth of the river Gouet, where he built another monastery. The place, borrowing the name of its founder, became known as St. Brieux. The saint died at an advanced age about 500 A.D. When he breathed his last, legend says that his soul was seen to escape from his body in the form of a dove, suggesting the story that when, many years before, he was partaking of his first communion, a dove, white as snow, settled on his head.[1] He was buried at St. Brieux. His tomb in the cathedral was visited by crowds of mediæval pilgrims, and was the scene of various reputed miracles. During the incursions of the Normans in the ninth century, portions of his relics were removed for safety to Angers.

Mediæval Scotland had five dedications in honour of St. Brioc, thus outstripping England which had only two. The parish of Rothesay in Bute used to be known in Gaelic as Cill-a'-Bhruic or Sgireachd Bhruic, *i.e.* the church or parish of St. Brioc. "A fair is still held in Rothesay on what is known as 'Bruix Day,' which falls on the third Wednesday of July. But formerly a fair was also held on the first Wednesday of May. This lends corroboration to the opinion that St. Brieuc was honoured here specially."[2] The church of Rothesay had a double dedication to St. Mary and St. Brioc. But what has just been said appears to show that the latter was reckoned its principal titular.

The church of the ancient parish of Dunrod, united to Kirkcudbright about 1663, had the same dedication to St. Mary and St. Brioc. Mr. George Hamilton observes: "About six miles from the royal burgh of Kirkcudbright, and in the south-eastern portion of the parish,

[1] Rev. Dr. Brewer's *Dictionary of Miracles*, pp. 107, 459.
[2] Rev. Dr. J. K. Hewison's *Bute*, vol. i. pp. 99, 100.

where it is bounded by the Solway Firth, there is on the farms of Dromore and Howwell a sheltered valley known as 'The Milton Parks.' In the centre of this valley lies a lonely burying-ground called 'Dunrod Kirkyard,' having, within the bare stone dyke enclosing the acre of which it consists, the ruins of an old ecclesiastical building, mentioned in the grant by Fergus, Lord of Galloway, to Holyrood in 1160 as the church of St. Mary and St. Bruoc of Dunroden."[1]

St. Brioc had a dedication in Angus on Inchbrayock, *i.e.* the Island of St. Brioc, in the mouth of the South Esk close to Montrose. The island and the adjoining part of the mainland made up the ancient parish of Inchbrayock, united to St. Skeoch in 1618 to form the present parish of Craig. In charters of the time of Robert the Bruce we find references to the parson of the church, who is styled "rector of the church of St. Braoch." Mr. Robert Barclay is of opinion that the earliest religious establishment on the island belonged to a date anterior to the foundation of the neighbouring church of Montrose.[2] The mediæval church on the island does not now exist, but its burying-ground is still in use. In his Account of the Shire of Forfar, written about 1682, Ochterlonie remarks: "The river (South Esk) makes ane island betwixt Montrose and Ferredene, where the kirk in old stood, and the whole parish is designed from the island, and is still the buriall place of the parish. They always wait the low water, and carries over their dead then, being almost dry on the south syd when it is low water."[3]

The parish church of Coull in Aberdeenshire is believed to have been under the same invocation. "There was a market held at the bridge of Coull near the church, which was called Brigfair, or Braikfair. 'Bryack Fair at the Kirk of Kowl,' according to the Edinburgh Prognostication for 1706, was held on 22nd November, and the name seems to be suggestive of that of St. Braoch or Brioc, who was patron of the church of the Inch or Island, near Montrose.

[1] *P. S. A. Scot.*, vol. xxi. p. 151.
[2] *Historical Sketches of Montrose*, p. 12.
[3] *Spottiswoode Miscellany*, vol. i. p. 339.

The fair was removed from Coull to Tarland upwards of a century ago."[1]

St. Brioc had a dedication in Midlothian, viz. Bryans Chapel, which was the church of the suppressed parish of Maisterton, now included in Dalkeith parish. It stood on the hillside above the valley of the Esk, but the building has entirely disappeared. Its site is occupied by the farm buildings of Bryans, where some venerable trees still mark the position of the burying-ground. Several old tombstones with their faces turned downwards have been used in the paving of the byre belonging to the farm.[2] The farm of Mansfield, situated half-way between Maisterton Tower and Bryans Chapel, may have been the glebe of the ancient parish.[3]

St. Machutus, mentioned above, is believed to have been born at Caer-Gwent in Monmouthshire. Crossing to Brittany, he was trained there, probably in a monastic school at Aleth, near the island at the mouth of the Rance, called St. Aaron from a hermit of that name. The place is now known as St. Malo. St. Machutus eventually became bishop of Aleth, and died in 627 A.D. There is a legend that a wolf devoured the ass used by St. Machutus to carry wood for a monastery founded by him near Saintes. He commanded the wolf to take the place of the ass and to perform its duties. The wolf obeyed and served him faithfully for many years.

It is very doubtful whether St. Machutus had a single church in England;[4] but in Scotland there were three dedications in his name. One of these was a chapel on an island in Loch Ard in Aberfoyle parish, Perthshire. Alexander Graham of Duchray, writing in 1724, says: "In Lochard is a little island called St. Mallo where ther was ane old chappell."[5]

His second dedication was the parish church of Wigtown, situated in its burying-ground outside the east port of the burgh. The building, now an ivy-clad ruin, is "a long, low,

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[1] A. Jervise's *Epitaphs*, vol. ii. p. 417.

[2] *P. S. A. Scot.*, vol. xxxvii. p. 258.

[3] Rev. J. C. Carrick's *Abbey of St. Mary, Newbottle*, p. 272.

[4] Miss Arnold-Forster's *Studies in Church Dedications*, vol. ii. p. 292.

[5] MacFarlane's *Geographical Collections*, vol. i. p. 343.

thick-walled, sturdy piece of masonry. By the remains of a string-course, and other bits of minor detail at the east end, it would appear that the building has been originally of First Pointed date, though perhaps still earlier features were destroyed at the various repairs which it underwent in modern times. One or two objects—the stump of a cross, and a small baptismal font—were to all appearance Norman, and very likely, therefore, the earlier portion of the primitive structure was of twelfth century date." [1]

The cathedral of Canterbury claimed to possess some of the relics of St. Machutus. The priory church of Lesmahagow in Lanarkshire, the third of the saint's dedications, made a similar claim. "The church was very ancient, and esteemed of much sanctity. In 1144, King David I. granted to the abbey which he had founded at Kelso the church and whole territory of Lesmahago, for instituting a cell for monks from Kelso, and Bishop John of Glasgow declared it and its monks free from Episcopal dues and subjection. The church was dedicated to the Virgin, and to St. Machutus, from whom it derived its name; and it was certainly believed to be in possession of his relics. In 1316, King Robert I. granted to the Blessed Virgin, and St. Machutus, and the monks of Lesmachut, ten merks sterling, for supplying eight tapers of a pound of wax each, to be burned round the tomb of St. Machutus on Sundays and festivals, as the custom is in cathedral and collegiate churches. . . . When David I. granted the church and territory of Lesmahagu, for instituting a cell of monks of Kelso there, and for receiving poor travellers, he granted, of reverence for God and St. Machut, his firm peace to all fleeing to the said cell, or who came within its four surrounding crosses to escape peril of life or limb, thus adding the secular sanction to the privilege of sanctuary which the holiness of the place had already in part established." [2]

The parish church of Lesmahagow occupies the site of the priory which was burned in 1335 by John of Eltham, Earl of Cornwall, brother of Edward III. It was rebuilt, but was again destroyed by fire at the Reformation. Some structural

[1] T. S. Muir's *Ecclesiological Notes*, p. 246.
[2] *O. P. S.*, vol. i. p. 110.

remains were brought to light in modern times. During excavations in an adjoining garden, the foundations of a wall and some carved stones were discovered, along with a portion of a staircase. A fair known as St. Maggus's used to be held in the parish.

Different places on the continent claimed to possess relics of St. Machutus, *e.g.* St. Malo, mentioned above, and Gemblours in Brabant.[1] In Scotland a bone of the saint whether one of those said to have been at Lesmahagow or not, had in 1540 a silver-gilt reliquary made for it, as we learn from the following successive entries in the *Lord High Treasurer's Accounts*:[2] "Item, the ix day of October, deliverit to Johnne Mosman xij unces quarter unce silver, to be ane relique to ane bane of Sanctmahago, price of the unce xv s., obolus; summa, ix li. iiij s. iij d. obolus.—Item, gevin to him to gilt the said relique with, twa rois nobillis, price thairof v li. vj s." Among the muniments taken from the treasury of Edinburgh, and deposited at Berwick in 1241 by command of the English king, was a key of St. Machutus (una clavis Sancti Machuscy),[3] but it is not certain what was the exact nature of the relic.

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[1] *Martyrology of Donegal*, p. 310 n.
[2] Vol. vii. pp. 395, 396.
[3] *Acts of Scots Parliament*, vol. i. p. 112.

CHAPTER XIII.

PICTISH SAINTS.

Nectan the Pictish King.—Expulsion of Columban Clergy.—Cill-ma-Neachtan.—Kilnaughton.—St. Fergus.—His Wanderings.—His Dedications.—St. Talarican.—St. Tarkin's Well, Fordyce.—Kiltarlity.—St. Gervadius.—His Stone Bed at Kinneddar.—St. Gerardine's Cave.—St. Drostan.—His Churches of Lochlee, Newdosk, etc.—The two St. Drostans.—St. Modrust of Markinch.—Other Dedications.—St. Erchard.—His Connection with Kincardine O'Neil.—Clachan Mhercheird in Glenmoriston.—St. Merchard's Bell.

In 706 Nectan became King of the Picts[1] in succession to his brother Brude. Four years later he introduced into his realm the usages of Rome regarding Easter and the tonsure, but these were not received with favour by the Columban clergy, who clung tenaciously to their traditions. In 717 the clerics who refused to conform were by royal decree expelled from the Pictish realm, and their places were taken by others prepared to adopt the new views. In 724 the king gave up civil rule, and himself became a cleric. He retired into a monastery, and died eight years later.

Dr. W. F. Skene suggests that Nectan may have made up his quarrel with the monks of Iona and settled in the island, for near the ecclesiastical ruins is an ancient burying-ground called Cill-ma-Neachtan, at one time the site of a chapel.[2] In Islay, about half a mile from Port Ellen, partially buried in sand, are the remains of a chapel known as Kilnaughton, locally pronounced Cill-Neachdainn, probably another memorial of the Pictish king.[3]

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[1] The Picts are first mentioned in 296 A.D. by Eumenius of Augustodunum in Gaul. They are referred to by Ammianus Marcellinus about fifty years later. —*Vide* Sir H. Maxwell's *Early Chronicles*, pp. 30, 31.

[2] *Celtic Scotland*, vol. ii. p. 233 n.

[3] J. G. MacNeill's *New Guide to Islay*, pp. 42, 43.

Pictish saints connected with Ireland, such as St. Kenneth and St. Congal, have had their dedications alluded to in the chapters on Irish saints. St. Fergus the Pict, though for some time a bishop in Ireland, is believed to have been a native of our own land. Dr. Skene identifies him with Fergustus, described as "Episcopus Scotiæ Pictus," one of the bishops who attended an ecclesiastical council at Rome in 721.[1]

According to the Breviary of Aberdeen, St. Fergus, along with a few clerical companions, settled for a time in Strath-earn, near Strogeth, now Strageath in Muthill parish, where he founded three churches, dedicating them to St. Patrick. No dedication in the district bore his own name, but we find traces of him in Caithness, whither, according to the Breviary, he afterwards journeyed in order to convert its barbarous inhabitants. The parish church of Halkirk in that shire, originally a chapel attached to the residence of the bishops there, is thought by Prof. Cosmo Innes to have had either St. Catherine or St. Fergus as its titular. There seems no doubt that it owed allegiance to the latter, as the parish was anciently known as St. Fergus.[2]

St. Fergus was patron saint of Wick. The seal of the burgh has a representation of him with his head surrounded by a glory and his left arm outstretched. He is in an open boat on the sea with two men at the oars. The motto is "Nisi Dominus Frustra."[3] Legend says that on one occasion his bachull or pastoral staff was thrown into the waves to still a storm. His church at Wick is believed to have stood in pre-Reformation times near the east end of the town, at a place called Mount Halie. A stone image of him existed in the burgh till 1613, but was then destroyed by the Rev. Dr. Richard Merchiston of Bower, who was noted for his zeal in abolishing Popish survivals. It is said that the inhabitants were so enraged at the iconoclasm of the minister that they drowned him in the river of Wick on his way home. The report went abroad that St. Fergus

[1] *Celtic Scotland*, vol. ii. p. 232 n.; Haddan and Stubbs's *Councils*, vol. ii. part i. p. 7.

[2] *O. P. S.*, vol. ii. p. 758, and *N. S. A. Caithness*, p. 68.

[3] A. Porteous's *Town Council Seals*, p. 295.

himself did the drowning, and was seen astride of the minister holding him down in the water.[1] A spring at Wick was called after the saint, and a local fair held annually on or about 24th November is still known as Fergusmas.

If the Inverness-shire parish of Dalarossie, now united to Moy, is an altered form of Dail Fhearghuis, *i.e.* the field of Fergus, the *f* having dropped out through aspiration, one may reasonably infer that its pre-Reformation church was under the invocation of the saint.[2]

The parish of Langley or Longley, otherwise Inverugie, in Buchan, is now known as St. Fergus. According to the Breviary of Aberdeen, the saint built a basilica there. Some slight remains of its successor are to be seen in an ancient burying-ground on the links of St. Fergus near the sea, about two miles east of the present parish church. Connected formerly with the church of St. Fergus was a chapel at Fetterangus, now in Old Deer parish, but at one time having a parochial status of its own. The original place of worship is said to have been founded by the saint himself. The burying-ground occupies a mound which is believed to be partly artificial, and which may have served as a place of sepulture in pre-Christian times.[3] A picturesque superstition long current at Fetterangus was that, before the death of any old inhabitant of the parish, the sound of a mysterious bell was heard in the churchyard, when, as a matter of fact, no bell was being rung there.

St. Fergus does not appear to have had either chapel or altar at Aberdeen, but in an inventory of valuables belonging to its cathedral in 1464, reference is made to a silver-plated reliquary in the form of an arm, described as "brachium argenteum sancti Fergusii cum ossibus ejusdem," *i.e.* the silver arm of St. Fergus with the bones of the same.[4] The belief is expressed in the inventory that the reliquary was given to the cathedral as a sign of the devotion of the people,

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[1] J. Calder's *Caithness*, pp. 186, 187. J. Horne, in his *Wick in ye Oldene Tymes*, p. 8, casts doubt on the darker part of the story.

[2] A. Jervise's *Epitaphs*, vol. ii. p. 54.

[3] *Buchan Field Club*, vol. iv. p. 37.

[4] *Reg. Episc. Aberd.*, vol. ii. p. 160.

or as a gift from the rector of Skene, or of Dyce. That the cultus of St. Fergus should have had a special interest for the rector of Dyce is not surprising, inasmuch as the saint was titular of the church of his parish, and is said to have been the founder of the original place of worship there. Indeed, the parish of Dyce was at one time known as the Chapel of St. Fergus near Moss-Foetach. The ruin of its church, built in 1544, is to be seen in an ancient burying-ground on the right bank of the Don, about two miles from the village of Dyce. Inside the ruin in the north wall is a mutilated sacrament house.[1]

One of the chapels connected with the parish church of Inchbrayock in Forfarshire was dedicated to St. Fergus. According to Mr. J. Carrie, it stood near the sea at Usan beside Chapelmill, where a small burying-ground is still to be seen.[2] The church of the parish of Eassie, now united to Nevay, claimed St. Fergus as its titular. It was consecrated by Bishop David de Bernham on 15th May 1246.

To Glamis in the same shire the saint retired in his old age, and died there probably about the middle of the eighth century. Its pre-Reformation church appropriately had him as its titular. The church was built by Lady Glamis, widow of Patrick Lyon, first Lord Glamis, and daughter of Ogilvie of Auchterhouse, in memory of her husband, who died in 1459. Of the structure the south transept alone remains.[3] It measures internally 29 feet 4 inches in length by 19 feet 10 inches in breadth, and has a sacrament house bearing the shields of the Lyon and Ogilvie families. The roof is vaulted, with richly carved bosses at the intersections of the arches. A cave associated with St. Fergus at one time existed in the bank below the church, and close to the spring, still bearing his name, in the romantic dell through which flows the burn of Glamis.[4]

St. Fergus's relics were carefully preserved at Glamis in a marble coffin. His head, however, was carried off to

[1] J. A. Henderson's *Aberdeenshire Epitaphs*, p. 1.
[2] *Ancient Things in Angus*, p. 23.
[3] A. Jervise's *Glamis*, p. 5.
[4] Rev. J. Stirton's *Glamis*, pp. 111, 112, 6.

Scone by a zealous abbot of the monastery there. A silver case was made for it by order of King James IV. In the *Lord High Treasurer's Accounts*,[1] under date 11th October 1504, occurs the entry: "Item, to the Kingis offerand to Sanct Fergus hede in Scone, xiiij ℈."

In the church of the Holy Trinity at St. Andrews was an altar dedicated to St. Fergus and St. Triduana. It was founded on 27th January 1430-31, by William Cairns, vicar of Glamis, and Thomas Cairns, formerly rector of Seton, for the weal of whose souls the perpetual chaplain was bound to pray. William Cairns bestowed on the altar various furnishings, including a breviary written on parchment and chained, a silver chalice, a stone image of St. Fergus, two brass candlesticks, three painted frontals, and vestments for the use of the chaplain. Sir James Braid, the third chaplain, obtained for the altar what was evidently reckoned a valuable addition, viz. a part of the neck-bone and a joint of St. Fergus from Glamis.[2]

St. Talarican, otherwise St. Talorgan, was the bearer of a name found in different forms in connection with the history of the Picts. He flourished *circa* 600 A.D. In the Martyrology of Aberdeen he is described as a bishop and confessor, the merits of whose life did not cease to be commemorated in the church of Fordyce in Banffshire, which was dedicated to him.[3] Near the church is St. Tarkin's Well, recalling his name in an altered form. He gave name to the parish of Kiltarlity in Inverness-shire, now united to Conveth. We find a trace of him at Ceilltarraglan near Portree in Skye, where a place of worship bearing his name is believed to have stood. Its burying-ground, as I am informed by the Rev. Canon J. A. MacCulloch, occupied the high ground above a small glen through which a burn runs down to the bay. It served for interments till the beginning of last century, but after a time was ploughed up, and the grave-stones were used to cover drains. Tallirky, now Tarlogie, was a chaplainry at Tain in Ross-shire con-

[1] Vol. ii. p. 265.

[2] *Scottish Historical Review*, April 1905, pp. 262, 263, and October 1905, p. 110.

[3] *P. S. A. Scot.*, vol. ii. p. 270.

nected with the collegiate church there, but there is some doubt as to its association with the saint.[1]

St. Gervadius, whose name is believed by Bishop Forbes to be merely a variant of that of the Pictish Garnard or Gartnait, is said to have come from Ireland, though one is tempted to hold that he was a native of Scotland. He settled in Moray, where he flourished during the first half of the tenth century, in the time of Constantine III. He led the life of a recluse at Kinneddar, now in the parish of Drainie, where he had a stone bed, and where a church was afterwards built in his honour.[2] In the same district was Gerardine's Cave, bearing the saint's name in an altered form, and in the rock above the cave was St. Gerardine's Well. The cave was 12 feet square, and had a Gothic door and window, which were wantonly destroyed more than a hundred years ago, and some time later the cave itself was scooped out by quarriers.[3]

St. Drostan is an extremely perplexing figure in our early ecclesiastical history. According to the Breviary of Aberdeen he was a nephew of St. Columba, who trained him. He assumed the monastic habit, and for a time was an abbot in Ireland. Thereafter crossing to Scotland he founded the church of Glenesk, the reference in the Breviary being to the original church of what is now the parish of Lochlee in Angus. Its successor, known as the Kirk of Droustie, stood at the north-east corner of the loch, so near the shore indeed that during storms the water of the loch dashed into the burying-ground. The building is now a ruin, having been burned by the Marquis of Montrose in 1645. The site of the manse of Lochlee is called Droustie, and in its neighbourhood is Droustie's Well, while at Tarfside in the same district is Droustie's Meadow.[4]

The church of the suppressed parish of Newdosk, now united to Edzell, is believed to have been under the invocation of St. Drostan. The building has disappeared, but its foundations are still visible. A broken stone font of antique

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[1] Dr. W. J. Watson's *Place-Names of Ross and Cromarty*, p. 33.
[2] Dr. C. Rampini's *History of Moray and Nairn*, p. 56.
[3] *N. S. A. Elgin*, p. 149.
[4] D. H. Edwards's *Edzell and Glenesk*, pp. 91, 98.

type is to be seen lying in the burying-ground. About a mile east, in a field known as Piper's Shade, is St. Dristan's or St. Drostan's Well. Mr. A. Jervise supplies the following tradition regarding it: "Like most other sacred springs, this is said to have wrought many miraculous cures; and, from the waters proving remedial in all sorts of disease, the Esculapian craft felt their occupation so much endangered that a few of the hardiest of them went to *poison* the fountain; but the neighbours, hearing of their intention, fell upon them with sticks and stones, and killing the whole of them, had their carcases buried around the well!"[1]

The Breviary of Aberdeen states that St. Drostan's relics were preserved at Aberdour in Aberdeenshire, where sick people found health at his tomb. His church there was a prebend of the cathedral of St. Machar at Aberdeen. The existing ruin, dating from the sixteenth century, consists of nave and south aisle, both in a state of tolerable preservation. The ruin stands on a ledge overlooking the burn of Aberdour. About one hundred and fifty yards east of the mouth of the burn is St. Drostan's Well, described by the Rev. Dr. Pratt as "a copious spring of the purest water, bubbling up from a rocky bottom at the mouth of Durstane's Glen or Durstane's Slack."[2]

In *The Book of Deer*[3] it is stated that St. Columba and St. Drostan, along with certain clerics, arrived at Abbordoboir (Aberdour), and that Bede the Pict, mormaer of Buchan, gave them that "town (*cathair*), in freedom for ever from mormaer or toisech." There a monastery was founded. St. Columba wished to obtain another town in the same district from Bede, but the mormaer refused to grant his request until his son, who had been seized with sudden illness, was healed by the prayers of the clerics. There another monastery was founded, with St. Drostan as the first abbot. When St. Columba was about to depart, St. Drostan shed tears. "Said Columcille, 'Let Dear be its name henceforward.'" Discarding this fanciful etymology that what is now Old Deer derived its name from Gaelic

[1] A. Jervise's *Land of the Lindsays*, p. 24.
[2] *Buchan*, p. 213.
[3] Pp. 91, 92.

deur or *diar*, a tear, we are compelled to admit the existence of an early Celtic monastery beside the Ugie.

Some land was granted in 1132 by Gartnait, mormaer of Buchan, and Ete his wife, for "the consecration of a church to Christ and Peter the Apostle, and to Columcille and Drostan."[1] Dr. Skene identifies the place of worship thus consecrated with the church of the reorganised Celtic monastery at Old Deer. When the parochial system was introduced, the church of the monastery became the parish church. The building stood in its burying-ground on Tap Tillery, a knoll almost surrounded by the Ugie, and distant about three-quarters of a mile from St. Mary's Cistercian abbey founded on the other side of the river by William Cumyn, first Earl of Buchan, in 1219. A spring in Old Deer parish bears St. Drostan's name, and a fair held annually in December is known as St. Dustan's Fair.

The priory church of Beauly in Inverness-shire, belonging to the Order of Valliscaulium, was under the invocation of St. John the Baptist, but in the *Wardlaw MS.*[2] it is styled "St. Dunstance Priory Church." St. Dunstan in this case is evidently another form of St. Drostan, but why was his name associated with Beauly Priory? Perhaps the best answer to the question is to be found in a suggestion made to me by Mr. William Mackay of Inverness, that there may have been a Celtic church at Beauly dedicated to St. Drostan before the foundation of the priory. If so, the Baptist's monastery, founded in 1230, appears to have inherited some of the traditions of the Pictish saint. But we get over one difficulty only to be confronted with another. Who was this St. Drostan? Mr. William Mackay declines to accept the account of him given in the Breviary of Aberdeen as indicated above, on the ground that St. Drostan does not appear in the genealogies of St. Columba's family, and is not mentioned by St. Adamnan in his *Vita Sancti Columbæ*. Moreover, Mr. Mackay holds that the name is not Gaelic, as it would have been had the saint been related to St. Columba, but Pictish or Welsh, and the same as Tristan of the Arthurian tales.[3] The Rev. A. B. Scott

[1] Sir A. Lawrie's *Charters*, p. 78.

[2] P. 468.

[3] *Urquhart and Glenmoriston*, p. 326.

thinks that the Breviary of Aberdeen has collected various traditions regarding St. Drostan, and attributed them to one man, not distinguishing between St. Drostan of Buchan and Caithness, who is said to have flourished before St. Columba's time, and St. Drostan of Angus, who lived at a considerably later date.

Drust or Drest was a familiar name in Pictland, and was borne by more than one of its rulers. Under the form of St. Modrust, the *mo* being the honorific prefix, we find St. Drostan, along with St. John the Baptist, associated with the church of Markinch in Fife. The church was consecrated by Bishop David de Bernham on 19th July 1243, and belonged to the priory of St. Andrews. It stood in its burying-ground on a hill in the middle of the town. All that remains of the mediæval structure is its Norman tower of four stories, rising to a height of 73 feet to the top of the parapet.[1]

The parish of Urquhart in Inverness-shire had St. Drostan as its patron, and in consequence was known as Urchudainn mo Chrostain, *i.e.* St. Drostan's Urquhart, to distinguish it from the other parishes of the same name in the north. According to a local tradition, the saint himself resided for a time in the district, and cultivated a piece of ground, hence called Croit-mo-Chrostain, *i.e.* St. Drostan's Croft. The croft lies on the top of a hillock west of Balmacaan House. St. Drostan had a chaplainry in the chapel of Kil St. Ninian in the same parish. Connected with it was Croit an Deoir, *i.e.* the croft of the dewar, the hereditary keeper of a crucifix associated with the saint.[2] Another Inverness-shire dedication to St. Drostan was the church of the parish of Alvie, situated on the margin of Loch Alvie. The saint had also a chapel in the parish, styled in 1380 the chapel of Nachton, from the fact that it was situated at Dunachton.[3]

Trostan is one of the many variants of St. Drostan's name.

[1] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 193-195. The tower now ends in a modern cornice surmounted by a spire.

[2] *Urquhart and Glenmoriston*, pp. 325, 326, 387, and Sir W. Fraser's *Chiefs of Grant*, vol. iii. p. 124.

[3] C. Fraser MacIntosh's *Invernessiana*, p. 80 n.

In Straiton parish, Ayrshire, is Trostan Hill. At its foot once stood a chapel, presumably bearing the saint's name. Caithness had several chapels called after St. Trostan, though in some cases the name assumes a slightly different form. There were two in the parish of Halkirk, one at Westfield, and another near Westerdale.[1] Of the latter chapel slight remains are visible. In the neighbourhood is St. Trostan's Well. St. Tustan's Chapel stood at Brabster in Canisbay parish. The church of the parish situated at Canisbay is attributed by Prof. Cosmo Innes to St. Drostan. He thinks that at an earlier date it probably stood at Gills, at the head of Gills Bay.[2] St. Tear's Chapel at Ackergill in Wick parish is believed to have been a dedication to St. Drostan, though later it was under the invocation of the Holy Innocents.

In addition to Old Deer, mentioned above, St. Drostan was commemorated in Aberdeenshire at Insch where the parish church bore his name. From an early date the church belonged to the abbey of Lindores. It is described in a thirteenth century charter[3] as the "church of St. Drostan of Inchmabani." In the charter Sir Bartholomew Fleming bestowed on it some land with certain rights of pasture, in return for the privilege granted to him by the abbot and convent of having a private chapel for the use of his family. It was stipulated that the mother church of Insch should not suffer any loss in consequence of this privilege.[4]

The Banffshire parish of Rothiemay owed allegiance to St. Drostan. Its church, in use till about 1755, stood some four hundred yards south of Rothiemay House, where its now disused burying-ground is still to be seen. A considerable market, known as Dustan's Fair, was at one time held annually beside the village in December.[5] The church of Aberlour in the same shire also owed allegiance to St. Drostan. Indeed the parish was so identified with

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[1] Rev. D. Beaton's *Ecclesiastical History of Caithness*, p. 82.
[2] *O. P. S.*, vol. ii. p. 792.
[3] *Chartulary of the Abbey of Lindores*, p. 65.
[4] *Ibid.* intro. p. lxix.
[5] A. Jervise's MS. Collections, vol. vi. pp. 1395, 1396.

his name that it was known as Sgirdurstan, *i.e.* the parish of St. Drostan.[1]

If Urquhart was under the guardianship of St. Drostan, as indicated above, Glenmoriston, the other part of the parish, had as its patron saint St. Erchard, known locally under the honorific form of his name as St. Merchard. He was a native of Kincardine O'Neil in the Pictish territory beside the Dee, and flourished in the fifth century. He assisted St. Ternan in his missionary labours, and afterwards visited Rome, where he was made a bishop. On his way back to Scotland he remained for a time in Pictavia, now Poitou in France, and preached the gospel to its inhabitants, some of whom had lapsed into paganism. After his return to the district of Kincardine O'Neil, feeling that death was approaching, he commanded that his body should be placed in a cart drawn by a pair of horses, and that a church should be built at the spot where they halted. This, according to popular belief, was the origin of the church of Kincardine O'Neil; and it was natural that the saint should have been adopted as its titular. St. Erchan's Well has handed down his name in an altered form.

Glenmoriston had its traditions regarding St. Merchard. When in the district of Strathglass, he discovered a bell hidden in the ground at the foot of a certain tree, and resolved to found his church at the place where the bell rang for the third time of its own accord. After he reached Glenmoriston, the bell rang the first time at Suidh Mhercheird, St. Merchard's Seat; the second time at Fuaran Mhercheird, St. Merchard's Well at Ballintombuie; and the third time at a spot beside the river Moriston, known afterwards as Clachan Mhercheird, St. Merchard's Church.

A bell locally associated with the saint lay on a tomb-stone in the burying-ground at Clachan Mhercheird about 1873, when it was removed by some strangers visiting the district. Various miraculous properties were at one time attributed to it. It was believed to heal the sick if they touched it in faith; to find its way back if removed from Clachan Mhercheird; to ring of its own accord when a funeral was approaching the burying-ground; and finally,

[1] *N. S. A. Banff*, p. 110.

if cast into water, to float on the surface. The people, however, were unwilling to apply this extreme test, for they remembered the warning St. Merchard was said to have uttered: "I am Merchard from across the land: keep ye my sufferings deep in your remembrance; and see that ye do not for a wager (or trial) place this bell in a pool to swim." [1]

[1] W. Mackay's *Urquhart and Glenmoriston*, pp. 323-325.

CHAPTER XIV.

PICTISH SAINTS

(concluded).

St. Niniar's Church and Pool, Crathie.– St. Nathalan's Connection with Tullich, Bothelnie, and Cowie.—St. Duthac.—His Birth at Tain.—His Relics.—Baile Dhuich.—Sgire-Dhuich.—St. Duthac's Fair at Tain.—His Three Dedications there.—Camisia Sancti Duthaci.—Pilgrimages of James IV.—St. Duthac's other Dedications.

A SAINT, whose name appears variously as Niniar and Miniar, belonged to a district higher up the Dee than Kincardine O'Neil. He is said to have been a bishop and to have died in 824, but little is known regarding him. The church of Crathie was under his invocation, and in its neighbourhood was a pool in the Dee, called after him Polmanuire. He is said to have suffered persecution, but did not receive the crown of martyrdom. Hence he appears in the Calendars as a confessor, not a martyr.

Another saint associated with the same district, though a little further down the valley of the Dee, was St. Nathalan, otherwise St. Nauchlan or Nachlan, who was titular of the church of the ancient parish of Tullich, now united to Glen Muick. He was a native of Tullich, and flourished about the fifth century, or, according to another account, about the seventh century. His ruined church stands in a circular burying-ground, and is believed to date from the fifteenth century. Outside its north wall, within a railing, are several ancient sculptured stones, pointing to the fact that the spot was one of early sanctity. Of the stones, one is a symbol-bearing slab of blue slate, while five are granite slabs having incised crosses. The symbol-bearing slab was discovered some years ago built into the fabric of the church, and forming the lintel of one of its windows.[1] What was known

[1] *Early Christian Monuments*, part iii. p. 187.

as St. Nachlan's Cross long stood on the market stance of the old village of Tullich. The monument is said to have been about 12 feet in height. A number of years ago it was broken up, and the fragments were used for building purposes.[1]

Tradition says that St. Nathalan, by way of penance for having lost his temper on one occasion, fixed a chain round his ankle, padlocked it, and threw the key into a pool in the Dee, determined not to unlock the chain till he had visited the shrine of the apostles at Rome. When at last he reached Rome, he met in the streets a boy who had one little fish to sell. He bought the fish, and to his surprise found the key inside it. A swampy hollow on the left of the road leading from Tullich to Ballater, believed to be part of the old bed of the Dee, is locally known as Pol-n'-euchrach, *i.e.* the Key Pool, a topographical reminder of the saint's penance. In the neighbourhood the sites of St. Nathalan's House, and St. Nathalan's Chapel with an adjoining burying-ground, are pointed out. A fair instituted by James V. in 1541, to be held at Tullich on St. Nathalan's day, 8th January, was held on or about the 19th, after the change of style in 1752.

The parish of Bothelnie, otherwise Bal-Nathalan, in the same shire, known since about 1684 as Old Meldrum, had its church under the invocation of St. Nathalan. Its name, indeed, is thought to mean the dwelling of St. Nathalan. He was held in special reverence from the belief that he saved the parish from plague by his fervent prayers while going round its bounds on his knees. The ancient burying-ground of Bothelnie was credited with containing his remains. A large ash, locally styled the Parcock Tree, in the corner of a field at the head of the Lang Causeway, now King Street, is a landmark in the parish, for beside it, according to tradition, St. Nathalan expired. As in the case of Tullich, the saint's day was long held in Bothelnie as a holiday, and even in quite modern times it was customary to refrain from work on the occasion. On the hillside near the Parcock Tree games were held till lately in honour of the festival.[2]

The church of the parish of Coull in the same shire has

[1] *P. S. A. Scot.*, vol. xii. p. 196.

[2] *N. S. A. Aberdeen*, pp. 476, 477.

been assigned to St. Nathalan, but there is reason to believe that it was under the invocation of St. Brioc, as indicated in a previous chapter. Some confusion may have arisen between Coull and Collie, now Cowie, near Stonehaven, Kincardineshire, where there was a chapel dedicated to St. Mary and St. Nathalan. It was consecrated on 22nd May 1276 by Bishop William Wishart of St. Andrews. The building is now a ruin standing in an ancient burying-ground. The chapel was an oblong structure belonging to the First Pointed period, with internal measurements of 70 feet by 18 feet.[1] In the north wall, near its east end, was a sacrament house. Connected with the benefice were chapel lands. At the Reformation these came into the possession of the laird of Urie, to whom the patronage of the chapel belonged.[2] A rhyme formerly current in Cowie says :—

> "Atween the kirk and the kirk ford
> There lies St. Nauchlan's hoard."

The hoard is thought to be concealed in a bull's hide. The old belief, which cannot have had the effect of stimulating the quest, was that a rope is tied round the hide, and will be used to hang the finder of the treasure. In 1541, as in Tullich parish, a fair was instituted at Cowie by James V. to be held annually on St. Nathalan's day.

In Rothiemay parish, Banffshire, close to the border of Marnoch parish, is a place known as Knauchland. According to a tradition mentioned by Mr. A. Jervise, it is the site of a now vanished chapel under the invocation of St. Nathalan, but the dedication of the building is not beyond question.[3]

St. Dubthach, otherwise St. Duthac, though residing in Ireland for a time, was not Irish by birth. An entry in the *Annals of Ulster*,[4] recording his death in 1065, applies to him the epithet Albanach, *i.e.* belonging to Alban or Scotland. What is now the shire of Ross, anciently a district possessed by the Northern Picts, appears to have been the chief sphere of his influence. He is commonly described as bishop of

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[1] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 273.
[2] *Baron Court of Urie*, intro. p. xl.
[3] MS. Collections, vol. vi. p. 1399.
[4] Vol. ii. p. 15.

Ross, but this he could not have been, inasmuch as the see of Ross, known originally as that of Rosemarkie, was not created till the reign of David I. in the twelfth century.[1]

St. Duthac was born at Tain, where tradition affirms that he was interred. Hollinshed says: "In this region is the towne called Thane, where the bones of Dutho, an holy man (as they say) do rest, and are had in greater estimation among the superstitious sort (as some time over the whole iland) than the holy gospell of God."[2] The burgh arms of Tain bear a figure of the saint, and the burgh itself is known in Gaelic as Baile-Dhuich, *i.e.* the town of St. Duthac. The parish, which is styled in Gaelic Sgire-Dhuich, has various reminders of him, *e.g.* St. Duthac's Cairn, St. Duthac's Scalp, applied to a mussel-bed, and St. Duthac's Fair. The Rev. Dr. J. M. Neale, when describing his tour in Scotland about the middle of last century, says: "Six miles more, principally through fir woods, brought us to Tain. It was the festival of S. Duthus, the patron saint, and a great fair. The road was quite alive with visitors of all sorts returning from it; and the town itself thronged as at an election in England."[3]

St. Duthac had three dedications at Tain, namely, a chapel on the outskirts of the burgh, a chapel in the burying-ground, and the adjoining parish church, built in the fourteenth century. The church was made collegiate on 12th September 1487 by Thomas Hay, bishop of Ross, with consent of his chapter, for a provost, five canons, two deacons or subdeacons, a sacrist, with an assistant clerk, and three singing boys. It was deserted as a place of worship in 1815, when a new parish church was erected at the east end of the town.

The chapel on the outskirts of the burgh occupies the traditional site of St. Duthac's birth. It is now a roofless ruin, having been burned by M'Neill of Creich in Suther-

[1] Probably through misconstruing the cryptic contractions of the Breviary of Aberdeen, Keith (p. 186) makes St. Duthac out to have been bishop of Ross in 1249. Bishop Dowden's comment is: "So far as I am aware there is no contemporary evidence for St. Duthac being bishop of Ross in the thirteenth century." *Vide* note under pp. 211 and 212 of his *Bishops of Scotland.*

[2] *Scottish Chronicle,* vol. i. p. 8.

[3] *Ecclesiological Notes,* pp. 61, 62.

land when his enemy, Mowat of Freswick in Caithness, and a few followers had sought refuge within its walls. The saint's shirt, known in Latin as "camisia Sancti Duthaci," was a noted relic in mediæval times. It was preserved in one of the churches within the saint's sanctuary at Tain, and in the fourteenth century was worn by the Earls of Ross as a charm when going into battle.[1]

Tain, or St. Dutha of the Ross, as the place was sometimes called, was a popular resort of pilgrims in pre-Reformation days. "Is mairatouer in Rosse the toune of Tan, quhair is lykwyse a collegeyiat kirk, verie notable throuch the Reliques of S. Duthak Bischope, to quhilkes afortymes the christiane peple, for the religiounis cause, was wonte to make a frequent and gret pilgrimage."[2] James IV. visited the saint's shrine there several times, the last time being in 1513, barely a month before his death at Flodden. On these occasions he usually made an offering of fourteen shillings "in Sanct Duthois chapell"; in "Sanct Duthois chapell in the kirkyaird"; in "Sanct Duthois kirk"; and "at the stok of Sanct Duthois toun"; and gave a gratuity to the bearer of "Sanct Duthois cabok," who was probably the hereditary keeper of the saint's pastoral staff.[3] A footpath in the upper part of the parish leading over a moor is known as the King's Causeway, and is popularly believed to have been so called from its association with King James. Dr. Taylor Innes remarks: "I have often picked out the steps of the King's Causeway along which the monarch rode (or, according to tradition, walked barefoot) on his latest journey to the shrine from Edinburgh, just before the fatal invasion of England."[4]

As we learn from the *Lord High Treasurer's Accounts*,[5] a silver-gilt relique of St. Duthac was made by command of James IV. in 1507-8. In 1511 occurs the entry: "Item, the viij day of August, deliverit be Johne of Balfoure, servitour to James Edmonstoun, maister of the silver

[1] *P. S. A. Scot.*, vol. xii. p. 135 n.
[2] Bishop Lesley's *Historie* (S. T. S.), vol i. p. 43.
[3] *P. S. A. Scot.*, vol. ii. p. 15.
[4] *Chapters of Reminiscence.*
[5] Vol. iv. pp. 40, 533, and vol. vi. p. 248.

weschele, be the kingis command, to Johne Aitkin, goldsmitht, to be ane relique to Sanct Dutho, ane of the auld silvir platis brokin, contenand xxiij unce and quartaris unce." In 1535 we find the following: "Item, deliverit to the Kingis grace ane relict of Sanct Dutho set in silver weyand xxxvj unce."

The church of the suppressed parish of Suddy, now included in Knockbain in the same shire, is tentatively assigned to St. Duthac by Prof. Cosmo Innes on the ground that Belmaduthie, anciently Balmaduthie, in the parish embodies St. Duthac's name. Dr. W. J. Watson, however, does not find any hagiological reference in Belmaduthie, which he interprets as "Stead of Duff's sons."[1] What is now the parish of Kintail was known in 1600 as Kildowich, *i.e.* the church of St. Duthac. The church stood at Kilduich, at the head of Loch Duich, to which the saint also gave name. In Banchory-Ternan parish on the Dee a large sheet of water, now drained, was known as the Loch of Leys or the Loch of Banchory. Near it is a site called Kilduthie, suggesting a dedication to St. Duthac.

He had a chapel at Kirkwall in Orkney. It was situated at Pickaquoy within the burgh, but there are now no remains of the building. The Rev. Dr. Craven is of opinion that one or two pieces of carved stone found near its site belonged to the windows of the chapel. One of the prebends in the cathedral of St. Magnus at Kirkwall bore the name of St. Duthus. Some land at Tensten in South Sandwick connected with the prebend was known as St. Duthais Hows.[2] A chapel to St. Duthac in Wick parish, Caithness, stood on a piece of ground twelve acres in extent, in the middle of the moss or flow of Kilminster, and was approached by a causeway. On account of its position, the building was known as the Kirk of Moss, and from its dedication as St. Dudoch's Kirk. Even as late as about the third decade of last century, it was customary for the inhabitants of Mirelandorn to visit St. Dudoch's Kirk on Christmas morning before sunrise, and place on a particular stone some bread

[1] *Place-Names of Ross and Cromarty*, p. 137.

[2] *History of the Church in Orkney*, vol. iv. p. 102, and Peterkin's *Rentals of the Ancient Earldom and Bishopric of Orkney*, p. 134.

and cheese and a silver coin, presumably as an offering to the saint.[1]

An altar to St. Duthac was founded in the church of St. Nicholas at Aberdeen in 1359. Two burgesses—Laurence de Crag or Craig, and John Scherar—assisted in its foundation, and presented an image of St. Duthac to be placed over it. The chaplainry at the altar was augmented in 1464 by William Scherar, provost of Aberdeen, who gave to it certain lands and annual rents belonging to him in the burgh. Connected with the altar was a silver-gilt chalice, weighing 12¼ ounces.[2]

In the chapel of Our Lady of Aberbrothock, which once stood beside the old harbour of Arbroath, was an altar to St. Duthac, and there was another in Brechin Cathedral. The parish church of Dundee had a chaplainry in his honour, but there does not appear to have been any altar bearing his name. His chaplain, who was maintained by the Incorporation of Skinners or Glovers, officiated at their altar dedicated to St. Martin, in the north end of the church.[3] When St. Catherine's Chapel at Newburgh in Fife, which became the parish church, was rebuilt in 1508, St. Duthac was added as one of its titulars. A piece of land at St. Andrews bore his name, and was evidently connected with a dedication to him; but whether at St. Andrews or elsewhere does not appear.

In the parish church of St. Michael at Linlithgow St. Duthac had an altar, which the Rev. Dr. Ferguson thinks may have owed its existence to the devotion felt by King James IV. to the patron saint of Tain.[4] On 20th May 1497 forty shillings were given "to Maister William Sandelandis, at the Kingis command, to ger say tua trentalis of messis of Sanct Dutho in Lithquho."[5] The collegiate church of St. Giles at Edinburgh also had an altar to St. Duthac. Neither its position in the church nor the date of its foundation is known; but we learn that in

[1] *N. S. A. Caithness*, p. 161.

[2] *Cartularium Sancti Nicholai*, vol. i. p. 17, ii. pp. 15-17; and W. Thom's *History of Aberdeenshire*, p. 191.

[3] A. C. Lamb's *Dundee*, pp. xxxiv b, e.

[4] *Ecclesia Antiqua*, p. 328.

[5] *Lord High Treasurer's Accounts*, vol. i. p. 336.

1437-38 Thomas de Cranston, his wife Mariotta, and their son William, bestowed on its chaplain various annual rents from houses in the burgh.[1] James IV. paid his devotions at it. One entry for 30th December 1511 in the *Lord High Treasurer's Accounts*[2] is: "Item, for offerand to Sanct Duthois licht in Sanct Gelis Kirk in Edinburgh, j Franch croun, xiiij s." Another records an offering made by the king to St. Duthac's lights in the Abbey Kirk, indicating that St. Duthac had an altar at Holyrood.

The Franciscan monastery at Haddington, founded *circa* 1242, was under the invocation of St. Duthac. "The parents of Sir John Congilton were buried in the friary church beside the altar of St. Duthac, its patron saint; and, in 1314, their son made provision for the supply of bread and wine to this altar in return for the celebration of an anniversary service so long as three friars remained in the convent."[3] St. Duthac's altar was in the nave of the church. In the spring of 1355-6, at what came to be known as the Burnt Candlemas, Edward III. set fire to Haddington and destroyed the Franciscan monastery. Its church, though afterwards repaired, was demolished in 1572-3. This, according to Major, was the building known as the "Lamp of Lothian"; but there is reason to believe that the name was applied to the parish church. The grounds of the monastery extended to the Tyne on the east, and on the west to the roods of the "Frier Wall."[4] The burying-ground of the monastery was on the west of the church, and on the north, separated from the church by the cloister yard, were the conventual buildings. The foundations of these were brought to light in 1878, when a drain was being made through what had been the grounds of the monastery.[5]

Among the altars in the Dominican monastery at Ayr, erected in 1230, was one in honour of St. Duthac. The date of the foundation of the altar does not appear to have been ascertained, but we learn that debtors and creditors met at it for the repayment of loans.[6]

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[1] Rev. J. C. Lees's *St. Giles'*, p. 60. [2] Vol. iv. p. 181.
[3] W. Moir Bryce's *Scottish Greyfriars*, p. 177.
[4] *Greater Britain*, p. 297 and n. [5] J. Robb's *Haddington*, p. 44.
[6] Dr. D. Murray's *Legal Practice in Ayr*, p. 27.

CHAPTER XV.

NORTHUMBRIAN SAINTS.

xtent and Greatness of Northumbria.—St. Oswald.—His Connection with Iona.—His Death.—His Relics.—His Dedications.—St. Edwin.—His one Scottish Dedication.—St. Ebba.—Her Connection with Coldingham.—St. Aidan.—His Death at Bamborough.—His Symbol in Art.—His Figure in Stained Window at Durham.—His Scottish Dedications.—St. Eata.—His Connection with Old Melrose, Lindisfarne and Hexham.—Attempt to remove his Body to York.—His Scottish Dedications.—St. Boisil.—His Comb.—His Relics taken to Durham—Lessudden Church.—St. Boswell's Fair.

THE ancient kingdom of Northumbria furnished several well-known saints whose names were remembered in connection with our pre-Reformation dedications. These saints flourished almost exclusively in the seventh century. According to Bishop Lightfoot, "there has been no more brilliant epoch in the history of Northumbria than those earliest days. Northumbria has never since been so great a power in England, or even in Christendom, as she was in that remote age."[1] Dr. E. A. Freeman bears witness to the same fact when he says: "Before that seventh century had passed, Northumberland had become the brightest part of the whole island, the special home of learning and holiness, the cradle of the history of our people, the cradle of the poetry of our tongue."[2]

Northumbria extended, when at the height of its prosperity, from the river Humber to the Firth of Forth, and included the two kingdoms of Bernicia and Deira, with their capitals at Bamborough and York respectively. The two kingdoms were united for the first time under Ethelfrith, who ruled from 593 till 617, when he was killed in battle. During his reign Northumbria continued to be pagan. In

[1] *Leaders in the Northern Church*, pp. 4, 5.
[2] *English Towns and Districts*, p. 278.

that of his successor, Edwin, Deira was evangelised by St. Paulinus; but it was not till Oswald ascended the Northumbrian throne in 634 A.D. that Christianity was introduced into Bernicia.

Oswald, known to hagiology as St. Oswald King and Martyr, was the second son of Ethelfrith mentioned above. On the death of his father he became an exile from his native land at about the age of thirteen, and, along with his elder brother Eanfrith and a dozen followers, fled into Scotland, where he found an asylum in the monastery of Iona. There he and his companions were instructed in the truths of Christianity, and eventually received baptism. Meanwhile political changes were going on among the Angles in the north of England, which brought St. Oswald to the Northumbrian throne in 634 A.D., after a successful battle at a place called Heavenfield, or the Heavenly Field, some seven or eight miles north of Hexham.[1]

St. Oswald lost no time in seeking to bring the Christian faith within the reach of those of his subjects who were still in heathenism. He naturally turned to Iona for help, and in response to his request for a bishop, one of the brethren named Corman was sent; but Corman was too austere, and his preaching had but little result. Eventually he returned to Iona, and was succeeded in Bernicia by Aidan, another of the brethren, whom Bede describes as "a man of singular meekness, piety, and devotion."[2]

Lindisfarne, known later as Holy Island, was assigned to the new bishop as his episcopal seat, and must have appeared to him as "a second Iona, embosomed in the waves."[3] From Lindisfarne, "as from a spiritual fortress," to use Bishop Lightfoot's phrase, the Gospel was preached to the pagan dwellers on the mainland. St. Aidan, unaccustomed to the Anglic speech, had difficulty in making himself understood in Northumbria, but the king, who had become familiar with the language of the Scots during his residence in Iona, was in the habit of acting as interpreter to the chief men of his court.

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[1] Raine's pref. to *Priory of Hexham*, vol. i. pp. xi., xii.

[2] *Ecclesiastical History of England*, p. 112.

[3] Raine's *St. Cuthbert*, p. 7.

An anecdote told by Bede exemplifies King Oswald's kindness to the poor. One Easter the king was sitting at dinner with Bishop Aidan, and on the table was a silver dish full of dainties. When the king was informed that a number of starving people stood without seeking alms, he at once sent food to them, and ordered the silver dish to be broken up and divided among them. "At which sight," says Bede, "the bishop, much taken with such an act of piety, laid hold of his right hand and said, 'May this hand never perish.' Which fell out according to his prayer, for his arm and hand, being cut off from his body when he was slain in battle, remain entire and uncorrupted to this day."[1]

After eight years of a successful reign, St. Oswald met his death when fighting with Penda, the pagan ruler of Mercia, on 5th August 642 A.D., at a place called by Bede Maserfield, which has been variously identified with Winwick in Lancashire, and Whitchurch and Oswestry in Shropshire.[2] Penda with great barbarity caused the king's body to be dismembered; his head, arms, and hands were cut off and fixed on stakes, whence they were afterwards removed by Oswy, younger brother of Oswald. The spot where the king's blood was shed was believed to become greener and more beautiful than the rest of the field, reminding one of the picturesque superstition to be mentioned in another chapter relative to the death of St. Magnus on Egilshay. Bede mentions that dust gathered from the spot was believed to cure disease and protect from fire.

The estimation in which the king was held was shown by the care taken of his relics. Several of his bones were treasured at Gloucester, as well as at Bardney in Lincolnshire. His head, after having been recovered from the stake at Maserfield, was carried to Lindisfarne, where it was buried in the church. It was afterwards removed to Bamborough, but was taken back to Lindisfarne. There it remained in peace till 875, when fear of the Danes drove the monks from the island.[3] Along with certain other relics it was placed

[1] *Ecclesiastical History of England*, p. 118.
[2] Rev. Dr. G. H. Jones's *Celtic Britain*, p. 21 n.
[3] *Trans. Scot. Eccles. Soc.*, 1907-8, pp. 267-270.

in St. Cuthbert's wooden coffin, and shared therewith the romantic wanderings which lasted till Durham was reached in the year 998. When St. Cuthbert's tomb in the chapel of the Nine Altars within the cathedral there was examined in 1827, and again in 1899, a cloven skull was discovered, which is believed to have been King Oswald's, or in Reginald of Durham's Latin, "capud (*i.e.* caput) gloriosi regis et martyris Christi Oswaldi."[1] His sceptre, ivory horn, and some parts of his armour were among the treasured possessions of Durham.

Thrice a year, on Holy Thursday, Whitsunday, and Trinity Sunday, the Durham monks carried in solemn procession a silver-gilt figure of St. Oswald, along with various other relics, such as St. Cuthbert's banner and an image of St. Aidan.[2] Except on such occasions, the image of St. Oswald was kept in St. Cuthbert's shrine. "For painting St. Oswald, 3s. 4d.," is an entry among the monastic disbursements of Durham in the year 1378-9.[3] An alabaster image of the king, richly gilded, at one time stood on the reredos of the cathedral between images of the Virgin and St. Cuthbert.

In the *Rites of Durham*,[4] descriptive of the cathedral before the Reformation, reference is made to various stained windows in St. Mary's chapel, otherwise styled "the Galleley." One of these represented St. Cuthbert in episcopal robes, "having the immage of St. Oswald's head painted upon his brest." Another portrayed St. Oswald himself "very trymly sett furthe, with a faire crosse in his hand." Under his feet was the inscription, "Sanctus Oswoldus fundator sedis Episcopalis Lindisfarnensis quae nunc est Dunelmensis cujus anima in feretro Sancti Cuthberti est humata." These windows were destroyed more than a hundred years ago.

From 730 till 803 the Angles had bishops of their own at Whithorn, and during the same period their king, Eadbert, strengthened his power in the west by annexing the plain of Kyle. It was probably about this time, according to Dr.

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[1] *Book of St. Cuthbert*, p. 89.
[2] *Rites of Durham*, pp. 88, 89.
[3] Raine's *St. Cuthbert*, p. 118.
[4] Pp. 40-42.

Skene, that reverence for St. Oswald was introduced into Ayrshire.[1]

In a charter of 1541,[2] mention is made of Kirkoswald, *alias* Balmaknele, on the lands of Ardstinchar in Ballantrae parish; but a better known dedication to the saint in Ayrshire was the church of Kirkoswald parish, which stood on the lands of Turnberry, and was hence styled Kirkoswald of Turnberry. In his Description of Carrict Mr. Abercrummie, minister of Minibole, says: "The parish of Kirkoswald is pretty populous because of the coast syde whereof it consists and is all the pleasure thereof, for the place of the Churches situation is very obscure and unpleasant being twixt two hills at the end of A bogue and Marish. The church is a good fabrick and well furnished, the patron hereof is the Bishop of Dumblane in the right of the Abbacy of Crosseraguell, the fabrick of which Abbey stands within this parish."[3] Crossraguel has been connected etymologically with Crux Regalis, or the royal cross of St. Oswald. The derivation is tempting, but a difficulty lies in the fact that the form Crux Regalis does not appear in any of the abbey charters till 1547-48, Crosragmol being the earliest form of the name to be found in any of them.[4]

Chalmers remarks: "From time immemorial a fair has been held annually at Kirkoswald on the 5th of August, the festival day of the patron saint."[5] One may note in passing that there is a Kirkoswald parish in Cumberland with a fair on the same day of the month. There was another church in the west country dedicated to St. Oswald, viz. that of Cathcart parish in the neighbourhood of Glasgow. Jonetta Spreull, lady of Cathcart, who died on 22nd October 1550, left instructions that her body should be buried in the choir of

[1] *Celtic Scotland*, vol. ii. pp. 224, 225.

[2] *R. M. S.*, 1513-46, p. 549.

[3] Macfarlane's *Geographical Collections*, vol. ii. p. 20.

[4] *Charters of Crosraguel*, vol. i. intro. p. lxvi.

[5] *Caledonia*, vol. iii. p. 532. On 5th August the antique custom of rush-bearing prevailed at Grasmere in Westmoreland. Children carried into the church bundles of rushes ornamented with flowers, and made to resemble for the most part crosses and shepherds' crooks.—Burton's *Rush-bearing*, pp. 35, 36. The rush-bearing now takes place on the first Saturday of August. The church of Grasmere was dedicated to St. Oswald. It contains a carved wooden alms-box bearing his name and the date 1648.—Mrs. Bell's *Bishops*, p. 21.

St. Oswald in Cathcart—"in choro Scti Oswaldi in Cathcart."[1]

I am indebted to the Rev. Dr. J. C. Lambert, late of Cathcart, for the following information regarding St. Oswald's Well in the parish:—"I think that there is no doubt as to the fact of St. Oswald's Well. When I went to Cathcart in 1899 no trace of it was left. Some years before drainage operations had completely dried it up, and after that a builder ran up a tenement on the spot, obscuring the front view of the picturesque church which stands on the site of the pre-Reformation Kirk of St. Oswald, and near to which the well was. Older residents in Cathcart told me that the well was always called the Kirk Well, and the tradition certainly was that it was the ancient well of the Northumbrian saint and king." On the lands of Braidwood in Carluke parish, Lanarkshire, about half a mile from the Tower of Halbar, once stood a chapel and hermitage dedicated to St. Oswald. The foundations of the chapel were laid bare during agricultural operations, and a couple of carved stones, one of them believed to be part of a font, were discovered on or near the site. A somewhat vague tradition asserts that a small silver crucifix was also found.[2]

There was one pre-Reformation dedication to St. Oswald in the east country, viz. the church of Whittingehame in East Lothian. The parish anciently consisted of two chapelries —Whittingehame and Penshiel—dependent on the collegiate church of Dunbar, but some time after 1372 the chapel of Whittingehame was made parochial.[3] To it or its successor Major, in his *History of Greater Britain*,[4] refers when, writing in 1521, he says: "One church I know founded in his (King Oswald's) honour in Lothian: Whittingham, to wit, distant two leagues from Gleghornie" (Major's birthplace, about two miles from North Berwick). The Very Rev. Dr. James Robertson, in a communication with which he has favoured me, writes: "I made inquiries years ago, and could find no trace in this parish of St. Oswald having been remembered

[1] *O. P. S.*, vol. i. p. 65.
[2] *Vide* Dr. Rankin's *Carluke*, privately printed, 1874.
[3] *N. S. A. Haddington*, p. 63.
[4] P. 93.

in it. I know his 'day' is the fifth of August, but there does not seem ever to have been a fair held here on that day. Nor is there any well bearing his name. The only thing that might carry us back to his time is a black spot of about an acre in extent on a red clay field, out of which were dug up some 200 stone coffins years ago. A field next to this spot is called 'the Kirk-lands.' I conclude that a very early church of recently converted Angles was there, and that the spot was the burial ground."

In an undated Latin charter of Thomas of Gordon in Berwickshire, who died soon after 1258, reference is made to a piece of land bounded by the stream which descends from St. Oswald's Well of Harewell—"a fonte sĉi Oswaldi de Harewelle."[1] A spring near the church is still known as Harewell, but no trace of St. Oswald is now to be met with in the parish. The church of Gordon was under the invocation of St. Michael. Whether a chapel dedicated to the Northumbrian king at one time stood in the neighbourhood of the spring in question is not known.

St. Edwin, mentioned above, was a pagan when he became king of Northumbria in 617, but was converted to Christianity ten years later. His change of religion was due to the preaching of St. Paulinus,[2] the bishop who accompanied Ethelburga, daughter of Ethelbert, King of Kent, when she went to Northumbria as King Edwin's bride. King Edwin died in battle in 633 when fighting against Penda, King of the Mercians, at Hatfield Chase in Yorkshire.

He had two dedications in England, the church of Coniscliffe, *i.e.* Kingscliffe-on-Tees in Durham, and a chapel in Sherwood Forest in Nottinghamshire. In Scotland he had only one dedication, the church of Lasswade parish in Midlothian, consecrated by Bishop David de Bernham on 6th May 1240.[3] The building occupied a site on the high ground above the South Esk. A new church was

[1] *Liber de Calchou*, vol. i. p. 91.

[2] "A sculptured bust of an early bishop has been discovered in the heart of the Cheviots. It is beautifully cut in Sicilian marble, which has been rendered almost chalk by age; and the finder, Mr. John Wood, Spittal, suggests that it may represent Paulinus, who stayed in the Cheviots at Yeavering, where Edwin had a palace."—*The Antiquary*, October 1910, p. 365.

[3] *P. S. A. Scot.*, vol. xx. p. 195.

erected in 1793, and the pre-Reformation structure was allowed to fall into ruin, with the exception of two aisle-like portions which were used as places of interment.[1]

St. Ebba, daughter of King Ethelfrith and sister of St. Oswald, received the veil as a nun from St. Finan, successor of St. Aidan, and founded a convent at a place beside the Derwent in Durham, called after her Ebchester. She is, however, specially identified with her later monastery in Coldingham parish, Berwickshire, on the steep promontory known from her as St. Abb's Head. There till her death on 25th August 683, she was, like St. Hilda at Whitby, abbess of a double or twin monastery, *i.e.* "an establishment in which monks and nuns resided, apart indeed, but under one head."[2]

The monastery occupied a site on a stretch of ground five acres in extent. On three sides was the German Ocean some five hundred feet below, and on the landward side the place was defended by a trench and a stone wall, some remains of which are still to be seen. The traces of St. Ebba's Chapel are of the scantiest. As we learn from the Report on the Ancient Monuments of Berwickshire,[3] "the internal measurements are—length 69 feet, width 22 feet, thickness of wall about 4 feet. A slight projection at the N.E. corner 9 feet square appears to indicate a chancel." On the Kirk Hill about half a mile distant from St. Ebba's Chapel, are the grass-grown foundations of what is known as St. Abb's Kirk. The building consisted of a nave 56 feet and a chancel about 21 feet in length externally, and was at one time surrounded by a burying-ground. St. Ebba's monastery was destroyed by fire[4] not long after her death, but was succeeded by another monastic house consisting of a nunnery only. The latter in 870, when

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[1] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 471-474.

[2] *Dictionary of Christian Biography*, *s.v.* "Ebba."

[3] P. 14.

[4] According to Bede (pp. 220-222), the burning of St. Ebba's Monastery was predicted by one of its inmates named Adamnan, a monk of ascetic habits who partook of food only twice a week. Mr. R. S. Fittis thinks that the altar of St. Admaine the Confessor in St. John's Church, Perth, was founded in honour of this Adamnan or Adaman. — *Ecclesiastical Annals of Perth*, p. 316.

presided over by another St. Ebba, was ruthlessly burned by the Danes along with its inmates.

In 1090 Edgar, son of Malcolm Canmore and Queen Margaret, replaced St. Ebba's foundation by a Benedictine priory,[1] not however on the old site, but fully a couple of miles away at the east end of what is now the village of Coldingham. He dedicated the new building to the Virgin, St. Cuthbert, and St. Ebba, and colonised it with monks from Durham. "The priory remained long subordinate to the English Church, although upon Scottish soil. The Canons of Durham controlled it, and drew its revenues till 1504, when it was annexed to the Scottish Crown. In 1509, the priory was placed under the rule of the abbey of Dunfermline, in which position it remained till the Reformation."[2]

St. Ebba's shrine was credited with the power of working cures. Dalyell quotes a tradition to the effect that a certain damsel who was sick was taken thither, and recovered her health after seeing in vision a white dove on the altar.[3] In the twelfth century the saint's relics were removed to Durham by a monk, Alfred of Westoe, and placed in the shrine of St. Cuthbert.[4] The priory church having been partly ruined, was restored and continues to be used as the parish church of Coldingham. Of the pre-Reformation place of worship, the north and east walls of the choir and some portions of the south transept are incorporated in the present structure, which is 84 feet in length and 23 feet in breadth internally. "The domestic buildings have all disappeared, but rude inequalities of ground prove them to have been of considerable extent, as might naturally have been expected in the case of an establishment so opulent in endowment, and so marked by the favour of the earlier kings of Scotland."[5]

St. Aidan, already mentioned, had a personality marked by much spiritual charm. Indeed it would be difficult to find among the Northumbrian saints one who more repre-

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[1] George Buchanan's *History of Scotland*, vol. i. p. 349.

[2] *Ecclesiastical Architecture of Scotland*, vol. i. p. 439.

[3] *Darker Superstitions of Scotland*, p. 418.

[4] W. Brockie's *Brief Sketch of Coldingham*, p. 14, and his *Legends and Superstitions of the County of Durham*, p. 168.

[5] *Priory of Coldingham* (Surtees Society), pref. p. xiv.

sented in his character the Christian graces of gentleness and humility. "The quietness and confidence of his life, no less than its activity, made men speak of his death-day, when they commemorated it, as 'Aidan's rest.'"[1]

When Eanfleda, the bride of King Oswy, was being brought from Kent to Northumbria by sea, a great storm arose, endangering the lives of those on board the vessel. According to Bede, St. Aidan had not only foretold the storm, but had provided against it by giving to Utta, the priest who was the head of the embassy, a phial of holy oil to pour upon the troubled waters. Utta cast some of the oil into the sea, and presently calmed the billows. "Thus," says Bede, "it came to pass that the man of God, by the spirit of prophecy, foretold the storm that was to happen, and by virtue of the same spirit, though absent, appeased the same."[2]

St. Aidan died at Bamborough on 31st August 651, in the seventeenth year of his episcopate. The wooden post on which he was leaning when he expired was afterwards placed within the church of Bamborough as a memorial of him, and was believed to have the power of resisting fire and of curing disease.[3] He was buried at Lindisfarne; but after the victory of Roman over Celtic Christianity at the Council of Whitby in 664, Bishop Colman, whose sympathies were entirely Celtic, left Northumbria and took with him some of the saint's relics. "What heart is so cold as not to understand, to sympathise, and to journey with him along the Northumbrian coast and over the Scottish mountains, where, bearing homewards the bones of his father, the proud but vanquished spirit returned to his northern mists, and buried in the sacred isle of Iona his defeat and his unconquerable fidelity to the traditions of his race?"[4]

St. Aidan's special symbol in art is a torch, probably, as Mrs. Bell suggests, in allusion to the story that when Penda of Mercia sought to burn Bamborough, the wind

[1] W. H. Hutton's *Influence of Christianity on National Character*, p. 185.
[2] *Ecclesiastical History of England*, p. 134.
[3] *Ibid.* p. 136.
[4] Montalembert's *Monks of the West*, vol. iv. p. 170.

suddenly changed at the intercession of the saint, and the flames were driven back upon the besiegers.[1]

A figure of St. Aidan was to be seen in one of the stained windows adorning the Galilee of Durham Cathedral till about a hundred years ago. It is thus described in the *Rites of Durham*:[2] "The light on the south syde of Saint Cuthbert hath the picture of Aydanus the bishop, most artificially sett furth, in fyne coulored glasse, as he was accustomed to say masse, with his myter on his head and a crosier staffe in his left hand, under whose feete this is written: *Sanctus Aidanus episcopus Lindisfarnensis ecclesiæ primus prius in hac sanctissima Dunelmensi ecclesia fuit prioratus.*"

The church of Menmuir in Angus, situated within the diocese of Dunkeld, was under the patronage of St. Aidan, and in the parish was St. Iten's Well, famous for curing asthma and cutaneous diseases. According to Bishop Forbes,[3] the church of Cambusnethan in Lanarkshire was under the same invocation. He bases his opinion on the testimony of the Commissary Records of Glasgow, but as indicated in a previous chapter, St. Naethan, a Cymric saint, was probably the titular of the building. The pre-Reformation church, of which there are still some remains, stood in the south-west end of the parish near a bend of the Clyde.

There was a church to St. Aidan at Inchaidan, now Inchadney, near the junction of the rivers Tay and Lyon in the Breadalbane district of Perthshire. It gradually ceased to serve as a place of worship after the erection of Kenmore Church in 1579, but was not demolished till 1828. Inchadney churchyard came to be disused for interments about 1762, and a few years later was planted with trees. One or two of the tombstones were removed to the burying-ground at Kenmore, "where they may be identified by the curious fact of their being placed at the foot of the graves at which they stand."[4]

Mr. Duncan Campbell is of opinion that St. Aidan was in the Breadalbane district during the time that St. Oswald and his companions were exiles at Iona. "He must," Mr.

[1] *English Bishops, Kings, and Later Saints*, p. 20. [2] P. 41.
[3] *Kals.*, p. 269. [4] J. Christie's *Lairds and Lands of Loch Tayside*, p. 17.

Campbell maintains, "have been a wandering bishop and teacher of disciples before settling down at Lindisfarne. From Fortingall to Dunkeld most of the old parish churches were dedicated to men of his school. It is probable that Aidan had a gathering of Saxon disciples about him in this district before a revolution at home enabled the exiles to recover what their fathers had lost. This supposition goes far to account for the singular fact of so many Saxon saints—three in a row—being found honoured by dedications on the line of the Albanic forts. Aidan's own name church was placed almost under the shadow of the great strength of Dun-Mac-Tuathail. His disciple, Cedd, became patron saint of Fortingall, and Chadd, the brother of Cedd, received a similar honour at Logierait."[1]

The small island in Loch Tay near Kenmore, a quarter of a mile from where the River Tay leaves the loch, was formerly known as Eilean-Aidan, *i.e.* St. Aidan's Isle. Embosomed among ancient sycamore and ash trees are the ruins of St. Mary's Augustinian Priory, founded in 1122 by Alexander I. in memory of his wife Sibylla, who was buried within its walls.[2]

St. Eata, one of St. Aidan's "twelve boys of the English nation," was appointed first abbot of the monastery founded by that bishop at Old Melrose on the Tweed towards the middle of the seventh century. Later he occupied the sees of Lindisfarne and Hexham. In 683, soon after his appointment to Hexham, he died, and was interred in his cathedral church there. "In 1113 Thomas, archbishop of York, went to Hexham with the design of removing the body of the old prelate to his own church. But in the night St. Eata appeared to him, staff in hand, and sternly said, 'Why will you not let me rest in the church I governed, but will remove me to another church?' then raising his staff he smote him on the shoulder, and the archbishop awoke suffering from rheumatism, and resolved to let Eata alone."[3]

Chapel-yard at Burghead in Moray is an ancient ecclesiastical site marked by sculptured crosses. The chapel is

[1] *Book of Garth and Fortingall*, p. 79.

[2] Gordon's *Monasticon*, vol. i. pp. 47-51.

[3] S. Baring-Gould's *Lives of the Saints*, 26th October.

demolished, and only a few dressed stones remain as reminders of its former existence. It has been conjectured that the name of its patron saint is retained in that of a neighbouring spring known as St. Ethan's Well. Ethan may perhaps represent either Aidan or Eata. Regarding the name, Dr. J. Macdonald remarks: "As there is little doubt that Christianity was first preached in this part of Scotland by Columba and his disciples, Ethan may be a corruption of Ædan or Aidan, a monk of Iona, who was afterwards, as is well known, the first bishop of Lindisfarne. In an old Norman-French chronicle printed by Petrie and Sharp, the name, exactly as pronounced by the natives of Burghead, is applied to Eata or Æta, one of Ædan's successors in the same see." [1]

St. Eata had two chapels in Inverness-shire. One of these stood on the farm of Achnahatnich,[2] about a mile from Coylum Bridge in Rothiemurchus parish, where there is an ancient burying-ground planted with rowan trees, but the building has disappeared. The other chapel, sometimes called St. Eda's, at one time existed in a burying-ground close to the Spey at Kinrara in Alvie parish. Its site is now occupied by a granite monument erected to the memory of Lady Jane Maxwell, Duchess of Gordon.

When St. Eata was abbot of Old Melrose, St. Boisil was its prior, and during his time St. Cuthbert became identified with the monastery. Bede describes St. Boisil as a "priest of great virtue, and of a prophetic spirit," and adds: "Cuthbert, humbly submitting himself to this man's direction, from him received both the knowledge of the Holy Scriptures and example of good works." [3] St. Boisil instructed his pupil in the Gospel of St. John, and continued its study with him to the last. He died in 664 of the pestilence known as the yellow plague. In an inventory of relics preserved at Durham in 1383, mention is made of the "comb of St. Boisil." His bones were transferred from Melrose to Durham by Alfred of Westoe mentioned above, and deposited within the cathedral in a coffer close to St. Cuthbert's side.[4]

[1] *P. S. A. Scot.*, vol. iv. p. 361.
[2] Shaw's *History of Moray*, p. 333.
[3] *Ecclesiastical History*, p. 225.
[4] Canon Raine's *St. Cuthbert*, p. 60.

The church of Lessudden in Roxburghshire, though originally dedicated to the Virgin, transferred its allegiance to the prior of Melrose. "This church and parish are styled 'Lessudden' from the earliest notice on record, in the twelfth century, till the seventeenth, in which the name Saint Boswell's is first applied to them. The latter designation, applied also to a village in the parish long since extinct, to the fabric of the church, to an undivided common, and to various other local objects, shows that the saint, whose name it commemorates, and not St. Mary, must have been latterly regarded as the patron saint of the place. The present church is situated near the eastern boundary of the parish, having been built in 1652 or earlier from the ruins of an older church dedicated to St. Boswell."[1]

Locally, as Mr. J. J. Vernon[2] points out, St. Boisil's name is recalled by St. Boswell's Burn, Well, Green, Fair, Lands or Common, Bank, Mill, and Mill-burn. The fair continues to be held on the 18th of July on St. Boswell's Green.[3] Sir Walter Scott mentions that Hogg, the "Ettrick Shepherd," who had been invited to accompany him to the coronation of George IV., declined the offer after considerable hesitation, on the ground that he would rather attend St. Boswell's Fair. "He stood balancing the matter whether to go to the coronation or the fair of St. Boswell's, and the fair carried it."[4]

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[1] *O. P. S.*, vol. i. pp. 291, 292.
[2] *Trans. Scot. Eccles. Soc.*, 1909, p. 371.
[3] Rutherfurd's *Border Handbook*, p. 43.
[4] *Familiar Letters*, vol. ii. p. 121.

CHAPTER XVI.

NORTHUMBRIAN SAINTS

(continued).

St. Cuthbert.—His Love of Solitude.—St. Cuthbert's Beads.—The Saint's Shepherd Life.—His Connection with Old Melrose.—His Preaching Tours.—Kirkcudbright.—St. Cuthbert and St. Oswald.—Killiemacuddican.—Channelkirk.—St. Cuthbert's other Dedications.—St. Cedd and St. Chad.—Their Careers.—Each with one Church in Scotland.—St. Bega.—Her Nunnery in Cumberland.—Her Connection with Northumbria.—Kilbucho.—Kilbagie.—St. Wilfrid.—His Shrine at Ripon.—His Church at Abercorn.

ST. CUTHBERT,[1] born about 636 A.D., was an outstanding figure in the ecclesiastical history of Northumbria, and we find a reflection of his fame in the various dedications in his honour to be met with in the north of England and the south of Scotland. Bede alludes to him in highly commendatory terms. "Cuthbert," he says, "was so skilful an orator, so fond was he of enforcing his subject, and such a brightness appeared in his angelic face, that no man present presumed to conceal from him the most hidden secrets of his heart, but all openly confessed what they had done."[2]

The esteem in which St. Cuthbert was held is reflected in the following lines of a Latin hymn, believed to date from the second half of the eleventh century :—

> "Magnus miles mirabilis,
> Multis effulgens meritis,
> Cuthberhtus nunc cum Domino
> Gaudet perenni premio."[3]

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[1] *Vide* Appendix E.

[2] *Ecclesiastical History*, p. 226.

[3] *Latin Hymns*, p. 68. *Vide* also Bishop Dowden's *Celtic Church*, pp. 174, 175.

St. Cuthbert was in later life a bishop,[1] and in that capacity a man of affairs, but at heart he was a hermit. As such he lived first at a place identified by Canon Raine as St. Cuthbert's Cave (Cuddy's Cove) near Howburn in the parish of Lowick,[2] and later on House Island, one of the Farne group, about six miles from Lindisfarne. He went to House Island towards the close of 676, and there built a cell for retirement and prayer.[3] Near the landing-place he constructed a guest-house to accommodate the visitors who came to seek his advice during his eight years' residence on the island. He loved the eider ducks which frequented the Farne group, and tradition says that he blessed them and bestowed on them his peace. The birds in consequence came to be known as "St. Cuthbert's ducks."[4]

After two years of an episcopate, he quitted Lindisfarne and returned to his cell on Farne Island, shortly before his death in 687. When the boat was leaving Lindisfarne, his monks crowded round him and eagerly asked when he would return. "Then," he replied, "when you shall convey hither my dead body."[5]

St. Cuthbert's body was removed to Lindisfarne, and there buried in a stone coffin on the right side of the altar within the cathedral church. When, in 875, the ravages of the Danes brought terror to the dwellers in Northumbria, his relics began their wanderings, the story of which forms one of the romances of hagiology. It was not till one hundred and thirty years later that they found a resting-place at Durham.[6]

"There is a Northumbrian legend to the effect that, on

[1] St. Cuthbert was bishop of Lindisfarne, having preferred that see to Hexham, to which he had been appointed at the Council of Twyford in 684.

[2] *St. Cuthbert*, pp. 20, 21, and W. Halliday's *Holy Island*, p. 87.

[3] W. Howitt, in his *Visits to Remarkable Places*, p. 393, says: "The island of St. Cuthbert is the one nearest to the shore, and is called the House Island. There are still to be seen a square old tower, the remains of a church, and some other buildings on it."

[4] A. Fryer's *Cuthberht of Lindisfarne*, pp. 163-168.

[5] Canon Raine's *St. Cuthbert*, p. 28.

[6] Archbishop Eyre's *History of St. Cuthbert*, pp. 94-124, and *Sculptured Stones at Durham*, pp. 133-156. Such was the sanctity of St. Cuthbert at Durham that no bishop was buried in its cathedral till 1310.—B. Willis's *Survey of Cathedrals*, p. 235.

dark nights, when the sea was running high, and the winds roaring fitfully, the spirit of St. Cuthbert was heard on the recurring lulls forging beads for the faithful. He used to sit in the storm mist, among the spray and sea-weeds, on a fragment of rock on the shore of the island of Lindisfarne, and solemnly hammer away, using another fragment of rock as his anvil."[1] These so-called St. Cuthbert's beads, which are merely portions of the fossils known as encrinites or stone-lilies, are still picked up from time to time on the shore at Lindisfarne. Specimens of them have been discovered in British barrows.[2] What was known as St. Cuthbert's Chapel in the Sea stood on St. Cuthbert's Island, a basaltic rock about half an acre in extent close to the shore of Lindisfarne.[3]

St. Cuthbert's introduction to the monastic life in the abbey of Old Melrose has already been referred to. Before entering the monastery he was a shepherd on the southern slopes of the Lammermoors. "He began his life, like King David of old, by keeping sheep; and if the influence of solitary watching and wandering in the moorlands after his flock while a boy did not make a poet of him, it so far excited his imagination as to make him a saint."[4] While he was watching his flock one night he saw what he considered a vision of angels carrying the soul of St. Aidan up to heaven. He did not, however, remain one of the simple monks of the monastery, but, on the death of St. Boisil, was appointed his successor in the office of prior.

The abbey of Old Melrose occupied a site close to the Tweed, two miles below the present town of Melrose. "Its name (*mull*, bare; *rhos*, a promontory) fairly accurately describes it. Here the Tweed, taking a remarkably winding sweep, almost surrounds the place selected, which consisted of a piece of ground of considerable altitude, a little over half a mile in length, by a quarter of a mile in breadth, and containing about sixty acres. Its position afforded a capital defence against man and wild beast."[5] Indeed, the Tweed is

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[1] R. Chambers's *Book of Days*, vol. ii. p. 313.
[2] W. Johnson's *By-ways in British Archæology*, p. 308.
[3] Canon Raine's *North Durham*, p. 146.
[4] W. Howitt's *Remarkable Places*, p. 224.
[5] J. J. Vernon in *Trans. Hawick Arch. Soc.*, 1908, p. 14.

so much in evidence at Old Melrose that, to any one standing near the centre, the peninsula appears like an island.[1]

The abbey was burned in 839 by Kenneth, King of the Scots, when invading the land of the Angles. It appears to have been rebuilt some years later, but to have become ruined and deserted before the end of the eleventh century, except during a short time between 1073 and 1075, when it was occupied by a few monks. The monastery was succeeded by a chapel dedicated to St. Cuthbert, which stood on a rising ground known as the Chapel Knowe, and in Gaelic as Tom Naomh, *i.e.* the Holy Knowe.[2] This chapel originally belonged to Coldingham Priory, but was bestowed by David I. on the Cistercian abbey which he founded at Melrose in 1136. In later times it became popular as a place of pilgrimage. In 1437 Pope Martin V. granted indulgences "to all and every one of the faithful in Christ who shall visit the chapel of St. Cuthbert of Old Melrose, in the diocese of Glasgow, on the days of St. Cuthbert, in whose honour it was founded."[3] David's Abbey, just referred to, had a chapel to St. Cuthbert.

When at Old Melrose, the saint used to leave the monastery sometimes for a month at a time to preach the gospel among the mountain villages in the neighbourhood, and to reclaim those who had lapsed into pagan practices.

> "In to hy hilles and ferr stedes,
> Whare prestes bade bot few bedes,
> And pople wer ruyed and stoute
> And oft times prechours held with oute,
> Thider walde saint cuthbert wende,
> A woke tua or thre thare lende,
> And thus the folk he torned to gode
> In his preching, or he zode."[4]

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[1] J. Bower's *Melrose and Old Melrose*, p. 14. *Vide* also J. A. Wade's *History of Melrose*, p. 82.

[2] In the Tweed, a little below where St. Cuthbert's Chapel stood, is a pool known as the Holy Wheel, *i.e.* the holy whirl or eddy. For a romantic tradition regarding the penance of one of the monks of Old Melrose performed in this pool, *vide* J. Russell's *Haigs of Bemersyde*, p. 75 n.

[3] *Vide* Prof. Cooper's article on Old Melrose in *Trans. Eccles. Soc.*, 1906-7, pp. 155-165.

[4] *Metrical Life of St. Cuthbert*, p. 48. "Bade bot few bedes," said but few prayers; "ruyed," rude; "woke," week; "lende," dwell; "or he zode (yode)," ere he went away.

He went as far as the land of the Niduarian Picts, *i.e.* the Picts of Galloway, and has left a memorial of his visit in the name of Kirkcudbright, the church of Cuthbert. We find him associated with St. Oswald in the arms of the royal burgh, which bear a lymphad with the sail furled. In the stern is seated St. Cuthbert, holding the head of St. Oswald on his knee.[1] The original church of Kirkcudbright is believed to have stood in the burying-ground still bearing St. Cuthbert's name. On his feast day in the spring of 1164, a bull—the marvel of the parish for its strength and ferocity—was dragged to the church bound with cords, to be offered as an alms and oblation to the saint. One of the clerics of the church began to bait the bull in the cemetery, scoffingly remarking, "There is no Cuthbert here, nor is this a place to show his power, for all his stone chapel." The bull broke loose among the crowd, but hurt no one except the cleric who had thus cast doubts on the saint's influence.[2]

It is a question whether another Galloway locality, viz. Killiemacuddican in Kirkcolm parish, Wigtownshire, is not also a reminiscence of St. Cuthbert's visit to the land of the Niduarian Picts. Sir Herbert Maxwell interprets the name as the church of St. Cuthbert, the last syllable being the Gaelic diminutive ending.[3] It reminds one of Kilmocudrig in Ireland, four miles from Dublin, where, according to one tradition, the saint was born.[4] In the Holyrood Chartulary[5] there is a reference to the church of St. Cuthbert of Denesmor ("ecclesiam Sči Cuthberti de Denesmor"). There is some difficulty in locating Denesmor. According to one view, it was the alternative name for Kirkcudbright.[6] According to another, it was some place in the Stewartry, though not to be identified with the county town.[7]

The church of Channelkirk parish in Berwickshire,

[1] The Marquis of Bute's *Arms of the Royal Burghs*, p. 229.

[2] *Spalding Miscellany*, vol. v. appendix to pref. pp. 56, 57. Bull-baiting was practised in Stirling in pre-Reformation times.—*Stirling Burgh Records*, 1519-1666, p. 37.

[3] *Studies in Galloway Topography*, p. 209.

[4] Miss M. Stokes's *Christian Art*, p. 12.

[5] P. 61.

[6] W. S. Daniel's *Abbey and Palace of Holyrood*, p. 11.

[7] Rev. Dr. Rankin's *Hand-Book to the Church of Scotland*, p. 16.

anciently written Childeschirche and Childenchirch, is believed to recall the child Cuthbert, and to be a reminiscence of his early days spent in the district. In a Dryburgh charter of date 1161, mention is made of the church of St. Cuthbert of Channelkirk ("ecclesiam sancti Cuthberti de Childinchirch").[1] Earlier in the *Metrical Life of St. Cuthbert*[2] than the lines already quoted, we find these:—

> "That place is knawen in all scottland,
> For nowe a kirk thar on stand,
> Childe kirk is called commounly
> Of men that er wonand thar by;
> Of cuthbert childe name it toke,
> In goddis wirschip, thus saies the boke,
> And in his name to rede and syng;
> To him be wirschip and louyng."

This view is adopted by the Rev. A. Allan, who remarks: "We are disposed to believe that the church of Channelkirk derives its designation from the youth Cuthbert, afterwards St. Cuthbert, and probably came into existence between the seventh and ninth centuries."[3] There is a St. Cuthbert's Well in the parish. The church was consecrated, or reconsecrated, on 23rd March 1241 by Bishop David de Bernham of St. Andrews.

Mr. J. J. Vernon has collected several place-names in the Border district which appear to suggest St. Cuthbert either under the corrupted form of Cuddy or under the form of Child, with various spellings, *e.g.* Cuddy's Hall on the Leader; Cuddy's Ford on the Slitrig in Hawick parish; Cuddy's Wa's at Falnash in Teviothead parish; Child-knowe in Lilliesleaf parish; and Chield-hilles-Chapel, Chiell's-cross-rig, and Chiell's-cross-muir in Melrose parish. In the neighbourhood of the Kalewater is Cuthbert's-hope-rig, which derived its name from the ancient hamlet of Cuthbert's Hope.[4]

Reference was made in the previous chapter to the priory of Coldingham in Berwickshire. St. Cuthbert was its titular conjointly with St. Mary and St. Ebba. Among the privileges bestowed on it by Scottish kings was the right granted by Robert the Bruce,[5] to take yearly from the royal forest of

[1] *Liber S. Marie de Dryburgh*, p. 204. [2] Pp. 27, 28.
[3] *History of Channelkirk*, p. 50. [4] *Trans. Eccles. Soc.*, 1909, pp. 371, 379.
[5] Chalmers's *Caledonia*, vol. ii. p. 325.

Selkirk five harts, in view of the celebration of the feast of St. Cuthbert's translation.

This translation took place on 4th September 999 A.D., when the body of the saint was removed by Bishop Aldhune from its temporary resting-place in the white church at Durham to the recently erected cathedral. The latter was the predecessor of Bishop Carileph's Norman structure begun in 1093, and still to be seen on its commanding site above the Wear.[1] The saint's costly shrine in the chapel of the Nine Altars[2] within the cathedral drew many a pilgrim during the Middle Ages by its sanctity and its reputed power to work miracles. It "had four seats or places convenient underneath for the pilgrims or lame men, sitting on their knees to lean and rest on, in the time of their devout offerings and fervent prayers to God and holy St. Cuthbert for his miraculous relief and succour."[3]

On account of its possession of St. Cuthbert's relics Durham Cathedral was a noted sanctuary in mediæval times. Offenders who sought asylum within its walls knocked at the north door, and were admitted by attendants occupying chambers above the door. These watchers were ready to admit fugitives by night or day. Whenever the culprit entered the sanctuary the Galilee bell was rung to make known the fact. The fugitive was provided with a black gown having a St. Cuthbert's cross in yellow on the left shoulder, and he was supplied with food and bedding for thirty-seven days at the expense of the cathedral.[4] Of her possessions, Durham prized few more highly than St. Cuthbert's banner, which was carried by the English into the battles of Neville's Cross (17th October 1346)[5] and Flodden (9th September 1513). After the latter battle the bishop of Durham wrote to Cardinal Wolsey: "This

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[1] Archbishop Eyre's *History of St. Cuthbert*, pp. 148, 155.

[2] F. Bond's *Cathedrals of England*, p. 91.

[3] T. D. Fosbroke's *British Monachism*, p. 473.

[4] *Sanctuarium Dunelmense*, pref. p. xvi. For an account of the sanctuaries connected with St. Cuthbert *vide* Rev. Dr. Cox's *Sanctuaries of Mediæval England*, pp. 95-126.

[5] According to the *Rites of Durham*, p. 20, the banner used at Neville's Cross was "the holie Corporax Cloth, wherewith St. Cuthbert did cover the chalice when he used to saye masse."

victory has been the most happy that can be remembered. All believe it has been wrought by the intercession of St. Cuthbert."[1] The banner had previously been carried by Edward I. in his invasions of Scotland.[2]

When St. Cuthbert's remains were examined in 1827, various objects were discovered within the coffin.[3] The skeleton was found to have been enveloped in five silk robes. Fragments were discovered of the gold wire which had held in position the coif covering the head. A gold pectoral cross set with garnets had lain upon the breast. Prof. G. Baldwin Brown thinks that as the cross shows signs of having been a good deal worn, it may date from about the middle of the seventh century.[4] Other things which had not turned to dust were an ivory comb, a miniature altar made of a piece of oak about a third of an inch thick and covered with silver, and a small linen bag to contain the sacramental elements.

In York Minster is a stained glass window representing various reputed incidents in the life of St. Cuthbert. The window is 73 feet in height and 16 feet in width, and is believed to have been the gift of Bishop Longley of Durham, who died in 1437. It was restored in 1887-8 at a cost of over six hundred pounds.[5]

The Berwickshire church of Eccles, consecrated in 1248 by Bishop David de Bernham,[6] claimed St. Cuthbert as its original titular; but at a later date he was supplanted by St. Andrew. Cospatrick, Earl of Dunbar, bestowed the church with its dependent chapels of Brigham, Mersington, and Letham on the Cistercian nunnery founded by him at Eccles in 1156. The church of Langton in the same shire was also under the invocation of St. Cuthbert. During the reign of David I. the manor of Langton and its church were held by Roger de Ow, a follower of David's son, Prince Henry. Roger bestowed the church with its pertinents on the monks

[1] J. Herkless and R. K. Hannay's *Archbishops*, vol. ii. p. 80.

[2] J. Bain's *Edwards in Scotland*, p. 34.

[3] Canon Raine's *St. Cuthbert*, pp. 188-213.

[4] *Arts and Crafts*, p. 31.

[5] A. Clutton-Brock's *Cathedral of York*, p. 139, and G. Benson's *Handbook to York Minster*, p. 133.

[6] *Pontificale Eccles. S. Andree*, p. 19.

of Kelso in whose monastery Henry was interred.[1] In the almanac prefixed to the *Gude and Godly Ballates*, under 20th March, is the entry: "St. Cudbert in Langtoun in the Mers ane fair."

Roxburghshire had more than one place of worship named after St. Cuthbert. The church of Maxton, which stood in its burying-ground on the south bank of the Tweed, owed allegiance to him. "In the reign of William the Lion, Robert de Berkeley and Cecilia his wife, in granting some land to the monks of Melros, reserved 'the tithes of Saint Cuthbert's church of Mackistun,' the grant being confirmed by King William with the same reservation."[2] King Robert the Bruce bestowed the barony of Maxton on Walter the Steward, and the latter granted the advowson of its church of St. Cuthbert to the abbey of Dryburgh. Maxton is said at one time to have been so populous that it could send forth one thousand fighting men when occasion required. Their rendezvous was the cross, whose shaft is still to be seen in the village of Maxton.[3] A petrifying spring in the parish bears St. Cuthbert's name.[4]

Another Roxburghshire parish, viz. Edenham, now Ednam, also claimed St. Cuthbert.[5] King Edgar, son of Queen Margaret, presented the lands now forming the parish to Thor, an Englishman, who cultivated them as they were waste, and built on them a church which the king dedicated to St. Cuthbert, and endowed with a plough-gate of land. The church and its land were afterwards bestowed by Thor on the monks of Durham.[6] "So from this little bit of history," observes Sir George Douglas, "not only the formation of parishes, but the process also by which the monasteries devoured them, may be said to receive illustration."[7]

A chapel to St. Cuthbert once stood on the banks of the Slitrig in Cavers parish in the same shire. "The holy-water

[1] *Caledonia*, vol. ii. p. 370.
[2] *O. P. S.*, vol. i. p. 297.
[3] A. Jeffrey's *Roxburghshire*, vol. i. p. 331.
[4] Sir George Douglas's *Roxburgh, Selkirk, and Peebles*, p. 42.
[5] *O. P. S.*, vol. i. pref. p. xxvii.
[6] Anderson's *Diplomatum Thesaurus*, charta lxix.
[7] Sir George Douglas, *op. cit.* p. 86.

stone placed in the burial-ground just outside the door of this church is mentioned by Reginald (of Durham), who also describes the devotions and the amusements of the people collected there on the feast of St. Cuthbert, and a miracle that took place at the church." [1]

The pre-Reformation place of worship of Dryfesdale parish, Dumfriesshire, was under the same invocation. In the Inquest of Earl David, made between 1115 and 1124,[2] it is mentioned among the possessions of the see of Glasgow. The pre-Reformation building was situated on the south-east of the Dryfe at Kirkhill, but was demolished by that stream when in flood, in pursuance, it was believed, of Thomas the Rhymer's prophecy:—

> "Let spade and shovels do what they may,
> Dryfe will have Dryfesdale kirk away."

Its successor at Kirkhill, built in 1671, was also swept away, and since then the parish church has stood in the town of Lockerbie.[3] St. Cuthbert had a dedication, which he shared with St. Senan, in Ewesdale, now Ewes parish in the same shire. It stood at Kirktown, on the west side of the Ewes, and was known as the Nether-kirk, to distinguish it from the Over-kirk, which had St. Mark as its titular, and stood at Unthank, higher up the valley.[4] The parish churches of Ruthwell and Wamphray owed allegiance to St. Cuthbert, and he had a chapel in Moffat parish, on the right bank of the Annan, where a fragment of the ruin is still to be seen.[5]

In Drummelzier parish, Peeblesshire, a chapel to St. Cuthbert was at one time to be seen on the south side of the burn of Kingledoors, a tributary of the Tweed. The chapel was built before the close of the thirteenth century, and was bestowed by Sir Simon Fraser, who died in 1291, on the monastery of Melrose, together with certain lands in the neighbourhood.[6] St. Cuthbert was also remembered

[1] Archbishop Eyre's *History of St. Cuthbert*, p. 257.
[2] *Scots Lore*, p. 40.
[3] *Caledonia*, vol. iii. p. 187.
[4] R. Bruce Armstrong's *Liddesdale*, pp. 103, 104.
[5] Dr. J. K. Hewison's *Dumfriesshire*, p. 107.
[6] *O. P. S.*, vol. i. 203.

in the dedication of the church of Glenholm parish in the same shire, now included in Broughton.[1]

East Lothian had two dedications to St. Cuthbert. One was an hospital at Ballincrieff in Aberlady parish, said to have been founded in the twelfth century. In 1296 "William Fornall, Gardein del hospital de Seint Cuthbert de Balnecryf," swore fealty to King Edward I. of England at Berwick.[2] The other was the provostry of Bothans or St. Bothan's,[3] which formed the parish church of Yester till 1708, when a new place of worship was built in the village of Gifford. It was made collegiate in 1421 by Sir William Hay of Locherwart, for a provost, six prebendaries, and two singing boys. The building, which consists of choir and transepts, stands on the bank of a rivulet close to the mansion-house of Yester, and is now used as the mausoleum of the Tweeddale family. According to a local tradition, St. Cuthbert intervened to save from death a workman who was in imminent danger when attending to one of the beams in the roof. The church of Yestrith (Yester) was consecrated by Bishop David de Bernham in 1241.

St. Cuthbert had several dedications in Midlothian. The best known of these was, and still is, his church at Edinburgh, known anciently as "ecclesia Sancti Cuthberti sub castro," from its position under the Castle Rock. It was a very ancient foundation, and Chalmers conjectures that its origin is traceable to a date not long after the death of the saint. King David I. bestowed upon it the Crown lands surrounding the castle, and with the help of other grants it became the wealthiest church in Scotland with the exception of that of Dunbar. Among the places of worship belonging to it were the chapels of Corstorphine and Liberton.[4] The church lost its position as an independent rectory in 1128, when King David I. bestowed it and its possessions upon his recently

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[1] *Liber Ecclesie de Scon*, pp. 83, 84.

[2] Keith and Spottiswoode, p. 474.

[3] The fact that the Kirktown of Yester was called Bothans has evidently given rise to the belief that the church was called St. Bothan's after St. Baithene, the cousin of St. Columba, who succeeded him in the abbacy of Iona.

[4] Sir Daniel Wilson's *Memorials of Edinburgh*, p. 414, and his *Reminiscences of Old Edinburgh*, vol. ii. pp. 214-222.

founded abbey of Holyrood.[1] It was consecrated by Bishop David de Bernham on 16th March 1241. Prof. G. Baldwin Brown[2] is of opinion that St. Cuthbert's Church may represent a primitive shrine erected on the site of one of St. Cuthbert's preaching stations, or may possibly indicate a spot associated with the wanderings of his relics during the Danish period.

Another mediæval sanctuary in Midlothian bearing St. Cuthbert's name was the church of Hale or Hales (Hailes), known later as the church of Colinton. The original church is believed to have stood beside the present mansion-house of Hailes, about half a mile north-west of Colinton village. It was consecrated by Bishop David de Bernham on 27th September 1243. About the year 1095 it had been granted to the church of the Holy Trinity at Dunfermline, founded by Queen Margaret some twenty-three years earlier, the donor being her third son, Prince Ethelred.[3] It afterwards passed into the possession, successively, of Holyrood Abbey and St. Anthony's Preceptory at Leith. The building was destroyed in the sixteenth century, perhaps during the Earl of Hertford's invasion of Scotland in 1544-5, or about the time of the Reformation in 1560. The church of the parish has more than once been rebuilt. Since 1650 it has stood close to the Water of Leith, under the shelter of the wooded banks of Colinton House.[4]

Another Midlothian dedication to St. Cuthbert was the church of the ancient parish of East Calder, included since 1751 in Kirknewton. East Calder was formerly known as Calder-Clere, to distinguish it from Calder-Comitis, *i.e.* Calder of the Earl (of Fife), now Midcalder, whose church is believed to have been under the same invocation.[5] The church of Midcalder was consecrated by Bishop David de Bernham on 14th March 1241. A new structure on the old

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[1] *Liber Cartarum Sancte Crucis*, p. 3.

[2] *The Arts in Early England*, vol. i. p. 295. Precentor Venables remarks: "There is a mediæval tradition of some value, that wherever the bearers of St. Cuthbert's coffin made a halt of any duration, there a church or chapel was erected bearing his name."—*Trans. Cumb. and West. Antiq. Soc.*, vol. vii. p. 130.

[3] *Registrum de Dunfermelyn*, pp. 3, 5.

[4] *N. S. A. Edinburgh*, p. 127.

[5] *P. S. A. Scot.*, vol. xx. p. 195.

site, consisting of chancel and revestry, was built in the first half of the sixteenth century, and still serves as the parish church. The church of East Calder was founded in the twelfth century, but the ivy-clad ruin still to be seen in its ancient burying-ground beside the highway near the village of East Calder belongs to a considerably later date. The manor of East Calder was granted to Rudolph de Clere by Malcolm IV. (1153-1165). After William the Lion succeeded to the throne, its church was bestowed by Rudolph on the monks of Kelso, who continued to hold it till the Reformation.[1]

The church of Dalmeny, anciently Dumanan and Dunmanie, in West Lothian, also owed allegiance to St. Cuthbert. Within the building was an altar to St. Adamnan, and it has been thought that he was the titular of the church; but in the Acts and Decreets,[2] of date 31st July 1557, we read of "the chaiplanry of Sanct Cuthbertis altar, quhilk is the hie altar of the parroche kirk of Dummany, lyand within the diocese of Sanctandrois." Mr P. MacGregor Chalmers, who quotes this extract from the Acts and Decreets, is of opinion that Dalmeny Church was built about 1130, probably by Earl Cospatrick, who was killed at the battle of the Standard in 1138. During the reign of William the Lion, or his successor, Alexander II., the church was bestowed on the abbey of Jedburgh, and remained in its possession till the Reformation. The building has various architectural features of much interest, described in detail by the authors of the *Ecclesiastical Architecture of Scotland*.[3] "This edifice," they say, "is the completest of our Norman parish churches, consisting of a chancel with eastern apse, and a nave or main building separated from the chancel by an elaborate chancel arch. As usual in parish churches of this period, there are no aisles. . . . The doorway is placed in a projecting part of the south wall, and is surmounted by an arcade of interlacing arches, with corbel course above, carved with grotesque heads."

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[1] H. B. M'Call's *Parish of Midcalder*, pp. 213, 214.

[2] *Trans. Eccles. Soc.*, 1903-4, p. 27.

[3] Vol. i. pp. 298, 302. *Vide* also Billings's *Antiquities of Scotland*, vol. i. plates 58-60.

There were several dedications to St. Cuthbert in the south-west of Scotland, particularly in Ayrshire, where his cultus probably became popular in the eighth century, during the time of the Anglic bishopric at Whithorn from 730 till 803. St. Cuthbert's Church in the county town of Kirkcudbrightshire has already been referred to in connection with his visit to the land of the Niduarian Picts. During the migrations of his body, the attendant monks made a fruitless attempt to take the treasured remains to Ireland by way of the Solway, but were wrecked on the Galloway coast soon after starting. They rested at Whithorn, and then conveyed their sacred burden to Kirkcudbright, on their way to Kirklinton and Bewcastle.[1] The church of Glencairn parish in Dumfriesshire also owed allegiance to him. It anciently stood in the vale of Castlefearn Water, at a place still known from it as Kirkcudbright.[2]

The churches of Straiton, Girvan, and Maybole also claimed him as their titular. These were bestowed respectively on the monks of Paisley and Crossraguel and the nuns of North Berwick. The church of Kirkcudbright-Innertig parish, now Ballantrae, indicates by its name that it belonged to St. Cuthbert. Like the church of Girvan just mentioned, it was one of the possessions of Crossraguel Abbey. Some remains of the building are still to be seen at the junction of the Tig and the Stinchar.

St. Cuthbert's church of the ancient parish of Monkton near Ayr, at one time known as Prestwic Monachorum because of its connection with the Cluniac monastery of Paisley, still survives as a picturesque ruin. Like the neighbouring church of St. Nicholas of Prestwic de Burgo, now Prestwick, it was granted to Paisley Abbey about 1164, by Walter, the son of Alan the Steward, and remained with the monastery till the Reformation. Its mediæval bell is still in existence, and bears witness to the dedication of the church by the inscription, SANCTE CUTHBERTE ORA PRO NOBIS.[3]

On the east of Catrine, near Ayr in Sorn parish, once stood a pre-Reformation chapel bearing St. Cuthbert's name.

[1] *Trans. Cumb. and West. Ant. Soc.*, vol. vii. pp. 130, 131.
[2] *Caledonia*, vol. iii. p. 166, and J. Corrie's *Glencairn*, p. 38.
[3] Rev. Kirkwood Hewat's *Little Scottish World*, p. 41.

The building has perished, but the saint is still remembered in the name of St. Cuthbertsholm applied to the field where the chapel was situated.[1] We find a trace of him in the extreme north-east of the mainland of Scotland, at Hauster in Wick parish, Caithness, where in a graveyard a place of worship known as St. Cuthbert's Church was situated.[2] The foundations alone remain. The chapel is believed to have been a chancelled building, and to have measured internally 40 feet by 14 feet.[3]

There do not appear to have been any dedications to St. Cuthbert in the isles of Orkney and Shetland, or among the Hebrides. In our Western Isles the influence of St. Columba lingered as a potent force after Northumbria had conformed to Roman ideas. It is therefore not likely that St. Cuthbert, who so strongly sided with the winning party at the Council of Whitby in 664 A.D., would be honoured in districts which were under the spell of Columban traditions. During St. Cuthbert's residence at Old Melrose already referred to, he is said in the course of his missionary wanderings to have reached the upper strath of the Tay, and to have lived for some time near the Rock of Weem, in what is now the parish of Weem near Aberfeldy. Tradition says that he there erected a cross, called forth a miraculous spring from the earth, and had a rock-hewn hollow full of water in which he periodically spent several hours in devotion.[4] This hollow, St. Cuthbert's Bath as it was called, became the resort of health-seekers. The reverence shown for the saint in the district was still further marked by the dedication to him of the church of Weem.[5]

St. Cuthbert was remembered at Stirling and Dunfermline.

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[1] *Caledonia*, vol. iii. p. 519.

[2] Macfarlane's *Geographical Collections*, vol. i. p. 160.

[3] *Monuments Commission*, Caithness, p. 192.

[4] W. F. Skene's *Celtic Scotland*, vol. ii. pp. 206, 207.

[5] At a later date St. Cuthbert was superseded at Weem by St. David Menzies, the local laird who became a recluse. He was son of Sir Robert Menzies, who was killed at the battle of Harlaw in 1411. St. David was born in 1377. He entered the church, and was for several years Master of St. Leonard's Hospital at Lanark. He was afterwards a monk in Melrose Abbey, and died in 1449. The old church of Weem came to be known locally as St. David's Kirk.—*The Red and White Book of Menzies*, p. 111. For a description of the building *vide* A. H. Millar's *Historical Castles and Mansions of Scotland*, pp. 60-63.

At the former he had an altar in the Greyfriars, otherwise the High Church, and at the latter he had one in the church of the abbey.

Two brothers, who passed away several years before the death of St. Cuthbert, were Cedda and Ceadda, better known nowadays as St. Cedd and St. Chad.[1] They were associated with St. Aidan in his work in Northumbria prior to taking up responsible positions of their own. St. Cedd, according to Symeon of Durham, began his clerical life as a monk of the church of Lindisfarne. He obtained a grant of land from King Ethelwald, St. Oswald's son, in a remote and mountainous district, and there founded the monastery of Lestingan, now Lastingham, seven miles from Pickering in Yorkshire.[2] The monastery is said to have been completely ruined by the Danes, probably about 870. It was restored about 1078 by Stephen, abbot of Whitby, who, however, ten years later, withdrew his monks to York, as Lastingham continued to be subject to the attacks of robbers.[3]

St. Cedd became a bishop, and laboured among the East Saxons with his headquarters at Tilaburg, now Tilbury, and Ithancester, a vanished city near Malden in Essex, but he did not cease to be associated with the Lestingan monastery. He acted as interpreter between the Celtic and Roman parties at the Council of Whitby in 664. In the course of the same year he died of the pestilence, and was buried at Lastingham, first in the burying-ground of the monastery, and then in its church, at the right hand of the altar. This church was succeeded by a Norman structure having a vaulted confessio or crypt for the reception of his relics. In the crypt is now preserved the head of a cross, the shaft of which was in all likelihood about seventeen feet high. Mr. J. C. Wall[4] conjectures that the cross was probably set up as a memorial to St. Cedd.

After the death of St. Cedd, St. Chad became abbot of

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[1] Cedda had other two brothers, Cynebil and Celin, who entered the clerical life, but did not, like himself and Ceadda, become bishops.—Bede's *Ecclesiastical History*, p. 149.

[2] Appendix F.

[3] Dugdale's *Monasticon Anglicanum*, vol. i. p. 342.

[4] *Reliquary*, July 1906, p. 154.

the monastery at Lastingham,[1] prior to his appointment as bishop among the Northumbrians, and then among the Mercians. When in Mercia he had his episcopal seat first at Repton and afterwards at Lichfield. At the latter place he died in 672, after an episcopate of two and a half years. Mediæval beliefs regarding him are thus indicated by the Rev. Richard Stanton : " He was carried off by the pestilence ; but before his death, received intimation of what was to come by a vision he himself had, as well as one granted to his faithful companion Owini. Striking miracles attended his decease ; and a religious man in Ireland, who was known to him, saw his brother St. Cedd come to meet him and conduct his soul to Paradise."[2] Bede thus describes St. Chad's shrine: " The place of the sepulchre is a wooden monument, made like a little house, covered, having a hole in the wall, through which those that go thither for devotion usually put in their hand and take out some of the dust, which they put into water and give to sick cattle or men to drink, upon which they are presently eased of their infirmity and restored to health."[3]

The cathedral of St. Mary and St. Chad at Lichfield was built in 1143, and within its retro-choir a splendid shrine for the reception of St. Chad's relics was erected by Bishop Walter Langton in 1296. In the following century a still more ornate shrine, decorated with gold and precious stones, was provided by Bishop Robert Stretton, who occupied the see from 1360 till 1386.[4] On the west front of the cathedral is a line of statues representing the rulers of England, and in the centre is a figure of St. Chad, with the Saxon kings on one side and the Norman kings on the other.[5]

[1] The village of Lastingham nestles in a cup-shaped hollow among the hills. When descending the highway from Appleton-le-moors one is struck with the Norman church, and the venerable yews in its burying-ground. Beyond is seen a stretch of moorland, bright in autumn with purple heather. Two wells in the village, not far from each other but on opposite sides of the road, are dedicated respectively to St. Cedd and St. Chad. The crypt of the church is the only part of the building that has escaped alteration.—*Vide* Sir Stephen Glynne's Notes in *The Yorkshire Archæological Journal*, vol. xiii. pp. 278, 279.

[2] *Menology of England and Wales*, p. 98.

[3] *Ecclesiastical History of England*, p. 179.

[4] J. C. Wall's *Shrines of the British Saints*, p. 98.

[5] Mrs. Bell's *English Bishops, Kings, and Later Saints*, p. 29.

In England, while there were several churches named after St. Chad, there was no dedication to St. Cedd.[1] In Scotland the brothers could each claim one sanctuary. St. Cedd had the church of Fortingall, and St. Chad that of Logierait. It is interesting to note that these two churches are in the same district of Perthshire as those to St. Aidan and St. Cuthbert. Mr. Duncan Campbell thinks that the brothers belonged to the band of exiles who accompanied St. Oswald from Northumbria to Iona. In his opinion, "the supposition that the brothers only came into contact with Aidan after the founding of Lindisfarne will not harmonise with their histories. They must have belonged to the exiled band, and been Aidan's disciples in Scotland, to allow time for their after works."[2]

Mr. Charles Stewart, who devoted much attention to the antiquities of the Breadalbane district, is of opinion that the brothers had personal links with Fortingall and Logierait respectively. He finds traces of St. Cedd's influence in Dal-mo-cheode, St. Cedd's Field ; Leac-mo-cheode, St. Cedd's Monumental Stone ; and Feille-mo-cheode, St. Cedd's Fair. The parish, or at least the church-place, of Logierait was formerly known in Gaelic as Laggan-math-Chaid, the little hollow of St. Chad, from *laggan*, diminutive of *lag*, a hollow. Mr. Stewart says : "Chad's connection with Logierait is quite definite. We have his place of residence, and his glebe at Grantully on the south side of the Tay, called Croit-Chad, and at the same place the remains (*larach*) of a chapel, which must undoubtedly have been his. His market was until lately held at Logierait on the 22nd of August. At one time there was Fuaràn-Chad, or Chad's Well, on the hillside behind the church. The place is still pointed out, but the water has disappeared in disgust, as tradition has it, at the market being dropped."[3]

St. Bega calls for notice in virtue of her connection with Scottish dedications. She flourished in the seventh century, but there is some uncertainty as to her history. She is credited with having founded a nunnery on the coast of Cumberland, at a place now known as St. Bees, and formerly

[1] Miss Arnold-Forster's *Studies in Church Dedications*, vol. i. p. 398.
[2] *Garth and Fortingall*, p. 81. [3] *Gaelic Kingdom in Scotland*, p. 62.

as Kirkby-Bega.[1] As the story ran, she was the daughter of a king in Ireland, and crossed the sea to Britain to avoid a marriage with a son of the king of Norway. We are told that before setting sail she received from an angel a bracelet marked with a cross, which was treasured for centuries after her death as a precious relic. She became identified with the Northumbrian Church as an inmate of the nunnery at Hackness, that is to say, if Bega is the same as Begu, of whom Bede[2] relates that when at Hackness she had a vision of the death of St. Hilda the abbess, which took place at Whitby in the year 680. Hackness was a cell of Whitby Abbey, and was distant about thirteen miles from the parent house. The date of St. Bega's death is uncertain. Her relics were preserved at Whitby till the sixteenth century. Crowland Abbey in Lincolnshire had anciently a chime of seven bells, each of them bearing the name of a saint, one of these being St. Bega's. It is the earliest English chime of which we have any record.[3]

St. Bega was titular of the church of Kilbucho, an ancient Peeblesshire parish now united to Broughton and Glenholm. Some remains of the ancient church are still to be seen in the east of the parish, not far from the junction of Kilbucho Burn and Biggar Water.[4] On 31st October 1550, "Sir William Portus, chaplain in the parish church of St. Bega of Kilbucho, in the diocese of Glasgow, produced letters of collation by John Stewart, canon of the metropolitan church of Glasgow . . . by virtue of which letters the notary gave to Sir William real, actual, personal, and corporal possession of the vicar-pensionary, with all its rights, oblations, and pertinents, and instituted him by his entering the door and

[1] For an account of St. Bees, *vide* Dugdale's *Monasticon Anglicanum*, vol. iii. pp. 574-576. St. Bega's Nunnery is believed to have been destroyed by the Danes, but was replaced by a Benedictine priory during the reign of Henry I. Tonge, in his *Heraldic Visitation of Northern Counties*, p. 94, says: "Be yt notid, that Wyllyam Myschen, son of Ranalf, Lord of Egremond, founded the monastery of Saint Beyse, of Blake Monks." *Vide* also R. S. Ferguson's *History of Cumberland*, p. 222.

[2] *Ecclesiastical History*, p. 215, where, in a footnote, Dr. J. A. Giles identifies Bega with Begu. Dean Savage, however, is of opinion that they were different persons.— *Archæologia Æliana*, vol. xix. pp. 60, 61.

[3] G. S. Tyack's *Book about Bells*, p. 53.

[4] *O. P. S.*, vol. i. p. 177.

touching the font, and by delivery to him of the book, chalice, and ornaments of the great altar, and committed to him the cure of souls, and the rule and administration of the vicarage."[1]

In the neighbourhood of the church a spring was long known as St. Bee's Well, erroneously given in the *Old Statistical Account of Scotland*[2] as St. Bede's Well, after the Venerable Bede. The writer of the article in the *New Statistical Account*[3] gives both names. He says: "Bede's or Bees Well, as it is commonly called, was an open draw-well built round with stone, from which issued a plentiful current. The proprietor of the glebe of Kilbucho has covered it over with flags or flat stones and earth, so as to render the spot arable, and the water, by means of a conduit, spouts in abundance from the banks into the channel of the burn." The saint is probably remembered also at Kilbagie in Clackmannan parish, Clackmannanshire, and Kilbegie, a glebe in North Knapdale parish, Argyll, alluded to in a charter of 1587.[4]

The last Northumbrian saint to be mentioned in connection with any Scottish church dedication was St. Wilfrid, who, though somewhat overbearing in character, may appropriately be described in the words of Precentor Venables as "brilliant, active, versatile." Born in 634, he led a most chequered life, partly in Northumbria, partly in the south of England, and partly on the continent. He was trained in the monastery of Lindisfarne, and at the age of nineteen went to Rome, where he remained five years, and imbibed the spirit which made him for the rest of his life such a zealous champion of Latin *versus* Celtic Christianity. "It was when praying in a church in Rome, dedicated to the earliest called apostle (Andrew), that Wilfrid clenched his

[1] William Porteous was afterwards Protestant "reader" in Kilbucho.

[2] Vol. iv. p. 324. The writer of the article says: "Kilbucho is said to be derived from the Gaelic, and to signify the Cell of Bucho, but of whom nothing is known. The supposition of Bucho being a corruption of Bede would correspond with a variety of traditionary reports concerning that saint, as it is said that a number of monks of his order settled here and gave name to the church, etc. There is likewise an excellent well of water called St. Bede's."

[3] *Peebles*, p. 82.

[4] *O. P. S.*, vol. ii. p. 822.

resolution to bring back the misguided Northumbrians from the Columban institutions and practices to those of the Latin Church, beseeching God that, through the merits of the holy martyr Andrew, He would grant him the power of reading the Gospels aright, and of preaching them to the people persuasively."[1] Later he was again in Rome, asserting his claim to his full episcopal rights, of which he had been deprived after his appointment to the see of York.

In 709, when on his way north from Mercia where he had been consecrating St. Egwin's Abbey at Evesham, he was seized with fatal illness at Oundle in Northamptonshire, and died there on 12th October in a monastery which he himself had founded. His body was removed to Ripon,[2] and interred in the church of St. Peter connected with the monastery of which he had at one time been abbot. In the fourteenth century reference is made to a crescent suspended above his shrine. On the feast of his nativity the shrine was carried in procession round the church. St. Wilfrid had three festivals at Ripon, viz., his nativity on the Sunday after Lammas, his "depositio" on 12th October, and his translation on 24th April.[3] The collegiate church of St. Peter and St. Wilfrid became in 1837 the cathedral of the restored diocese of Ripon.

The change of popular feeling towards the bishop is thus indicated by Miss Arnold-Forster: "The hated exile of one generation became the honoured patron saint of the next. Already in the closing years of his troubled career the tide of popularity had begun to flow in his favour; and as the better organised forces of the Roman party gradually overmastered the earnest, but less well regulated efforts of the Celtic Church . . . it was inevitable that increasing honour should be paid to the one Englishman who, more than any

[1] *Trans. Cumb. and West. Ant. Soc.*, vol. vii. p. 132.

[2] St. Wilfrid's crypt at Ripon is an object of interest to visitors. "In several cases—in pious recollection of the burial of many a martyr in Early Christian days down in the catacombs of Rome—the Italian practice of constructing a crypt beneath the eastern limb (of the church) was followed. This had been so as early as St. Wilfrid, whose crypts at Ripon and Hexham still survive."—Mr. F. Bond's *Stalls and Tabernacle Work*, p. 23.

[3] *Memorials of Ripon*, vol. i. p. 35 n.

other, had contributed to the promotion of Roman unity in his native land."[1]

The memory of St. Wilfrid was held in honour at Abercurnig, now Abercorn, in West Lothian, where a monastic church is believed to have been founded under his auspices about 675 A.D. "The monastery of Abercurnig was seated in the country of the English, but close by the arm of the sea which parts the lands of the English and the Scots."[2] A short-lived Anglic bishopric, lasting from 681 till 685, was established at Abercurnig, with Trumwine as its first and only prelate. The see was relinquished in the latter year, after the Picts had defeated the Angles under their king Egfrith at Nechtansmere in Angus. The site of the early monastic church at Abercurnig was occupied at a later date by a Norman structure dedicated to St. Wilfrid, a small portion of which is still retained in the present parish church of Abercorn. The church occupies a sheltered position among trees, about a hundred yards from the confluence of the Cornie and the Midhope, three miles west of Queensferry. The mediæval building and its lands belonged to the bishops of Dunkeld, into whose possession they are believed to have passed at an early date.[3]

Egfrith's defeat at Nechtansmere led not only to the flight of Trumwine from Abercorn and the cessation of the Anglic bishopric there, but to the crippling of the power of Northumbria, in favour of the kingdoms of Mercia and Wessex. In the following century, it is true, an Anglic bishopric was established at Whithorn, and King Eadbert strengthened his power in portions of Ayrshire, but after Egfrith's defeat Northumbria lost its premier position. Its golden age, both civil and ecclesiastical, was gone for ever.

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[1] *Studies in Church Dedications*, vol. i. p. 385. *Vide* also Rev. Dr. A. Plummer's *Churches in Britain*, vol. i. pp. 116-130.

[2] Bede's *Ecclesiastical History*, p. 224.

[3] *Ecclesiastical Architecture of Scotland*, vol. i. p. 346, and *Caledonia*, vol. ii. p. 878.

CHAPTER XVII.

OTHER ENGLISH SAINTS.

St. Milburga.—Her Symbol in Art.—Wenlock.—Paisley.—St. Osyth.—St. Ethelreda.—Her Connection with Ely.—Her Chapel in Yetholm Parish.—St. Botolph.—Gives Name to Boston.—Chapel in Holy Trinity Church, St. Andrews.—St. Edward the Confessor.—His Shrine in Westminster Abbey.—Balmerino Abbey.—St. Thomas Becket.—His Assassination in Canterbury Cathedral.—Pilgrimages to his Shrine.—Arbroath Abbey.—His other Scottish Dedications.

In the two previous chapters an account was given of the Northumbrian saints commemorated in Scottish dedications. In the present chapter it is proposed to glance at some other English saints who were similarly remembered.

St. Milburga, one of the titulars of Paisley Abbey, belonged to the kingdom of Mercia, and was a granddaughter of Penda, its pagan ruler. Her parents, however, became Christians, and she, like her mother and sisters, devoted herself to a conventual life. She rejected a wealthy suitor who sought her in marriage. Tradition says, that while he lay in wait to carry her off by force when she was walking beside the small river Corve near Stoke (now Stoke St. Milburga) in Shropshire, the stream suddenly became so flooded that she was able to baffle her pursuer.

St. Milburga founded a nunnery at Wenlock in the same shire, and was consecrated its abbess by Archbishop Theodore of Canterbury in or about 680 A.D. She continued to be its head till her death, probably in 722.[1] The nunnery suffered during the ravages of the Danes in 874, and appears to have remained in a ruinous state till the time of Edward the Confessor, when it was restored by Leofric, Earl of Chester.[2] It was again refounded early in the twelfth

[1] *Dic. Christ. Bio.*, *s.v.* "Milburga."
[2] Dugdale's *Monasticon Anglicanum*, vol. v. p. 72.

century by Roger, Earl of Montgomery, and bestowed upon the Cluniac Order introduced into England by William the Conqueror. The establishment thus restored came afterwards to be known as the priory of Wenlock Magna, or Moche Wenlock. At first a cell of the abbey of La Charité-sur-Loire in France, the priory was made partially independent of the parent house in 1395, and entirely so a century later. At the dissolution of the monasteries in the time of Henry VIII., a plan was formed to make its church the cathedral of a proposed diocese of Salop, but the project was never carried out.[1]

When during the rebuilding of the monastery, the tomb of St. Milburga was opened, a mysterious fragrance, we are told, filled the air.[2] Her relics were enshrined in the new monastic church, and were believed to work miraculous cures among the pilgrims who frequented it.

A goose, commonly associated with St. Martin, occurs also as St. Milburga's emblem in art, from the fact that she interdicted a flock of wild geese from flying over her fields and eating her corn. Mr. H. S. Cumming conjectures that the small pewter geese exhumed in London from time to time were sold as signs to the pilgrims who had visited her shrine.[3] Among fruits the apricot was deemed sacred to her. There can be little doubt about the allusion in the popular rhyme :—

> "If old dame Mil will our fields look over,
> Safe will be corn, and grass, and clover ;
> But if the old dame has gone fast to sleep,
> Woe to our corn, grass, clover, and sheep."

Wenlock Abbey has a special interest to dwellers north of the Tweed, for it was the parent house of Paisley Abbey, founded about 1163 by Walter, second son of Alan, son of Flathald or Flaald, owner of the lordship of Oswestry. To seek his fortune Walter came from Shropshire to Scotland, and was hospitably received by David I., who made him his High Steward and bestowed on him extensive lands in

[1] F. Grose's *Antiquities of England*, vol. v. pp. 16, 17, and *Trans. Shrop. Arch. Soc.*, Third Series, vol. v. pp. xviii, xix.

[2] William of Malmesbury's *Gesta Regum*, vol. i. pp. 267, 268.

[3] *Brit. Arch. Assoc. Jour.* vol. xli. p. 88.

Renfrewshire.[1] There, in what is now the Abbey parish of Paisley, Walter founded his monastery, and settled in it thirteen monks furnished to him by the prior of Wenlock. In return he bestowed on the Wenlock house some land at Paisley, and certain fishing rights.[2]

The Paisley monastery had a fourfold ascription, viz. to St. Mary, St. James, St. Milburga, and St. Mirren. It was at first a priory, but became an abbey in 1245 by a decree of Pope Honorius III., and in 1334 "Pope Benedict XII. granted to the abbot the privilege of using a mitre and ring, the insignia of a bishop, and of exercising the episcopal functions in all churches and other places subject to the monastery."[3] The abbey had very extensive ecclesiastical possessions, amounting in 1265 to as many as thirty churches, eleven of which were in Renfrewshire. It was built on the east bank of the White Cart, and the village which grew up on the opposite side of the river was erected into a free burgh of barony in 1488 by James IV. at the request of Abbot George Shaw. The same abbot surrounded the abbey precincts with a substantial wall about a mile in circuit, and adorned it with statues and heraldic shields. In 1757 some four acres of the abbey gardens were advertised for feuing in order to be built upon, and part of Abbot George Shaw's wall furnished materials for the purpose.[4]

The abbey buildings underwent various changes during the Middle Ages. They were burned by the English in 1307; but were restored on a scale of greater magnificence. They were attacked at the time of the Reformation, and almost nothing survived except the walls of the nave and its western gable. "Before the Reformation the monastery consisted of the church, the cloister, and the conventual buildings. The church comprised a long aisleless choir, a nave with aisles, a north transept, a south transept, with St. Mirin's Chapel

[1] "Walter Fitzalan was the first High Steward (or Stewart) of Scotland (*seneschallus* or *dapifer* Regis Scotiæ), and was confirmed in that office by Malcolm IV., who made it hereditary."—Sir G. F. Duckett's *Records of Cluni*, vol. ii. p. 117 n., and C. Mackie's *Paisley*, p. 10.

[2] Before being settled at Paisley, the monks lived for some time near Renfrew. —*O. P. S.*, vol. i. p. 76.

[3] *Reg. de Passelet*, pref. p. v.

[4] Rev. Dr. Metcalfe's *Lordship of Paisley*, pp. xxiv., xxv.

attached to the south of it, and a tower and spire over the crossing. . . . The nave measures internally 92 feet in length by 60 feet in width, and contains six bays, divided by massive piers, all surmounted by a triforium and a clerestory."[1]

The repaired nave, which has for long served as the parish church, owed much to the exertions of the Rev. Sir J. Cameron Lees and the Rev. Dr. Gentles. During the incumbency of the latter the transepts were restored, and the tower, which in pre-Reformation days rose to the height of three hundred feet, was partially reconstructed. In October 1913 work was begun under the direction of Mr. P. MacGregor Chalmers, which will lead to the further restoration of the tower, and the rebuilding of the choir and cloisters, at a total cost of forty thousand pounds.

St. Osyth, who is said to have been, like St. Milburga, a granddaughter of Penda of Mercia, was educated by St. Elfleda, sister of King Alfred of Deira. She wished to take the veil, but was compelled by her parents to marry Sighere, King of the East Saxons. During the wedding feast a magnificent stag bounded past the windows of the hall where the guests were assembled. The king, who was passionately fond of hunting, rose from the table and went out to join the chase. Taking advantage of the opportunity, his bride escaped to Dunwich, where she became a nun. Sighere respected her desire to enter the monastic life, and gave her some land at Chich, at the mouth of the river Colne in Essex, where she built a nunnery. According to the Rev. S. Baring-Gould, this happened in 673 A.D.[2] Some time afterwards Norse pirates entered the estuary of the Colne and attacked the nunnery. The leader of the band sought to carry off St. Osyth to the ships, but on her offering resistance he had her beheaded.[3] Legend says that on the spot where her head fell, a fountain, noted in later times for its healing

[1] *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 10, 12. *Vide* also Dr. J. Cameron Lees's *Abbey of Paisley*.

[2] *Lives of the Saints*, 7th October.

[3] Camden in his *Britannia*, vol. ii. p. 124, says: "Below this (Colchester), where the Coln falls into the sea, is the little town of St. Osith, whose antient name of Chich was sunk by that royal virgin Osith; who, having devoted herself to God, was there murdered by the Danes, and canonised by our ancestors." The parish of St. Osyth is known locally as Toosey.

powers, suddenly sprang up.[1] Legend adds that she lifted up her head and carried it in her hands some three hundred yards to the door of her nunnery church, where she sank down upon the ground and expired.

This saint was popular among housewives as the guardian of keys,[2] and the discoverer of lost jewels. In the latter capacity she is thus referred to by Sir David Lyndsay :—

> "Thay rin quhen thay haif jewellis tint,
> To seik Sanct Syth or ever thay stint."[3]

"Representations of St. Osyth used to abound in old English churches, notably on a rood screen at Barton Turf, and on one in St. James's Church, Norwich, both now in private possession. She also appears with Saints Christopher, Thomas à Becket, and Edward the Confessor on one of the Norman piers of St. Alban's Cathedral, and in a window of the College Library, Winchester, in which last she holds a book."[4] In a stained glass window of date *circa* 1490, in the church of Langport-East-Over in Somerset, she appears twice, in one case holding a rosary and a palm, and in the other three keys and a book.[5]

St. Osyth had links with the Lowlands of Scotland, though no separate building appears to have borne her name. Under the abbreviated form of St. Syth she had an altar in St. Mary's Chapel at Peebles, mentioned on 11th May 1556 in connection with the resignation of a certain annual rent by William Harvey, one of the burgesses. This annual rent he was entitled to redeem by laying down £9, 0s. 4d. Scots "on Sanct Sythis altare situat and feft within the chapell of our Lady at the west end of the burgh of Peblis." One agrees with Mr. R. Renwick when he says: "It would be interesting to know under what circumstances this altar was placed in the chapel, but in the meantime the information is not procurable."[6]

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[1] R. C. Hope's *Legendary Lore of the Holy Wells of England*, pp. 72, 73.

[2] On the seal of St. Osyth's Priory, preserved at Alnwick Castle, a key is represented along with a sword.—*Vide* Dr. J. C. Bruce's *Catalogue of Antiquities*, p. 95.

[3] *The Monarchy*, vol. iii. p. 6.

[4] Mrs. Bell's *English Bishops, Kings, and Later Saints*, p. 95.

[5] Dr. P. Nelson's *Ancient Stained Glass*, p. 183.

[6] Dr. C. B. Gunn's *Book of Peebles Church*, p. 149, and R. Renwick's *Peebles in Early History*, p. 58.

St. Osyth had also an altar, founded about 1144, in the parish church of St. Michael at Linlithgow. In this case too one would like to know more regarding the history of the foundation. As late as November 1696 reference is made in a Linlithgowshire Retour to the patronage of St. Syths (patronatuum de St. Syths) in allusion, it is to be presumed, to the altarage in question.[1]

St. Ethelreda, otherwise St. Awdry, who has furnished to our language the word "tawdry" from the cheap ornaments sold at her fair, was the daughter of Anna, an East Anglian ruler, and was born *circa* 630. She was married twice, first to a prince of the name of Tonbert, and then to Egfrith, King of Northumbria, whom she forsook by the advice of St. Wilfrid.[2] She found a retreat for a year at Coldingham with St. Ebba, and there received the veil from the hands of St. Wilfrid. In 673 she became abbess of a monastery at Ely in Cambridgeshire, and died seven years later. She was interred in a wooden coffin in the monastic burying-ground, but by command of her sister St. Sexburga, who succeeded her as abbess, her remains were solemnly transferred to a marble sarcophagus and placed within the church. The cathedral of Ely, now dedicated to the Holy Trinity, was originally under the invocation of St. Ethelreda, and has on the corbels of the arches supporting the central lantern sculptured representations of scenes in her story.[3]

Her only dedication in Scotland was a chapel in Yetholm parish, Roxburghshire, beside a rivulet which forms the march with England.[4] "In the charters of Schottun and elsewhere, we find some references to the marches of the kingdoms, too minute for all but the fortunate inquirer who may trace 'the rivulet as it descends by the chapel of St. Edelred the virgin, and divides between the kingdoms of England and

[1] Rev. Dr. Ferguson's *Ecclesia Antiqua*, p. 313; *Retours* (Linlithgow), No. 283.

[2] In harmony with the ascetic ideals of her time, St. Ethelreda throughout her two marriages retained her virginity. Accordingly she is described by Bede (p. 204) as "the virgin mother of very many virgins dedicated to God."

[3] Mrs. Bell's *English Bishops, Kings, and Later Saints*, p. 88.

[4] *Trans. Eccles. Soc. Scot.*, 1909, p. 371.

Scotland, close beside Homeldun."'[1] Mr. A. Jeffrey says: "I think I came upon the foundations of the chapel a little below the ruins of the Shank, and I was told by an old man in Yetholm that he had seen its font."[2]

St. Botolph, who flourished during the first half of the seventh century and died in 655 A.D., the year of St. Hilda's death, was in all probability Anglo-Saxon by birth, though according to one version of his story he was a native of Ireland. His name, which is certainly Anglo-Saxon, is remembered in that of Botolph's-ton, now Boston in Lincolnshire, where he settled and founded a monastery.[3] The place selected, then known as Ikanhoe, was a rising ground in the midst of a vast morass haunted by wild fowl. About three centuries after St. Botolph's death his relics were, by command of King Edgar, separated into three portions. His head was sent to Ely, and the rest of his body was divided between the monastery of Thorney in Cambridgeshire and the king's own oratory.[4]

The traces of St. Botolph's cultus in Scotland are but slight. He is found among the saints mentioned in the Arbuthnott Missal.[5] His festival (17th June) was anciently remembered in the province of Moray. It was on his day in 1390 that Elgin Cathedral was burned by the Wolf of Badenoch. From a charter in the *Register of the Great Seal*,[6] of date 12th August 1471, we learn that among the possessions of the (cathedral) church of St. Andrews was the church of the Holy Trinity, with the chapel of St. Botolph and other chapels ("ecclesiam S. Trinitatis . . . cum capella S. Botulphi, et aliis capellis").

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[1] C. Innes's *Sketches of Early Scotch History*, p. 185. In connection with St. Ethelreda's chapel in Yetholm parish, it is interesting to note the influence of Ely Cathedral on the architecture of Kelso Abbey in the same county.—*Vide* P. MacGregor Chalmers's "Researches at Kelso Abbey," in *Trans. Eccles. Soc. Scot.*, 1909, pp. 357-364.

[2] *Roxburghshire*, vol. iii. p. 232 n.

[3] Isaac Taylor's *Names and their Histories*, p. 72. The parish church of Boston is 283 feet long by 99 feet broad. It was rebuilt *circa* 1330, and was enlarged before the close of the same century. The church is noted for its carved wooden stalls, of which there are sixty-four in the building.—F. Bond's *Stalls and Tabernacle Work*, p. 95.

[4] Rev. R. Stanton's *Menology*, p. 272.

[5] Pref., pp. lxvii., cviii.

[6] 1424-1513, p. 215.

St. Edward the Confessor, sixth in descent from Alfred the Great in the direct line, is an interesting figure in English history. He has been aptly styled "a gentle, debonair king." He was in office a king, but his ideals were rather those of a monk than of a prince. He had the welfare of his people at heart, especially when they were in trouble, but in matters of statecraft he was a mere tyro. "A halo of tenderness spread in after-time round this last king of the old English stock; legends told of his pious simplicity, his blitheness and gentleness of mood, the holiness that gained him his name of 'Confessor' and enshrined him as a saint in his abbey church at Westminster. Gleemen sang in manlier tones of the long peace and glories of his reign, how warriors and wise councillors stood round his throne, and Welsh and Scot and Briton obeyed him. His was the one figure that stood out bright against the darkness when England lay trodden under foot by Norman conquerors; and so dear became his memory that liberty and independence itself seemed incarnate in his name."[1]

The Confessor was the elder son of Ethelred the Unready and Emma, daughter of Richard the Fearless, Duke of the Normans. He was born about 1002 at Islip in Oxfordshire, where some traces of his father's palace were to be seen as late as the seventeenth century. His childhood was spent at Ely in Cambridgeshire, and there he learned to sing psalms along with the boys attending the monastery school.[2] Much of his time was afterwards passed in France at the Norman court, till in 1042 he received the crown of England and had to undertake new responsibilities in his native land. In the true spirit of mediævalism he resolved to make a pilgrimage to Rome, but was freed from his vow by the Pope on condition that he should restore a ruined abbey or build a new one.[3]

The result was the refounding of Westminster Abbey, in the erection of whose Norman church the king took a peculiar interest.[4] "After fourteen years from the receipt of

[1] J. R. Green's *Short History of the English People*, p. 64.

[2] *Dic. Nat. Bio.*, vol. xvii. p. 7.

[3] H. R. Luard's *Lives*, p. 233.

[4] In 1053 the Confessor bestowed on the abbey at Westminster the village of Islip, which he had received as a gift from his mother. — B. Thorpe's *Diplomatarium*, p. 368.

the papal dispensation the building was finished from the apse to the western front. By the time of the midwinter festival of the year one thousand and sixty-five the new minster of St. Peter was ready for hallowing."[1] This hallowing took place on Holy Innocents day (28th Dec.). The king was ill at the time, and died on the 5th of the following month. On the day after his death he was buried in the presbytery of his abbey church. "An English monk says 'that the good king's body before the altar of the blessed Apostle Peter, washed by the tears of his country, was laid up in the sight of God.'"[2] For some time after the king's interment his shrine was left open at one end so that the sick might be able to touch his coffin. He was canonised by Pope Alexander III. in 1161.

The Confessor's body[3] was twice translated: first on 13th October 1163 by Henry II. under the auspices of Archbishop Thomas Becket, and again on 13th October 1269, when his remains were placed by command of Henry III. in a shrine of gold and jewels believed to have cost between sixty and eighty thousand pounds of our money.[4] Henry had previously instituted a fair at Westminster to be held on 13th October in honour of the Confessor, and to last fifteen days. In order to add éclat to the fair, he ordained that no other should be held in England during that time.[5] The king had such a reverence for the Confessor that he called his elder son, Edward I., after him. Impelled by the same reverence, he rebuilt the abbey, making his new

[1] E. A. Freeman's *History of the Norman Conquest*, vol. ii. p. 517. For an account of the king's illness and death, *vide ibid.* vol. iii. pp. 5-15. For a description of his church, and a discussion regarding the date of his death, *vide* Dean Armitage Robinson's article in *Archæologia*, vol. lxii. pp. 81-100. In contrast to Mr. J. H. Parker's view (*Study of Gothic Architecture*, p. 24) that the Confessor's church consisted only of chancel and transepts without a nave, Dean Armitage Robinson holds that it was completed by St. Edward before its consecration.

[2] W. H. Hutton's *Influence of Christianity on National Character*, p. 161.

[3] The possession of "a piece of a rib of Edward the King and Martyr" was claimed by Durham Cathedral in 1383.—Raine's *St. Cuthbert*, p. 124.

[4] F. Bond's *Westminster Abbey*, pp. 235-238. For the Confessor's Festival, *vide* Appendix G.

[5] H. Mory's *Memories of Bartholomew Fair*, p. 68.

structure what has been called "the most lovely and loveable thing in Christendom."[1]

The Confessor was the first English king to be credited with the power of curing, by the touch, scrofula, hence known as "the king's evil."[2] He was reckoned the patron saint of England till the time of Edward III., when he was supplanted by St. George.

According to a mediæval legend, the Confessor one day meeting a beggar who asked alms, gave him a ring. Some time afterwards two pilgrims from Ludlow in Shropshire, when journeying in the Holy Land, met the same beggar, who told them that he was St. John the Evangelist, and bade them return the ring to the king and tell him that in six months after he received it he would pass into paradise.[3] The story is still to be seen depicted in pre-Reformation stained glass, in the east window of St. John's Chapel in the church of St. Lawrence at Ludlow.[4] The window has been partially restored in modern times. The original glass dates from the fifteenth century.

Among the statues on the exterior of Wells Cathedral is one believed to represent the Confessor. He appears on more than one English rood screen, and in a fourteenth century mural painting in St. Albans Cathedral. Visitors to his shrine in Westminster Abbey are familiar with the series of mediæval sculptures which adorn the screen between the chapel and the choir, and illustrate various incidents in his story.[5]

The Confessor had a monastery in Scotland, the patronage of which he shared with the Virgin.[6] This was the Cistercian

[1] Dean Stanley's *Westminster*, p. 107.

[2] J. P. Malcolm's *Manners and Customs of London*, vol. i. p. 180.

[3] W. Jones's *Finger-Ring Lore*, pp. 116, 117, 516.

[4] Dr. P. Nelson's *Ancient Painted Glass*, p. 178. There is a figure of St. Edward among those in the fifteenth century St. Cuthbert window at York Minster, restored in 1887-88.—*Yorks. Arch. Journal*, vol. xi. p. 501; and G. Benson's *Handbook to York Minster*, pp. 132, 133.

[5] F. Bond's *Westminster Abbey*, pp. 235-238. It was in this chapel, behind the high altar, that the relics of the Confessor found a resting-place when they were enshrined by Henry III. in 1269.—*Ibid.* pp. 18-20.

[6] There was a collegiate church of the Annunciation and St. Edward the Confessor within the castle of Fotheringay in Northamptonshire. A relaxation of seven years and seven *quadragene* of enjoined penance was granted to penitents who, on certain feast days, visited and gave alms to its altar of St. Mary and St. Edward.—*Papal Letters*, vol. v. p. 253.

abbey founded at Balmerino in Fife by Ermengarde,[1] widow of William the Lion. Its ruins are to be seen about five miles west of Newport, and opposite Invergowrie. Queen Ermengarde, who was in the habit of visiting Balmerino for the sake of her health, in 1225 purchased some land there from Adam de Stawel and devoted it to the founding of her monastery. The buildings rose on the high ground overlooking the Firth, and there in 1229 a colony of monks from the Cistercian abbey at Melrose found a new home. When the monks arrived, the abbey, if not completed, "must have been so far advanced as to contain at least an 'oratory,' or church, a refectory, a dormitory, a guest-hall, and a porter's cell, as well as the books necessary for divine service, all which were required by the rules of the Cistercian order to be ready in a new monastery before the monks could be settled in it."[2]

The foundation charter, of date 3rd February 1230-31, runs in the name of Ermengarde's son, Alexander II., and states that the abbey was erected "in honour of God, and of the glorious Virgin Mary, and of the most holy King Edward, and for the exaltation of holy religion." The abbey church was 200 feet in length internally, the nave being 45 feet in breadth. It was burned, partially at least, by the English in 1549, and suffered severely at the time of the Reformation. "The abbey buildings are in a very ruinous state, only the chapter house with the erections adjoining it being at all well preserved. The north wall of the nave, with the west wall of the north transept, remain throughout their whole length for about five feet above the ground."[3]

Queen Ermengarde died on 11th February 1233-4, and was buried within the abbey, but there are now no traces of the royal tomb. Portions of carved stones are to be met with built into houses and park dykes in the neighbourhood of the ruin.[4] The seal of the abbey bore the inscription, S' ABBIS. SCI. EDWARDI IN SCOCIA.[5]

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[1] Ermengarde was daughter of Richard de Bellemonte. She was married to the king on 5th December 1186.—Sir Arch. H. Dunbar's *Scottish Kings*, p. 380.

[2] Rev. Dr. Campbell's *Balmerino and its Abbey*, p. 113.

[3] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 506.

[4] W. Reid's *River Tay*, p. 13. [5] H. Laing's *Scottish Seals*, vol. i. p. 174.

The parish church at St. John at Perth had amongst its altars one under the title of St. Confessor, probably in allusion to St. Edward. "On 23rd October, 1510, a charter was granted by John Fendour, burgess of Perth, to Sir Andrew Adamson, chaplain of St. Confessor's Altar, of 40s. annual rent out of his land on the north side of the Kirkgate."[1]

We come next to consider the dedications to St. Thomas Becket, familiarly known as St. Thomas the Martyr and St. Thomas of Canterbury. He was appointed chancellor of England in 1155, and seven years later was made archbishop of Canterbury at the age of forty-six.

The following quaint allusion to Becket occurs in Mirk's *Festial*[2]: "Als sone as he was made archebyschop of Cauntur-bury, anon he waxyd anothir man, and turned al hys lyfe ynto bettyr, and thoght forto serue the Kyng of Heuen als well afture, als he dyd hys kyng yn erthe befor." His ascetic habits are thus referred to: "Yche Wenysday and Fryday, he made hys confessour bete hym with a yarde apon the backe al bare, as a chyld ys beten yn schole."

Few personages in English history have made a stronger appeal to the popular imagination than the self-reliant archbishop who, in defence of what he reckoned the rights of the church, withstood King Henry II., and in consequence met a tragic death within the precincts of his own cathedral.[3] Becket had excommunicated the archbishop of York and the bishops of London and Salisbury for the part taken by them in the coronation of Henry, the king's son, which he considered an infringement of the rights of Canterbury. In December 1170 the three prelates made their complaint before the king, who was then staying in a castle near Bayeux in Normandy. One of them remarked to Henry: "As long as Thomas lives you will have neither good days, nor peaceful kingdom, nor quiet life." The king broke into a passion and exclaimed: "Shall this fellow, who came to court on a lame horse, with all his estate in a wallet behind him, trample upon the king, the royal family, and the whole kingdom; will

[1] R. S. Fittis's *Ecclesiastical Annals of Perth*, p. 317. [2] P. 40.

[3] W. H. Hutton's *Influence of Christianity on National Character*, pp. 238-266.

none of all those lazy, cowardly knights whom I maintain deliver me from this turbulent priest?"[1] Four knights, Reginald Fitzurse, William de Tracy, Hugh de Moreville, and Richard le Bret, prompted by the king's outburst of passion, crossed the Channel to England and were soon at Canterbury. On 29th December they burst into the cathedral which Becket had just entered to attend vespers. Encountering him in the north transept,[2] they sought to drag him from the building. He resisted, and received three wounds upon the head. When he was lying on the ground Le Bret struck off the top of his skull, causing his blood and brains to be scattered on the pavement.

The assassins pillaged the archbishop's palace, and as they left the cathedral precincts a terrible storm of thunder and lightning burst over the city. During the same night there was a brilliant display of the aurora borealis, and it seemed to the awestruck citizens that the blood of the martyr was making red the heavens.[3] To add to the portents, all the bells of Canterbury were said to ring of their own accord, as if shuddering at the crime.[4]

Not long before his assassination, Becket received a message from France giving him a hint of coming peril. When he was passing from the pulpit in his cathedral to the altar to celebrate mass, he said to his Welsh cross-bearer, Alexander Llewellyn: "One martyr, St. Alphege, you have already; another, if God will, you will have soon." Immediately after his murder the archbishop's blood began to be used by the cathedral clergy for curative purposes. "The blood, which, with the brains, was scattered over the pavement, they collected and placed in vessels; and as the enthusiasm of the hour increased, the bystanders, who already began to esteem him a martyr, cut off pieces of their clothes to dip in the blood, and anointed their eyes with it."[5]

Worcester Cathedral claimed in mediæval times to possess a portion of St. Thomas's brain.[6] In an inventory of

[1] S. R. Clark's *Vestigia Anglicana*, vol. ii. p. 286.
[2] A. Fairbairn's *Cathedrals of England and Wales*, p. 14.
[3] Dean Stanley's *Historical Memorials of Canterbury*, pp. 90-96.
[4] H. B. Walters's *Church Bells of England*, p. 261.
[5] Dean Stanley, *ut supra*, p. 96.
[6] J. Noakes's *Monastery and Cathedral of Worcester*, p. 230.

relics belonging to Durham Cathedral in 1383, allusion is made to a "pyx ornamented with stones of crystal, containing portions of the flesh and fat of St. Thomas the Martyr, and some of the robes in which he was buried." The six years of Becket's exile after the Council of Northampton in 1164 were spent mainly at Lisieux in Normandy. In a chapel there are still shown the vestments in which he is believed to have ministered while residing in the town.[1] The treasury of the cathedral at Sens, on the Yonne, also claims to possess some of Becket's vestments, including his chasuble.[2]

The archbishop was buried in the crypt, in a marble sarcophagus surrounded by a stone wall, with two oval holes to allow health-seekers to touch the tomb. It was here that on Friday, 12th July 1174, King Henry did penance for the murder, being scourged by the cathedral clergy, and thereafter spending the night fasting in the crypt. Next morning he went round the various altars in the upper church, and, after another visit to the crypt, left for London, taking with him a vial containing some of the martyr's blood. In the east window of the Bodleian Library at Oxford is a fragment of fifteenth century stained glass depicting the penance of the king.[3]

On 7th July 1220 the relics of St. Thomas were removed to a conspicuous position in the chapel of the Holy Trinity within the apse of the cathedral, and solemnly placed in a shrine which soon became famous for its adornment of gold and precious stones,[4] and so temptingly rich that strong and fierce dogs were kept beside it day and night for its protection.[5] When it was despoiled at the Reformation, the jewels and gold alone filled two chests, so heavy that six or eight

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[1] Mrs. MacQuoid's *Through Normandy*, p. 332.

[2] R. A. S. Macalister's *Ecclesiastical Vestments*, p. 86. For St. Thomas's relics at Canterbury, *vide* C. Roach Smith's *Collectanea Antiqua*, vol. i. pp. 82, 83.

[3] Dr. P. Nelson's *Ancient Painted Glass*, p. 165.

[4] J. C. Wall's *Shrines of the British Saints*, pp. 152-171, and W. J. Loftie's *Cathedral Churches of England and Wales*, pp. 23, 24. In a list of relics belonging to St. Paul's Cathedral in mediæval times are mentioned portions of the skull of St. Thomas of Canterbury and a part of his dress.—Archdeacon Sinclair's *Memorials of St. Paul's*, p. 105.

[5] Rev. G. H. Jones's *Celtic Britain*, p. 25 n.

men were required to carry each of them out of the cathedral.[1]

The part of the transept where the archbishop fell mortally wounded was known by the significant name of "the Martyrdom," and a portion of its pavement was taken to Rome in 1172 and deposited in the church of Sta. Maria Maggiore. In the following year, on Ash Wednesday, 22nd February, barely two years after his assassination, the murdered prelate was canonised by Pope Alexander III. The fame of the martyr spread to the East. After the capture of Acre by Richard I. of England and his fellow-Crusaders in 1191, a military order was founded in honour of the archbishop, who, as its patron, was often styled Acrensis.[2] He was thought to have aided the Christians at the siege of the city. The knights had a church at Acre which was rebuilt in 1272. It has been conjectured that the order became merged in that of the Templars.[3] A church known as St. Thomas of Acres was built in London on the north of Cheapside, where the Mercers' Hall now stands.[4]

At the height of his popularity Becket's tomb was visited by one hundred thousand pilgrims every year—

> "And specially from every shire's ende
> Of Engelonde to Canterbury the wende."

His shrine was credited with the power of working cures on man and beast. As Favine says: "His grave was reported to be full of miracles night and day."[5]

About thirty-five years ago a document, of date 27th July 1445, came to light at Canterbury. It narrates the case of a Scotsman, Alexander Stephenson by name, a native of Aberdeen and twenty-four years of age, who was afflicted with sores in his feet. He found his way with difficulty to Canterbury; but when he approached the martyr's shrine on his knees, so complete a cure was wrought that he was able to dance on the ground for three days.[6] In Trinity Chapel where, as already mentioned, the shrine was situated,

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[1] C. W. King's *Handbook of Engraved Gems*, p. 115.
[2] W. H. Hutton's *Influence of Christianity on National Character*, p. 242.
[3] *Archæologia*, vol. lvi. p. 357.
[4] *Liber Albus*, p. 6.
[5] *Theatre of Honour*, bk. v. ch. i. p. 44.
[6] Dr. D. H. Fleming's *Reformation in Scotland*, p. 147.

are six windows filled with thirteenth century stained glass, representing miracles wrought at the tomb.[1]

A writer in the time of Henry IV., when describing the appearance and manners of the pilgrims, remarks: "What with the noyse of their singyng and with the sound of their pipyng, and with the jangling of their Canterbury bellis . . . they make more noise than if the kinge came there awaye with all his clarions."[2]

The mediæval veneration for Becket found expression in statements like the following: "The martyr presented with the laurel of life, like a grain cleansed from the straw, is translated to the divine garners." "To Thomas all things yield and are obedient; plagues, diseases, death and devils; fire, air, land and seas. Thomas filled the world with glory." "The whole world was in love to the martyr, whose wonderful signs strike all with astonishment. The water for Thomas four times changes colour. Once was turned into milk; four times into blood. At the shrine of Thomas four times the light came down, and to the glory of the saint kindled the wax tapers."[3]

A bell dedicated to St. Thomas, and weighing over three tons, was placed in a campanile near his cathedral in 1316 A.D., but is believed to have been destroyed when the structure perished in an earthquake in 1382.[4] Small bells inscribed "Campana Thome" were hung by pilgrims on their horses' bridles. "No doubt," remarks Mr. G. S. Tyack, "the little bell-shaped flower has obtained its name of Canterbury-bell from this ancient symbol of an accomplished pilgrimage."[5] Among the other signs used by pilgrims were leaden brooches representing St. Thomas's mitred head, and bearing the inscription "Caput Thome." According to Dean Stanley, "many of these are said to have been found in the beds of the Stour and the Thames, dropped as the vast concourse departed from Canterbury or reached London."[6] Mercery Lane, leading from the cathedral to the "Chequers,"

[1] Dr. P. Nelson's *Ancient Painted Glass*, p. 18.

[2] Rev. T. D. Fosbroke's *British Monachism*, p. 471.

[3] J. Endell Taylor's *Primitive Christian Worship*, pp. 203-220.

[4] J. J. Raven's *Bells of England*, pp. 247, 248.

[5] *A Book about Bells*, p. 260.

[6] *Memorials of Canterbury*, p. 237.

is believed to have derived its name from the stalls where such signs were sold to the pilgrims.

The Archbishop was specially fond of the lily of the valley, and had it planted plentifully in his garden beside the cloisters. After his death bouquets of the flower were reverentially placed upon his shrine. "Even the casual visitor to Canterbury," remarks Mr. W. S. Walsh, "cannot fail to have been struck by the millions of lilies which lend grace to all the gardens in the vicinity of the minster."[1] At Otford, where there are still some remains of a palace anciently belonging to the archbishops of Canterbury, is a spring bearing St. Thomas's name. It is said to have appeared when the archbishop bored in the ground with his staff to procure a water supply for the palace.[2]

On the front of Lambeth Palace is a vacant niche once occupied by a statue of Becket. The statue faced the Thames, and it was customary in mediæval times for the watermen, as they passed in their barges, to doff their caps to it.[3] The martyrdom of Becket is represented on the seal of William de Nottingham, prebendary in the church of Lancaster. The seal is of date 1328, and shows four knights in mail, two having drawn swords. St. Thomas kneels before an altar, and in front of him is a priest holding up a cross in his right hand. Above is a winged eagle.[4]

The immense popularity of Becket received a severe check during the reign of Henry VIII., who, on account of his own attitude towards the papacy, regarded the archbishop with no friendly feelings. By command of the king the martyr's shrine was plundered and his bones were burned. In a royal proclamation issued on 15th November 1538, drastic measures were enjoined. "The King's Majesty, by the advice of his council, hath thought expedient to declare to his loving subjects that notwithstanding the said canonisation, there appeareth nothing in his life and exterior conversation whereby he should be called a Saint; but rather esteemed a rebel and traitor to his prince. There-

[1] *Popular Customs*, p. 930.
[2] H. Parr's *New Wheels in Old Ruts*, p. 39.
[3] Dean Stanley's *Memorials of Canterbury*, p. 199.
[4] *Archæologia Æliana*, Third Series, vol. x. p. 323.

fore his Grace straitly chargeth and commandeth, that henceforth the said Thomas Becket shall not be esteemed, named, reputed nor called a Saint, but 'Bishop Becket,' and that his images and pictures throughout the whole realm shall be put down and avoided out of all churches and chapels, and other places; and that from henceforth the days used to be festivals in his name, shall not be observed—nor the service, office, antiphonies, collects and prayers in his name read, but rased and put out of all books."[1] Curiously enough, the king, notwithstanding his antipathy to Becket's memory, caused a certain jewel which had long adorned the shrine at Canterbury to be set in a ring, which he wore on his thumb, manifestly as a charm. A gold ring which Becket himself wore when he met his death was presented as a costly relic to the monastery of Glastonbury by Adam Sodbury, its fifty-third abbot.[2]

Becket's cultus was popular in Scotland as well as in England, and passports were issued to those going on pilgrimage to his shrine at Canterbury. On 20th February 1363-64 a safe conduct for this purpose was granted to Queen Margaret, wife of David II.[3]

The most notable Scottish dedication in honour of St. Thomas was the richly endowed[4] abbey of Arbroath in Angus, founded by King William the Lion and colonised by Tyronensian monks from Kelso Abbey. In 1174 King William was captured at Alnwick by the English and sent as a prisoner to France. On his return to Scotland in 1176

[1] Dean Stanley's *Memorials of Canterbury*, p. 255.

[2] W. Jones's *Finger-Ring Lore*, pp. 133, 247.

[3] *Exchequer Rolls of Scotland*, vol. ii. pref. p. liv.; R. S. Fittis's *Chron cles of Perthshire*, pp. 58, 59.

[4] King William bestowed no fewer than 33 churches on his new foundation.—*Vide* Bishop Dowden's *Mediæval Church in Scotland*, p. 114. Rev. John Skinner, in his *Ecclesiastical History of Scotland*, pp. 273, 274, says: "Our own King William's dedicating a religious edifice to this man's memory seems to be no honour to his own, and many who are ready to admire his other valuable accomplishments will be surprised, if not grieved, to find him take such a public and sacred notice of one whose only merit was his haughtily endeavouring to throw down the crowns of kings at the foot of the papal throne." *Vide* also J. Hill Burton's *History of Scotland*, vol. ii. p. 6, and Hollinshed's *Scottish Chronicle*, vol. i. p. 381. In the sacristy of the abbey are preserved two stone figures, headless and otherwise mutilated, which are said to be those of St. Thomas and King William.

he formed a plan for the foundation of his abbey, and two years later the work of rearing it was begun. "It has been suggested," remarks Prof. Cosmo Innes, "that William was personally acquainted with Becket in his early life, 'when there was little probability of his ever becoming a confessor, martyr, and saint.' Was this the cause, or was it the natural propensity to extol him who, living and dead, had humbled the Crown of England, that led William to take St. Thomas as his patron saint, and to entreat his intercession when he was in greatest trouble? Or may we consider the dedication of his new abbey, and his invocation of the martyr of Canterbury, as nothing more than signs of the rapid spreading of the veneration for the new saint of the high church party, from which his old opponent himself (Henry of England) was not exempt?"[1]

The church of the abbey occupied rather more than fifty-five years in building, but the structure was sufficiently far advanced in 1214 to furnish a place of sepulture[2] for its royal founder, who was buried before the high altar. "The abbey church consisted of a choir of three bays, with side aisles and an aisleless presbytery; a nave of nine bays, with aisles and north and south transepts, with eastern aisles. There were two western towers, and one large tower over the crossing."[3] Not including buttresses, the external length of the building was 293 feet and its width 73 feet.

Writing in 1782 Francis Douglas remarks: "The Abbey, the houses of the clergy, the gardens, walks, and burial ground, were inclosed by a stone wall, about twenty feet high, part of which is still standing. The church, and remaining ruins, are on an eminence on the west of the town, and in spight of the depredations of Time and enthusiasts, have still so majestically grand an appearance, that one cannot approach them without reverence."[4]

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[1] *Sketches of Early Scotch History*, p. 145.

[2] King William died at Stirling on 4th December, and was interred in Arbroath Abbey six days later.—*Vide* Sir A. H. Dunbar's *Scottish Kings*, p. 386.

[3] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 31.

[4] *Description of the East Coast of Scotland*, p. 52. *Vide* also Grose's *Antiquities of Scotland*, pp. 88, 89; G. Shaw Aitken's *Abbeys of Arbroath, Balmerino, and Lindores*, pp. 9-17; and David Miller's *Arbroath and its Abbey*, pp. 96-116.

The claim of Becket to be titular of Arbroath is emphasised in a charter of David, Earl of Huntingdon, among the witnesses to which occurs the name of Henry, appointed abbot in 1179, who is there described merely as "Abbot of St. Thomas."[1] There is a saying at Arbroath that "St. Tammas is kind to strangers." Its burghers are popularly known as the Sons of St. Thomas.[2] St. Thomas's Fair at Arbroath used to be held on the 18th of July, being the day of his translation (O.S.). Since 1846 the fair has been held on the Saturday after the date in question, but in recent years it has ceased to be an important market.[3] The seal of Arbroath Abbey had a representation of the martyrdom of Becket, and was inscribed, SIGILLUM ABBATIS ET CONVENTUS SCI THOME MARTYRIS DE ABERBROTHOK.[4] On the burgh seal is a shield bearing a portcullis with chains hanging from it, and supporting the shield on the right is a figure of St. Thomas in archiepiscopal robes.[5] The portcullis is an appropriate part of the device, as that mode of defence was in use at the gate-house in the north wall of the abbey, where was the principal entrance to the monastic enclosure.

In Dumfries was a chapel bearing the name of St. Thomas. As it was bestowed by King William the Lion on the monks of Kelso, the probability is that its dedication was to the martyr rather than to the apostle.[6] There was an altar to St. Thomas the Martyr in the parish church of Applegarth in the same shire, at which Edward I. made an offering of seven shillings on 7th July 1300, the anniversary of the translation of his relics.[7]

In the ancient Roxburghshire parish of Maccuswell or Maxwell, now united to Kelso, was an oratory under the invocation of the archbishop, which stood at Harlaw near the head of Woodenburn. It was erected shortly before

[1] *Chartulary of the Abbey of Lindores*, p. 15.
[2] P. C. Carragher's *Arbroath*, pref. p. x.
[3] G. Hay's *History of Arbroath*, p. 383.
[4] Dr. de Gray Birch's *Seals*, vol. ii. p. 70.
[5] A. Porteous's *Town Council Seals*, p. 17.
[6] *Liber de Calchou*, p. 317.
[7] *Caledonia*, vol. iii. p. 183 n.

1180. In that year it was bestowed on the parish church of Maxwell by Herbert of Maccuswell, sheriff of Roxburghshire. The church and its chapel came into the possession of the monks of Kelso. "The grant of this oratory, which appears to have been called the Chapel of St. Thomas of Harlawe, was confirmed to the monks of Kelso by Jocelin, Bishop of Glasgow. A confirmation was made of this church and chapel to the monks of Kelso by King William the Lion. Walter, Bishop of Glasgow, also confirmed, 19th May 1232, to the monks of Kelso, among other churches, the church of Maxwell and the chapel of Harlawe, as had been agreed between these monks and the lepers of the chapel of the foresaid place."[1] The chapel was destroyed by the Earl of Hertford during his invasion of Scotland in 1545. Three beech trees and an inscribed stone of modern date mark its site.

Beside the castle of Crawford in Lanarkshire anciently stood a chapel bearing the name of St. Thomas the Martyr. Prof. Cosmo Innes is disposed to identify it with the chapel of the castle of Crawford, which was confirmed to the Augustinian Canons of Holyrood Abbey by Bishop Jocelin of Glasgow between the years 1175 and 1178. The chapel appears at a later date to have passed into the possession of the Cistercians of Newbattle in Midlothian. By a charter dated from the chapel of St. Thomas the Martyr, beside the castle of Crawford, on the Friday before the feast of the nativity of the Blessed Virgin in the year 1327, David of Lindsay, Lord of Crawford, gave to the monks of Newbattle certain lands on condition that they should keep the chapel in repair, and supply a chaplain who was to have a manse, two acres and a half of land, a fishing in the Clyde, and other rights.[2]

According to the *New Statistical Account of Scotland*,[3] Perth had anciently a chapel under the joint invocation of St. James and St. Thomas Becket, which stood at the south side of St. John's Church. About the year 1400 the chapel fell into disrepair, but was rebuilt by the aldermen and

[1] Sir William Fraser's *Book of Carlaverock*, vol. i. pp. 11, 12.
[2] *O. P. S.*, vol. i. pp. 165, 166; *Reg. S. Marie de Neubotle*, p. 116.
[3] *Perth*, p. 66.

burgesses of the burgh, mainly with the help of one of these called William Whitson. Mr. R. S. Fittis, however, takes a different view regarding its position, being of opinion that the chapel was not without the church but within, on the south side of the choir. After its restoration by William Whitson it was known, evidently for the sake of brevity, as the New Chapel of St. James. Whitson was patron of the chapel, and after his death his grant to its altar was confirmed in 1423 by his son Alexander, also a burgess of Perth.[1]

Another reminiscence in St. John's Church at Perth was the altar of St. Thomas the Apostle and St. Thomas the Martyr, founded and endowed about the middle of the fifteenth century by Thomas Scott, one of the burgesses, and further augmented in 1474 by his son James with a stipend of seven pounds, five shillings, and fourpence.[2] The same two saints were remembered at Renfrew, where there were chaplainries called after them within the parish church.[3]

Becket had various links with Glasgow. On the north side of the nave of the cathedral he had an altar founded early in the sixteenth century by Adam Colquhoun, rector of Stobo. The cathedral treasury in 1432 claimed to possess part of his hair shirt, and a comb that had belonged to him.[4] He had also a chapel in the western suburb of the city, near the chapel of St. Thenew. In 1320 Sir Walter FitzGilbert, ancestor of the ducal family of Hamilton, bequeathed a suit of clerical vestments to the cathedral on condition that they might be borrowed twice a year for use in St. Thomas's Chapel, viz. on his two festivals, 29th December and 7th July. "By a Statute of the Faculty of Arts passed in 1462, it was provided that preparatory to the annual procession through the city after the Feast of St. Nicholas, all the masters and students should assemble and hear matins in

[1] *Ecclesiastical Annals of Perth*, pp. 283-287. Mr. Fittis thinks that the chapel in question was merely an altar and not a chapel in the ordinary sense of that term, but the fact that the Trinity Altar is known to have been founded in the New Chapel of St. James points in another direction.

[2] Peacock's *Annals of Perth*, p. 502.

[3] *O. P. S.*, vol. i. p. 74.

[4] *P. S. A. Scot.*, vol. xxxiii. p. 298, 299.

the Chapel of St. Thomas the Martyr."[1] The chapel was in existence in 1505, but is believed to have disappeared before the Reformation.

In the parish church of Irvine in Ayrshire, an altar to St. Salvator and St. Thomas the Martyr stood in the aisle on the north side of the nave.[2] St. Thomas had a chapel in Kinloss Abbey in Moray. Robert Reid, who was appointed abbot in 1528, ten years later invited Andrew Bairhum, a noted painter of his day, to visit Kinloss and there paint altar-pieces for three of its chapels, one of these being the chapel of St. Thomas of Canterbury. The work, which is believed to have been fresco painting, took three years to complete.[3] The archbishop had a chapel at Elgin within the cathedral church of Moray, in connection with whose altar five chaplainries were founded by Sir Thomas Randolph, who became Earl of Moray in 1312.[4]

In the parish church of Dundee St. Thomas had an altar, endowed in 1455 by William Strathachan with a tenement situated on the north side of the Market-gait, near St. Margaret's Close. The tenement was known long afterwards as Sanct Thomas's Chaplainries Land.[5] In 1442 Sir John Wishart of Pitarrow in Fordoun parish, Kincardineshire, founded an altar in honour of St. Thomas the Martyr in Brechin Cathedral, and endowed it with ten merks yearly from certain lands in Fordoun.[6] There was also an altar to him in the parish church of Glamis. Regarding its endowment the Rev. John Stirton remarks: "On 12th October 1487, John, the third Lord Glamis, granted a mortification of an annual rent of twelve merks, and certain portions of the lands of Glamis to the altar of St. Thomas the Martyr in the parish church there, for the celebration of divine service for the souls of his elder brother Alexander, the second Lord Glamis, and Agnes Creichtoun, his wife."[7]

[1] R. Renwick's *Glasgow Memorials*, pp. 232-234.
[2] *Muniments of Irvine*, vol. i. p. xxxv.
[3] Dr. J. Stuart's *Monastery of Kinloss*, pref. p. lii.
[4] *Exchequer Rolls*, vol. ix. p. 46, and *Scots Peerage*, vol. vi. p. 292.
[5] A. C. Lamb's *Dundee*, p. xxxiv h.
[6] Dr. W. Cramond's *Annals of Fordoun*, p. 22.
[7] *Glamis*, p. 74.

A charter of the year 1487 indicates that St. Thomas shared with St. Martin an altar in the chapel of the Holy Rood within the collegiate church of St. Giles at Edinburgh. It is not certain whether this chapel is identical with one mentioned in a charter of 1502-3 as the new aisle of St. Thomas the Martyr in the church of the Blessed Giles of Edinburgh ("in ecclesia Beati Egidii de Edinburgh in nova insula Sancti Thome martiris").[1]

In a churchyard on the south bank of the Ythan, at Newburgh in Foveran parish, Aberdeenshire, are the remains of a chapel which bore the alternative ascription to the Holy Rood and St. Thomas of Canterbury.[2] In the church of St. Nicholas at Aberdeen, the martyr had a chantry, founded in 1524 by William Blindesele, one of the burgesses.[3] This was probably the latest foundation in honour of Becket in pre-Reformation Scotland.

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[1] *Registrum Cartarum Sancti Egidii*, pp. 121, 185.
[2] Rev. N. K. M'Leod's *Churches of Buchan*, p. 94.
[3] W. Kennedy's *Annals of Aberdeen*, vol. i. p. 37.

CHAPTER XVIII.

NORSE SAINTS.

Norse Christianity.—Its Late Date.—Its Methods.—Olaf Tryggvason.—St. Olaf.—Battle of Stiklestad.—St. Olaf's Dedications.—St. Magnus.—His Murder on Egilshay.—His Church there.—Its Round Tower. St. Magnus buried in Christ Church, Birsay.—His Relics transferred to Kirkwall.—St. Magnus's Cathedral.—His other Dedications.—St. Rognvald.—His Chapel and Well in Kildrummy Parish.—St. Sunniva.—Her Shrine at Bergen.—Her Legend.—Her two Shetland Dedications.

THE influence of Norse Christianity on Scotland was of a somewhat late date; late at least compared with that exercised on our land by the Christianity of the Celtic Church. As we saw in a previous chapter, the new faith was planted among our western and northern islands in the sixth century by missionaries from Ireland. Its traces, however, were largely obliterated by hordes of pagan Norsemen,[1] who landed on the islands for the sake of pillage. "One of the immediate results of the coming of the Norse to Orkney was the arrestment, if not the extinction, of Christianity, as represented there by the Columban mission."[2] In 795 the Vikings ravaged Iona. In 802 they burned its Columban monastery, and in 806 they killed sixty-eight of its monks, the tragedy being still recalled in local topography by Port-na-Mairtear, *i.e.* the Haven of the Martyrs, on the east side of the island.

Among the northern islands Christianity was practically extinguished in 875 by Harold Haarfagar, King of Norway, who brought fire and sword to the coasts of Orkney; but it was reintroduced in 997 by one of his descendants, Olaf

[1] For references to Viking raids, *vide* Miss Margaret Stokes's *Early Christian Architecture in Ireland*, p. 92; Du Chaillu's *Viking Age*, vol. ii. pp. 433-498; and J. J. A. Worsaae's *Danes and Norwegians*, pp. 195-276.

[2] Dr. G. Henderson's *Norse Influence on Celtic Scotland*, p. 5.

Tryggvason. Olaf was the first Christian king of Norway, but used methods for spreading his faith which were more in harmony with the teaching of Mahomet than with that of Christ. His interview with Sigurd, Earl of Orkney, beside the island of Walls is thus described in St. Olaf's saga: "'Now, Sigurd,' said the king, 'thou hast jarlship over this realm, which I call my own, as well as other realms which King Harald Fairhair owned. . . . As it has happened that thou hast come into my power, thou hast two choices: the first is that thou and all thy dependants shall embrace the true faith and be baptised, and then thou shalt hold from me the rule thou hast heretofore, and what is worth more, live with Almighty God eternally in the kingdom of heaven, if thou observest His commands. The other choice is very bad, and very unlike the former: that thou shalt die in this place, and I will go with fire and sword over the islands and lay waste this whole realm, unless the people will believe in the true God.' . . . As the jarl was then situated, he chose to embrace the true faith. The jarl and all his men were therefore baptised. Thereupon he became King Olaf's man, and bound this with oath."[1]

Olaf Tryggvason, who died in 1000 A.D., had a few years before acted as godfather at the baptism of Olaf Haroldson, who in 1015 became king of Norway, and was known in later times as St. Olaf, or Olaf the Holy. His methods of propagating Christianity were not unlike those adopted by Olaf Tryggvason, and baptism was insisted on at the point of the sword. The struggle between paganism and Christianity in Norway finds picturesque expression in the legend that, to test the respective beliefs, St. Olaf and the god Thor made a trial of strength. They kindled a fire, and standing on opposite sides of it, tried to pull each other into the flames. St. Olaf proved the stronger of the two, with the result that Thor was burned to death.[2]

Before becoming king St. Olaf went on various predatory expeditions to Sweden, Denmark, England, etc. After taking up the reins of government at home, he was forced, through

[1] *Viking Age*, vol. i. pp. 475, 476; *vide* also Snorro Sturleson's *Heimskringla*, vol. i. p. 419.

[2] W. A. Craigie's *Scandinavian Folk-Lore*, p. 14.

the opposition of a pagan faction among his subjects, to withdraw in 1028 to Russia. On his return to Norway two years later, he met his enemies at Stiklestad, where a fierce fight ensued. The king gave as a war-cry to his soldiers, "Forward, Christ's men, cross men, king's men." His troops had a white cross painted on helmet and shield, while he himself carried a white shield marked with a gold cross. The day proved disastrous to St. Olaf, who died after receiving three wounds.[1] His body was removed for interment to Nidaros, now Trondheim, and drew many pilgrims on account of its reputed miracle-working power.[2]

The cathedral of Trondheim, where his relics[3] still repose, contains a spring which is said to have gushed forth on the spot where his body was laid prior to the erection of the building. "In the Danish Museum of Northern Antiquities is a splendid golden Rood from Ouro in Holbæksfjord. It is a reliquary, doubtless for remains of the holy King Olaf, and was used as a pectoral cross. On the front, above and below the arms of the crucified Healer, are the words: Isacos (= Isacus, Isaac, the type of Christ), and Olaf Cununce (= Olaf King)."[4] At Voerdalen, which marks the scene of the battle of Stiklestad, a stone church was built in memory of the king.

After his death St. Olaf was credited with having appeared in vision on more than one occasion, either to threaten or encourage. In 1249 Alexander II. of Scotland died in the island of Kerrera near Oban, at a spot still known as Ach an Righ, the king's field.[5] He had gone to the west with the intention of subduing the Hebrides, but was warned from his purpose through a dream, in which St. Olaf, St. Magnus, and St. Columba appeared to him and told him that it would

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[1] Just before the battle St. Olaf had a dream which was interpreted by Finn Arnesson, one of his soldiers, as of evil omen.—*Vide* C. F. Keary's *Vikings of Western Christendom*, p. 161.

[2] *Vide* Bumpus's *Cathedrals of Norway*, *Sweden*, *and Denmark*, pp. 271, 272. For an account of various incidents in St. Olaf's life *vide The Heimskringla.*

[3] Certain reputed relics, including pieces of the clothing of St. Olaf, were bestowed by Bishop Donat on Christ Church in Dublin, built in 1038, after the battle of Clontarf.—Worsaae's *Danes and Norwegians*, p. 343.

[4] Dr. G. Stephens's *Old Runic Monuments*, vol. iii. p. 277.

[5] R. Angus Smith's *Loch Etive*, p. 86.

not be to his advantage to make the attempt.[1] When St. Olaf's son Magnus was on the eve of a battle with a host of pagan Wends at Lyrskogheath near Sleswick, his father appeared to him in a dream and told him not to be afraid: "For," said he, "I shall be with thee in battle. Prepare for the fight when thou hearest my trumpet." Magnus awoke, and all his soldiers heard up in the air the ringing of bells. Some thought that it was the sound of a bell called "Glod," which St. Olaf had presented to one of the churches at Trondheim.[2]

In the museum at Copenhagen is a very antique picture of St. Olaf. He wears a crown, and holds in his right hand an axe, and in his left a ball, symbolising sovereignty. In later pictures he has an axe in the right hand and a chalice in the left, and treads on a dragon which is represented with a crowned human head.

St. Olaf's two festivals are thus referred to by Munch: "It was adopted as a law, that St. Olaf's Day should be celebrated all over Norway as one of the greatest festivals, with a previous *vigilia* and fast. This commemoration-day was fixed, strangely enough, for the 29th of July, although it is evident from astronomical calculations and other circumstances, that the battle of Stiklarstadir was fought on the 31st of August. The 29th of July became St. Olaf's Day or the proper, great festival of St. Olaf. Besides that day, his *Translatio* was celebrated on the 3d of August, the day when his body was deposited in St. Clemens Church. This was styled in the Norwegian Calendars the *lesser* or *later* St. Olaf's *mass*, while the other was called the *greater* or *former*." [3]

The fern known to botanists as *Osmunda crispa* has received in Norway the name of St. Olaf's beard.[4] Miss Arnold-Forster reminds us that, with one exception, all St. Olaf's dedications in England were in situations easily accessible by water. This is natural, as they were in honour of a viking. The exception was the church of Fritwell in

[1] Rev. J. Johnston's *King Haco's Expedition*, p. 14.

[2] C. F. Keary's *Norway and the Norwegians*, pp. 223, 224.

[3] *Cathedral of Trondheim*, p. 8. Also Lloyd's *Peasant Life in Sweden*, p. 275.

[4] Rev. H. Friend's *Flowers and Flower Lore*, p. 159.

Oxfordshire, a county overrun by the Danes during the reign of Ethelred the Unready.[1]

There were traces of St. Olaf's cultus along the east coast of the mainland of Scotland. He had an altar, which he shared with St. John, in the chapel of St. Salvator's College at St. Andrews. The treasury of St. Machar's Cathedral at Old Aberdeen possessed in 1518 a small silver image of him, decorated with seven precious stones,[2] while the church of Cruden in the same shire was under his invocation. Tradition says that Cruden was the scene of a battle between the Scots and the Danes under Canute during the reign of Malcolm II., and that a votive chapel, with an accompanying burying-ground, was built to mark the scene of the battle. Bellenden says: "King Malcolme, havand his realm in sicker peace, thocht nathing sa gud as to keip the promes maid to Danis; and, thairfore, he biggit ane kirk in Buchquhane, dedicat in honour of Olavus, patron of Norroway and Denmark, to be ane memoriall, that sindry noblis of Danis wer sumtime buryit in the said kirk. In memory heirof, the landis, that ar gevin to this kirk, ar callit yit, Croivdan; quhilk signifyis als mekil as the slauchter of Danis."[3]

Whatever may be the value of Bellenden's statement, there seems to be no doubt that the earliest church at Cruden was built not far from the shore. Tradition says that it was overblown by sand. Later another structure was erected further from the sea, and at a higher elevation. It stood about fifty yards south of the burn of Cruden and not far from the village of Port Errol. The remains of the latter church, consisting of the east wall and the foundations of the other walls, were removed in 1837 to supply road metal. A new structure, on the site of the present parish church, is thought by the Rev. Adam Mackay to have been erected shortly before or shortly after the Reformation.[4] The ribots of the windows in the oldest part of the building may possibly have belonged to the previous structure. They

[1] *Studies in Church Dedications*, vol. ii. p. 454.
[2] *Reg. Episc. Aberd.*, vol. ii. p. 172.
[3] *Croniklis of Scotland*, bk. xi. ch. 18.
[4] *Cruden and its Ministers*, pp. 17-19.

show traces of ornamentation, and being of limestone, are in contrast to the granite of the rest of the building.

A spring in the parish, bearing the saint's name, was supposed to be endowed with special virtues. Not far from the Hawklaw of Cruden "is a well dedicated to St. Olaus, the patron saint of the parish. It is a copious spring of pure water, bubbling up in ever-varying jets from a bottom of sand. It was formerly of sufficient importance to invite the pilgrimages of the devotee. And here we have Thomas the Rhymer; but, unlike his usual vaticinations, his prophecy, in this instance, seems to imply some peculiar immunities to the locality, with reference to the sanctity of this well:—

> 'St. Olave's well, low by the sea,
> Where pest nor plague shall ever be.'"[1]

With the exception of Cruden, all the places of worship bearing St. Olaf's name were among our northern and western islands.

Probably the oldest of these dedications was the Orcadian church which gave name to the parish of St. Ola,[2] now included in Kirkwall. "It seems probable that it is to the church of St. Olaf that Kirkwall owes its name of Kirkiuvagr, the Creek of the Kirk. This name does not occur in the Saga before the time of Earl Rögnvald Brusison, who is said to have resided there; and it is most likely that the church of St. Olaf was built by him in memory of his foster-father, King Olaf the Holy. Earl Rögnvald was in the battle of Stiklestad (1030), in which the warrior saint of Norway fell; and, being his foster-son, he was more likely than any of the subsequent earls to dedicate a church to his memory."[3]

Rognvald's church was destroyed by fire in 1502, and remained ruinous for a number of years, but it is believed to have been rebuilt by Bishop Reid, who occupied the see of Orkney from 1540 till 1558. The later structure is identified by Dietrichson with a building in Bridge Street,

[1] Rev. Dr. Pratt's *Buchan*, p. 40.

[2] On the obverse of a Kirkwall communion token, belonging to the first half of the seventeenth century, is inscribed "O L A."—Rev. H. A. Whitelaw's *Communion Tokens*, p. 39.

[3] *Orkneyinga Saga*, intro. p. lxxxix.

now used as a private house. Its possession of certain ecclesiastical features, such as an aumbry, piscina, etc., shows, however, that it was at one time an ecclesiastical building. The ground behind was formerly known as St. Ola's Churchyard, though now called Poorhouse Close. St. Ola's Burn, formerly the burn of Papdale,[1] and St. Ola's Bridge are in the immediate vicinity.[2] According to the Rev. Dr. Craven, the present Lammas market at Kirkwall is merely an enlarged edition of the saint's mediæval festival.[3]

St. Tola's Chapel at Widewall in South Ronaldshay is believed to represent a dedication to the same saint under an altered form of his name.[4]

St. Olaf was remembered among the Shetland Islands. He had dedications at Wick in Unst, Gunilsta in Bressay, and Papil in Yell. The last, which is believed to have been built in the fourteenth century, served till post-Reformation times as the parish church of North Yell. The building is now a ruin, consisting of a nave 20 feet 3 inches in length by 14 feet 10 inches in breadth inside, and a chancel 13 feet by 11 feet 3 inches. On the south side of the chancel is a stone sedile, and on the north side is a recess which may have been an aumbry or an Easter sepulchre.[5]

The church of the ancient parish of Whiteness, on the mainland of Shetland, owed allegiance to the warrior saint, and was known by the curious name of St. Olla's Chair.[6] The parish church of Nesting was also one of St. Olaf's dedications. He had likewise a place of worship in North-mavine parish, but there is some uncertainty as to its exact site.

There are believed to have been two dedications to St. Olaf in the Hebrides. One of these was at Gress in Ness parish, Lewis. Mr. T. S. Muir remarks: "At Gress, prettily situated in a clean, open burying-ground by the shore, is the but slightly dilapidated church of St. Aula, internally 18 feet

[1] Appendix H. [2] *Monumenta Orcadica*, pp. 18, 19.

[3] *History of the Church in Orkney*, vol. iv. p. 42.

[4] J. R. Tudor's *The Orkneys and Shetland*, p. 337.

[5] *Ibid.* p. 551. For an account of the Easter sepulchre, *vide English Church Furniture*, pp. 74-78.

[6] Hibbert's *Shetland Isles*, p. 460.

10 inches long and 14 feet wide. In it there are only two windows, one narrow and flat-headed in the west end, and one of the same form, but wider, together with a flat-headed doorway on its east, in the south wall. Over the doorway is a stone bearing the date 1685, in which year the building probably underwent repair."[1] The other was at Kilauley in North Uist, an ancient ecclesiastical site. There are now no remains of the chapel which stood there, and even of its graveyard there are only scanty traces. As Kilauley probably signifies the Church of St. Olaf, one is inclined to hold that the vanished building was a memorial of the warrior king.[2]

St. Magnus was great-grandson of Earl Sigurd mentioned above, and shared the earldom of Orkney with his cousin Hacon. He was very popular among the Orcadian islands, and was afterwards regarded as their patron saint. According to the *Orkneyinga Saga*, "the holy Magnus, Earl of the Islands, was a most excellent man. He was of large stature, a man of a noble presence and intellectual countenance. He was of blameless life, victorious in battles, wise, eloquent, strong-minded, liberal and magnanimous, sagacious in counsels, and more beloved than any other man."[3]

Hacon was ambitious, and after some years deprived St. Magnus of his half of the earldom. It was arranged that a conference between the cousins should be held on the island of Egilshay on Easter Monday in the year 1115, to settle the matter in dispute. Two ships were allowed to each, but Hacon treacherously arrived with eight. On his way to Egilshay St. Magnus was acting as steersman, when, although the sea was smooth, a billow burst over the vessel just where he was seated. The crew expressed surprise at the occurrence. "It is not strange," said he, "that ye wonder at this, but my thought is, that this is a foreboding of my life's end."[4] On landing, he

[1] *Ecclesiological Notes*, p. 44.

[2] Mr. W. C. Mackenzie, in his *History of the Outer Hebrides*, p. 520, mentions that Teampull Mor, at Eoroby near the Butt of Lewis, is called St. Olaf's, and he thinks that this name was probably given to it from its founder, Olave the Black, son of Godred of Man, who died in 1237.

[3] P. 59.

[4] Sir G. W. Dasent's *Icelandic Sagas*, vol. iii. p. 78.

refused to allow a fight, and after fruitless negotiations withdrew into the church, where he spent the night in prayer. Next morning, by command of Hacon, he was slain with the sword, the executioner killing him at the second blow. The spot where he fell, according to his saga, "was before, mossy and stony. But a little after, the worthiness of Earl Magnus before God was so bright that there sprung up a green sward where he was slain, and God showed that he was slain for righteousness' sake, and inherited the fairness and greenness of Paradise."[1] According to tradition, a flower is always to be found blooming on the ground where he met his death.[2]

Near the north-west end of Egilshay, surrounded by a burying-ground, is the venerable church of St. Magnus. Sir Henry Dryden is of opinion that it was built probably about 1000 A.D.; but according to Dr. Joseph Anderson, "there is nothing in the architecture of the building either to fix the date of its erection, or to determine the questions of Celtic or Scandinavian origin with any degree of certainty."[3] Dietrichson, however, is inclined to be more definite. He thinks that the church was built between 1135 and 1138, probably by William the Old, bishop of Orkney, and that the structure into which St. Magnus retired for prayer was its Celtic predecessor, then in all likelihood in a dilapidated condition. "It appears self-evident," Dietrichson concludes, "that there must be a church on the spot where the saint died, and that this church must be dedicated to the martyr whose blood has given to the island all its historic importance."[4]

The building, which is roofless, consists of a nave about 30 feet long and 15½ feet wide internally, and a chancel 15 feet and 9½ feet in length and breadth respectively; but its special feature is a round western tower, believed to have been, when complete, about 60 feet in height. This architectural feature is of special interest, as there are only other two ancient round towers now existing

[1] Sir G. W. Dasent's *Icelandic Sagas*. vol. iii. pp. 81, 82.
[2] Miss Arnold-Forster's *Studies in Church Dedications*, vol. ii. p. 455.
[3] *Orkneyinga Saga*, intro. p. xciii
[4] *Monumenta Orcadica*, pp. 23, 24.

in Scotland, viz. at Brechin in Forfarshire and Abernethy in Perthshire.

St. Magnus was buried in Egilshay; but, by command of his mother Thora, his body was soon afterwards removed to Christ's Kirk at Birsay, which was then the cathedral of the diocese of Orkney. "Straightway after that," as the saga says, "a heavenly light was often seen shining over his grave. A heavenly fragrance was often perceived at his grave, and sick men got back their health thence. Then next men made journeys thither both from the Orkneys and Shetland, who were in weak health, and watched at the tomb of earl Magnus the saint, and got healing for their ailments." [1]

Christ's Kirk at Birsay, however, was not to be the final resting-place of St. Magnus. His relics were destined to be laid in a nobler shrine, viz. the cathedral at Kirkwall, which was built in his honour, and still bears his name. "The Viking expeditions, though in themselves wild and barbaric, always contained the germ of a new, rich cultural development, that stirred as soon as the warlike spirit sank to rest and left room for the play of the intellectual strength and civilising power that also dwelt in the Vikings. St. Magnus' Cathedral is the living expression of this thought." [2] The building, according to Sir Herbert Maxwell, "remains without parallel among Scottish structures as an example of Norman, Transitional, and Early Pointed design."

The erection of the cathedral was the result of a vow made by Kali, better known as Rognvald, son of Gunnhilda, the sister of St. Magnus. He resolved that if successful in recovering his possessions in Orkney, of which he had been deprived by his kinsman, Earl Paul, he would found a splendid church in memory of his uncle, the murdered earl. In view of his proposed invasion of the Orkneys, his father, Kolr of Norway, said to him: "You should promise one thing—that if you obtain these dominions you will build a stone minster at Kirkiuvág (Kirkwall) in the Orkneys, more magnificent than any other in these lands, dedicating it to your kinsman, Earl Magnus the Holy, endowing it with money, so that it

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[1] Sir G. W. Dasent's *Icelandic Sagas*, vol. iii. p. 83.

[2] *Monumenta Orcadica*, pp. 45, 46.

may be fitly established, and that his relics and the Bishop's see may be brought there." [1]

Rognvald was successful in his attempts to reinstate himself in his Orcadian possessions, and with the help of his father began the building of the cathedral in 1137. It is believed that in three or four years thereafter the work was sufficiently advanced to allow the building to be consecrated, and it was probably in connection with that event that the relics of St. Magnus found a resting-place within its walls.[2] On their removal from Christ's Kirk they had been temporarily deposited in the church of St. Olaf at Kirkwall, already referred to. In their shrine in the cathedral they were believed to work miracles, as they had done at Birsay. A man, Amundi by name, residing in the north of Shetland suffered from leprosy. "He fared to Kirkwall," says the saga, "and watched at the shrine of earl Magnus the saint, and prayed for help and health for himself; but the holy servant of God, earl Magnus, showed himself to him as he slumbered, and passed his hands over all his body, and when he awoke he was whole and well, and knew no ailment anywhere, and all praised God and earl Magnus the saint." [3]

Shortly before 1774 some bones tied up with ribbons were discovered in a square hollow in one of the columns of the cathedral. The Rev. George Low suggests that they were probably the relics of St. Magnus. There is some uncertainty on the point; but if the bones were really those of St. Magnus they must have been removed from the high altar, in all likelihood about the time of the Reformation, and deposited for safety within the column in question.

One of the bells in the tower of the cathedral has, on a medallion, a figure with a sword, and underneath SCT. MAGNUS. The bell was made by order of Bishop Robert Maxwell in 1527, but having been cracked, was recast in 1682 by Claudius Fremy of Amsterdam.[4] The seals of more

[1] *Orkneyinga Saga*, p. 99.

[2] For an account of the architecture of the building, *vide* Sir H. Dryden's *Church of St. Magnus, Kirkwall*; MacGibbon and Ross's *Ecclesiastical Architecture of Scotland*, vol. i. pp. 266-273; and Low's *Tour through Orkney and Shetland*, p. 61.

[3] Sir G. W. Dasent's *Icelandic Sagas*, vol. iii. p. 93.

[4] *Church of St. Magnus, Kirkwall*, p. 52.

than one bishop of Orkney bear a figure of St. Magnus. "The 14th century seal of the chapter, measuring two inches and three-quarters in diameter, gives a sectional view of the cathedral, an edifice of pleasing design and proportion, provided with a lofty central tower, between two spires and side turrets. In the front are seen three trefoiled niches with canopied heads, wherein are placed figures of the patron, St. Magnus, standing on a bracket, and holding a book and a sword, between two attendant monks, each kneeling on a small corbel."[1]

A cup said to have belonged to St. Magnus was long preserved at Scapa. When a new bishop landed there to take up his duties at Kirkwall, the cup, full of strong ale, was presented to him. If he could empty it at a draught the belief was that there would be many good and fruitful years during his episcopate.[2]

St. Magnus was believed to have appeared in person in 1529 to assist the Orcadians in repelling certain invaders from Caithness. "In Orknay the xvij day of Maye, the Erle of Caithnes and Lord Sinclar, with ane greit army, arryvid to haif passed and occupiet that cuntrey; but the cuntrey men convenit at the commaund of James Sinclar of Kirkwal thair capitaine, quha defendit the Ile and faucht ane crewell battell with thame, in the quhilk the Erle of Caithnes and fyve hundreth of his men was slayne and drownit in the see. The Orknay men haldis oppinione that Sanct Mawnis thair patron wes sene that day with thame in the feld, fechtand for thair defence. The Laird Sinclar and all the rest of the cumpany was tane presonares."[3]

According to mediæval belief St. Magnus showed himself in a miraculous manner on the days marked by the battles of Bannockburn and Flodden. On the day of the former a horseman in shining armour, thought to have been St. Magnus, suddenly appeared in the streets of Aberdeen and announced the victory of the Scots. On the day of the latter battle the saint landed from Orkney at the Bay of

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[1] Dr. de Gray Birch's *Seals*, vol. ii. p. 41.

[2] Brand's *Description of Orkney*, p. 46.

[3] Bishop Lesley's *History of Scotland*, p. 141, and Dr. J. B. Craven's *Church in Orkney*, vol. iv. p. 140.

Auchmeddan in Aberdeenshire, known from him as St. Magnus's Haven, and blessed the harbour so that no boat belonging to it should be lost at sea.[1]

Martin alludes to a stone, 4 feet in length and 2 feet in breadth, which lay within the ruins of Ladykirk in South Ronaldshay, and was known as St. Magnus's Boat. The stone tapered at both ends, and on the top had the marks of two human feet. Tradition says the saint used it on one occasion as a boat when wishing to cross the Pentland Firth to Caithness.[2]

Though a Norseman, St. Magnus was popular among the Celts, as the following prayer, quoted by Dr. Alexander Carmichael, shows: "O Magnus of my love, thou it is who would'st us guide; thou fragrant body of grace, remember us. Remember us, thou Saint of power, who didst encompass and protect the people; succour thou us in our distress, nor forsake us. Lift our flocks to the hills, quell the wolf and the fox, ward from us spectre, giant, fury, and oppression."[3]

St. Magnus does not appear to have had any church or chapel among the Hebrides; but in Shetland he had five dedications,[4] one on the island of Yell, and four on the mainland, viz. in the parishes of Tingwall, Sandwick, Delting, and Northmavine respectively. Regarding St. Magnus's Church at Tingwall Dr. Hibbert remarks: "Close to it (the modern church) were the remains of an old kirk, which was once ornamented with a steeple; but little more than the foundation stones now remain."[5] Sir David Sinclair of Swinebrucht, by his will dated 1506, bequeathed a chalice to the church.[6] In ancient times the meetings of the Althing,[7]

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[1] *Scott. Hist. Lib.*, vol. xiii. pp. 304-446. [2] *Western Isles*, p. 367.

[3] *Carmina Gadelica*, vol. i. p. 179.

[4] G. Goudie's *Celtic and Scandinavian Antiquities of Shetland*, pp. 163, 164.

[5] *Shetland Isles*, p. 269.

[6] B. H. Hos-ack's *Kirkwall in the Orkneys*, p. 124.

[7] Tingwall signifies the Assembly Field.—Sir H. Maxwell's *Scottish Land-Names*, p. 218; Canon Isaac Taylor's *Words and Places*, pp. 198-201; Rev. J. B. Johnson's *Place-Names of Scotland*, p. 285. About three miles west of Tingwall is Scalloway, *i.e.* the Bay of the *Skaaler* or wooden booths, erected for the accommodation of persons attending the Thing.—J. J. Worsaae's *Danes and Norwegians*, p. 232.

or General Assembly, were held on an island situated in a neighbouring lake, and connected with the shore by stepping stones. Tradition says that if a culprit who was condemned to death by the Althing could press through the crowd of spectators and reach Tingwall Church, he was allowed to escape, but if the people prevented him from doing so, the sentence of the law was carried into effect.[1]

Considerable difficulty has been found in locating St. Magnus's Northmavine dedication just alluded to. One would naturally expect to find it at the spot near Hillswick, marked on the map St. Magnus Kirk, close to the margin of St. Magnus Bay on the south-west coast of the parish. On the east coast is Ollaberry, where there is a ruin of an ancient ecclesiastical building which, judging from the place-name, one would have regarded as a dedication to St. Olaf, but in a charter in the Register of the Great Seal, of date 1577, reference is made to the parish church of St. Magnus in Ollaberry.[2]

St. Magnus was not forgotten in Caithness. He had a chapel at Shebster in Reay parish, and the church of Watten was under his patronage. At Sten-hou, near the latter, stands a large piece of rock supposed to mark the grave of one of the Earls of Orkney. Pennant says: "The *Monkish* tradition is, that St. Magnus converted a dragon into this stone."[3]

The ancient parish of Spittal, now included in Halkirk, derived its name from an hospital dedicated to St. Magnus. Its church was described in 1547 as "the rectory of the church of Spittal called the hospital of St. Magnus in Caithness." "The church of St. Magnus, either founded by that saint or dedicated to him, and originally attached to an hospital of which the nature is unknown, stood a few miles south of Halkirk near the foot of the hill named from it Spittalhill. Its foundations 60 feet by 20, part of its walls, and its cemetery the burial place of the Clangunn, still remain. Around it and at some distance were numerous buildings apparently connected with the hospital."[4] At Banniskirk in the neighbourhood of Spittal was a chapel

[1] W. F. Clark's *Story of Shetland*, p. 46.
[2] 1546-80, p. 728.
[3] *Tour in Scotland*, vol. i. p. 346.
[4] *O. P. S.*, vol. ii. p. 758.

dedicated to St. Magnus. "The chapel site is a short distance from the farm steading of Banniskirk Mains. A mound marks the spot where the chapel and burial-ground were, but there is no trace of the building."[1] Banniskirk is a corruption of Mawniskirk (Magnus Kirk), and appears in that form in the Reay Charters, pointing to the fact that the chapel had the same titular as the hospital in its immediate vicinity.[2]

St. Magnus had an altar in the parish church of Dundee, situated on the north side of the choir. It was founded shortly before 1492 by Robert Seres, Town Clerk of Dundee, whose family had settled in the burgh prior to 1408.[3]

Earl Rognvald, or Ronald, alluded to above, had an eventful life, partly as warrior and partly as pilgrim. His name of Rognvald was given to him by Earl Sigurd in memory of Rognvald Brusison, because the latter was said to have been the most proper man of all the Orkney earls, and it was thought that the name would bring good luck. After founding his votive cathedral at Kirkwall, Rognvald went along with Bishop William the Old of Orkney on a pilgrimage to the Holy Land, and was absent about three years. He was murdered in Caithness in 1158 or 1159, five days after the summer Mary-mass, *i.e.* the Feast of the Assumption on 15th August. According to the *Orkneyinga Saga*, written probably fully sixty years later, "where the blood of the Earl fell on the stones when he died, it may be seen to this day as fresh as if it had just come from his wounds."[4]

Rognvald was buried first at Ladykirk in South Ronaldshay, and later in his own cathedral at Kirkwall. He had the reputation of being a saint, and was canonised in 1192. St. Rognvald was popular in the north among sailors,[5] who made their vows to him, but no church in the Orkneys appears to have been under his patronage. There was, however, a place of worship in his honour, known as Chapel

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[1] Rev. D. Beaton's *Ecclesiastical History of Caithness*, p. 60.
[2] *Old-Lore Miscellany*, vol. ii. p. 143.
[3] A. C. Lamb's *Dundee*, p. xxxiv d.
[4] *Orkneyinga Saga*, p. 188.
[5] F. S. Bassett's *Legends and Superstitions of the Sea*, p. 82.

Ronald, on the Chapelhaugh of Glenkindie in Kildrummy parish, Aberdeenshire, where there is also a spring bearing his name.[1]

The last Norse saint to be mentioned is St. Sunnifa, better known as St. Sunniva, patroness of Bergen, whither her relics are believed to have been brought in 1170 from the island of Selja, off the Norwegian coast, and deposited in a rich shrine on the high altar of Christ Church Cathedral. Her festival was held annually on the 8th of July.

She is said to have been the daughter of a king in Ireland, but her story identifies her specially with Norway. Her adventures are thus narrated by the Rev. S. Baring-Gould: "There lived in the days of Earl Haco (*i.e.* between 995 and 1000) a king in Ireland, who had a most accomplished and beautiful daughter named Sunnifa, who was endowed with wealth, beauty, and Christian piety. A northern viking, hearing of her charms, became enamoured, and harried the coasts of Ireland, setting all in flames, because the king hesitated to give him the hand of his daughter. The damsel, to save her native island from devastation by the impatient suitor, expressed her determination to leave Ireland. Her brother Alban and a multitude of virgins joined her, and all sailed away east, trusting in God. They came ashore on the island of Selja, off the coast of Norway, and would there have been massacred by Earl Haco, had not the rocks opened, and all the maidens having retired within, they closed on them again, and they came forth no more alive."[2]

St. Sunniva's cultus was undoubtedly popular in Norway. A chapel bearing her name was built on the island of Selja, and as Dr. J. Morland Simpson mentions, she appears on more than one Scandinavian prime-staff along with St. Olaf, St. Clement, St. Nicholas, etc.[3] Through the Norse influence her cultus was planted in Shetland, where anciently a contribution known as Sunnive-miel was paid to her shrine in Bergen.[4] She had two chapels among the Shetland Islands.

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[1] A. Jervise's *Epitaphs*, vol. i. p. 267.
[2] *Lives of the Saints*, 21st October.
[3] *P. S. A. Scot.*, vol. xxvi. p. 361.
[4] *Orkneyinga Saga*, intro. p. lxxvii.

One of these was on the islet of Balta, at Baltasound, Unst, where its grass-grown foundations are still to be seen near the landing-place, and where there are also traces of other buildings, indicating perhaps the site of an early monastic settlement.[1] The other chapel was on the island of Yell, where anciently there were in all twenty places of worship dedicated to various saints.

[1] John R. Tudor's *Orkneys and Shetland*, p. 562.

CHAPTER XIX.

FRENCH SAINTS.

French Influence on Scotland.—St. Martin.—Story of his Cloak.—Monastery of Ligugé.—Tours.—Marmoutier.—Paganism Attacked.—St. Martin's Death.—Candida Casa.—His other Scottish Dedications.—St. Hilary of Poitiers.—St. Britius.—Kirkcaldy and Kirkmabreck.—St. Germanus.—La Meson de St. Germeyne.—St. Agilus.—Anstruther-Easter.—Balmerino.

VARIOUS French saints were represented in our Scottish dedications. This is not to be wondered at when we remember how intimate were the relations between the two countries during the later mediæval period. A Franco-Scottish league subsisted for about three hundred years. Its roots were to be found in the hostility shared by the two nations towards England in view of a common danger.[1] This alliance found expression in various ways. Matrimonial connections were formed between sovereigns of the Scottish line and ladies belonging to the royal house of France and the French nobility. Alexander II. had for his second consort Mary, daughter of Enguerrand de Couci, a lord of Picardy; his son Alexander III. took as his second wife Joletta, daughter of Count de Dreux; while James V. brought home as his first bride Magdalene, daughter of Francis I., and as his second Mary, daughter of Claude, Duke of Guise. The connection of James's daughter Mary with the royal house of France is well known. In 1513 Louis XII., King of France, issued letters patent extending great privileges to Scottish merchants trading in France, and making reference to the "most strict friendship, confederacy, and perpetual alliance" which had subsisted between that country and Scotland.[2]

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[1] Prof. James MacKinnon in *Scottish Historical Review*, January 1910, p. 119.

[2] *Miscellanea Scotica*, vol. iv. p. 25.

The indebtedness of the Scottish language to the speech of France is familiar to the student of philology, many of our vernacular words having reached us through French channels.[1] Scottish art also received an impulse from France. Dr. de Gray Birch is disposed to think that to some extent the seals of our early bishops show traces of Gallic influence.[2] Scottish architecture, alike domestic and ecclesiastical, drew inspiration in some measure from the same quarter. It is noticeable that after Robert the Bruce came to the throne the flamboyant Gothic of France served as a model to the builders of our churches.[3]

"To thoroughly understand Scottish civilisation," observes Francisque Michel, "we must seek for most of its more important germs in French sources. We must recall the steady tide of intercourse flowing between the two countries; the crowds of Scotsmen flocking to France for study or for military service, and coming back to imbue their students and their tenants with their own experience; the French courtiers and men-at-arms who came to Scotland in the train of each royal alliance; and the French followers who often accompanied the 'Scot abroad' back to his own country."[4]

Of all the French saints, St. Martin was the first to have his cultus introduced into Scotland in connection with the dedication of a place of worship. He was born *circa* 316 at Sabaria in Pannonia, where his father was a tribune of the imperial army. He himself was forced to become a soldier, though his own desires inclined him to a monastic life. He was still in the army when the well-known traditional incident occurred of dividing his white cloak with a poor beggar at Amiens, and having thereafter a vision of Christ wearing the same severed garment. Snow, from its colour, is sometimes styled in France "the mantle of St. Martin."[5] St. Martin cutting off a portion of his cloak to give it to the beggar is a frequent mediæval illustration of the virtue of charity. It is found, for example, on early draughtsmen

[1] Isabel G. Sinclair's *Thistle and Fleur-de-Lys*, p. 2.
[2] *Seals*, vol. ii. p. 62. [3] Messrs. Fletcher's *Hist. of Arch.*, p. 359.
[4] *Scottish Language*, pref. pp. vii., viii.
[5] Mrs. Bell's *Hermits*, pp. 200, 201.

in the Ashmolean Museum at Oxford, and on the portal of the cathedral at Lyons, the sculptures of which are of the fourteenth century.[1]

On account of the story, St. Martin came to be reckoned the patron saint of tailors. He was also esteemed the guardian of knights, and for some unknown reason, of the criers of Paris.[2] He was likewise invoked by wine growers. When Sir Thomas Dashwood, a vintner, became Lord Mayor of London in the time of Queen Anne, he had in his show a man who personated the saint in armour, preceded by Roman lictors, and followed by a crowd of beggars. When the cortege reached St. Paul's Churchyard the personator of the saint cut up his velvet cloak—in this case scarlet, not white—and distributed the pieces among the beggars.[3]

St. Martin was baptised in 356. After quitting the army two years later, he founded the monastery of Ligugé at Poitiers, said to have been the earliest monastic settlement in Gaul. The see of Tours having become vacant by the death of Lidorius in 371, St. Martin was made its bishop[4] against his will; but his love of retirement led him, whilst still holding that office, to found a monastery near the city on the banks of the Loire, which afterwards developed into the richly endowed abbey of Marmoutier, some remains of which are still to be seen. "Marmoutier was then a kind of desert enclosed between the right bank of the Loire and the scarped rocks which overlook the course of the stream. The holy bishop inhabited there a cell made of interlaced branches, like that which he had for only too short a time occupied at Ligugé. The eighty monks whom he had collected there dwelt for the most part in pigeon-holes hollowed in the rock, and were attired only in camel skins."[5]

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[1] O. M. Dalton's *Ivory Carvings*, p. 101. [2] Mrs. Bell's *Hermits*, p. 199.

[3] W. S. Walsh's *Popular Customs*, p. 664.

[4] In St. Martin's time the church ritual at Tours was of a very simple character. —*Vide* Dean Stanley's *Christian Institutions*, p. 152. St. Martin's Cope, in Low Latin *capella*, was preserved by the Frankish kings, and carried by them into battle in the hope of obtaining victory. It gave name to the capella or sanctuary where it was kept under the charge of its capellani or chaplains.—*Vide New English Dictionary*, *s.v.* "Chapel."

[5] Montalembert's *Monks of the West*, vol. i. p. 460.

In carrying on his missionary labours in the neighbouring districts, St. Martin cut down the sacred trees associated with pagan rites. He also destroyed the heathen temples, and built churches on their ruins. After a strenuous life he died *circa* 397 A.D. at Candes on the Loire, some distance lower down the river than Tours. According to tradition, the vessel that bore his body to Tours for interment floated miraculously upstream without the use of sails or oars; trees burst into blossom on the banks of the river; the sick recovered their health; and heavenly music accompanied the boat till it arrived at its destination.[1] On the 11th of November the remains of the bishop were buried in a cemetery outside the town, where a chapel was built over the tomb by his successor, St. Britius.[2]

On the 4th of July in the year 473 the relics were translated to a spacious basilica built for their reception, and adorned with frescoes representing the reputed miracles of St. Martin. In a thirteenth century window in Chartres Cathedral, his soul, surrounded by an aureole, is depicted floating up to heaven.[3] There were accordingly two chief festivals associated with him—Martinmas,[4] the anniversary of his burial, known as St. Martin's day, in winter, and St. Martin of Bullion's day, the anniversary of the translation of his relics. In Gaelic the saint is known as Martain-a-Bhuilg, *i.e.* Martin of the bag.[5]

St. Martin's cultus was introduced into Scotland within quite a short time after his death. St. Ninian, who had brought masons with him from Gaul, was in the act of building his Candida Casa or White House at Whithorn, when he heard of the death of the bishop of Tours, and dedicated the new structure to him. Bede says: "The southern Picts who dwell on this side of the mountains had long before, as is reported, forsaken the errors of idolatry and embraced the truth by the preaching of Ninias, a most reverend bishop and holy man of the British nation, who had been regularly

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[1] Rev. S. Baring-Gould's *Lives of the Saints*, 11th November.

[2] Prof. G. Baldwin Brown's *Schola to Cathedral*, p. 188 n. *Vide The Antiquary*, October 1912, pp. 367-376.

[3] Mrs. Jenner's *Christian Symbolism*, p. 82.

[4] Appendix I.

[5] *Carmina Gadelica*, vol. ii. p. 305.

instructed at Rome in the faith and mysteries of the truth; whose episcopal see, named after St. Martin the bishop and famous for a stately church (wherein he and many other saints rest in the body), is still in existence among the English nation. The place belongs to the province of the Bernicians, and is generally called the White House, because he built there a church of stone, which was not usual among the Britons."[1]

Candida Casa appears to have stood at what is now known as the Isle of Whithorn, judging by the account given of its site by Ailred of Rivaux, who says: "This place is situated on the shore of the ocean and, running far out into the sea, is enclosed by the sea itself on the east, west, and south, the way being open to those who would approach it only on the north."[2] At the Isle of Whithorn is still to be seen the ruin of a small chapel, thought by Mr. T. S. Muir to be the probable successor of St. Ninian's Candida Casa. It is believed to date from the end of the thirteenth century.[3] In the burgh of Whithorn, three miles north of the Isle, are the remains of the Premonstratensian priory founded by Fergus, Lord of Galloway. Its church served as the cathedral of the bishopric established by King David I. between 1124 and 1130. Like Candida Casa, the priory was dedicated to St. Martin. Symson, writing in 1684, says: "Sure I am there is a little hand-bell in this church, which, in Saxon letters, tells it belongs to St. Martin's church."[4] When alluding to the architectural features of the building, Mr. P. MacGregor Chalmers remarks: "Only the nave of the cathedral remains—a thing of patches, to which the builders of many generations have lent their hands. The beautiful Romanesque doorway at the west end of the south wall is the one fragment preserved of the early twelfth century foundation by Fergus."[5]

St. Martin was popular in the Celtic Church, and, as we learn from Adamnan, he was remembered in the devotions

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[1] Bede's *Ecclesiastical History*, pp. 113, 114.

[2] Rev. Dr. Metcalfe's *Ancient Lives of Scottish Saints*, p. 11. Appendix J.

[3] *Ecclesiological Notes*, p. 233; *Characteristics*, pp. 57, 58 n.

[4] *Description of Galloway*, p. 46.

[5] *Scots Lore*, p. 193.

of the monks of Iona.[1] His name was given to a cross on the island, characterised by the Rev. E. C. Trenholm as pre-eminently the Great Cross of Iona. It is "of massive red granite grey with age, rising sixteen feet and eight inches from the ground. On the front or west side the central subject is the Blessed Virgin Mary and her Child, surrounded by four angels. Beasts are carved on the arms of the cross; on the shaft, Daniel in the lions' den, in a conventional design known to antiquaries; groups of human figures, one with a harp; below, bosses and serpents. The back of the cross has beasts carved on the top, the rest bosses and serpents. The cross is called St. Martin's from its traditional Gaelic name (Crois Mhartuinn)."[2]

St. Martin had no chapel in Iona, but there were chapels bearing his name elsewhere among the Western Isles. One of these was at Kilmartin in Kilmuir parish, Skye; another in North Uist, at Balmartin, whose name signifies the town of St. Martin, from the Gaelic *baile*, a town or township.[3] At Knock in Mull, close to the head of Loch-nan-Gall, is an ancient ecclesiastical site known as Kilmartin. In Loch Broom parish, Ross-shire, four and a half miles from Ullapool, is a triangular island known as Eilean Mhartuinn, which, one is tempted to think, was so called from its having had a chapel to the bishop of Tours.

In Argyll is the parish of Kilmartin, lying between Loch Awe and the Crinan Canal. The church stands on the top of a grassy knoll overlooking the valley. In the churchyard are several sculptured slabs of the type common in the West Highlands.[4] The churchyard also contains an ancient cross, $5\frac{1}{2}$ feet high, sculptured on both sides with Celtic ornament.

St. Martin had a dedication at Ulbster in Wick parish, Caithness. The chapel was situated between Ulbster House and the sea, and came to be used for the interment of

[1] *Life of St. Columba*, p. 86, and Rev. Canon Warren's *Liturgy and Ritual of the Celtic Church*, pp. 105, 106.

[2] *Story of Iona*, p. 139. *Vide* also M. E. L. Addis's *Scottish Cathedrals and Abbeys*, p. 4.

[3] Dr. A. MacBain's *Etymological Dictionary of the Gaelic Language*, *s.v.* "Baile."

[4] *P. S. A. Scot.*, vol. xv. p. 258, and J. Drummond's *Sculptured Monuments in Iona and the West Highlands*, intro. p. 3.

members of the Ulbster family.[1] Beside it once stood an ancient symbol-bearing slab of red sandstone with a cross on each face. After having been used as a tombstone, the slab was removed from Ulbster to Thurso Castle, twenty miles distant, where it is to be seen on an artificial mound within the grounds.[2]

In Strathnaver in Sutherland, between Ceancoille and Cnubeg, is a holy well known in Gaelic as Tobair Claish Mhartain. It was supposed to possess healing qualities. "Bread specially prepared according to the following Gaelic recipe promoted health when taken along with the water of this well—

> 'Aran air fhuine le connadh,
> Is burn a Tobair Claish Mhartain.'—
> Bread baked on brushwood,
> And water from the well of Martin in the Dell."[3]

In its neighbourhood is a very ancient burying-ground, called Baghan Cnubeg, where a chapel to St. Martin in all probability stood. In the wall of the burying-ground is a fragment of stone bearing a cross of early Irish design.

The parish of Cullicudden in Ross-shire, united in 1662 to Kirkmichael to form the present parish of Resolis, had its church under the invocation of St. Martin. It was in consequence known in Gaelic as Sgire Mhartain, *i.e.* St. Martin's Parish. In the *New Statistical Account of Scotland*[4] we read: "It is probable that St. Martin's, or Kirkmartin, and not Cullicudden was the name originally of this small but ancient parish. At the place of St. Martin's, a small farm near its western extremity, the foundation of a church surrounded by a burying-ground, not now occupied, may still be seen. The probability is, therefore, that the parish church, dedicated to St. Martin of Tours, was originally at the place of St. Martin's; but the church being afterwards removed to the more centrical place of Cullicudden, the parish, from this circumstance, came to be so called." A fair used to be held in the parish on the eve of the saint's festival. "In 1641 Charles I. granted to Inverness the fair

[1] Macfarlane's *Geographical Collections*, vol. i. p. 160.

[2] *Early Christian Monuments*, part iii. p. 33, and *Old-Lore Miscellany*, vol. vi. p. 121.

[3] *P. S. A. Scot.*, vol. xlii. p. 94.

[4] *Ross*, p. 38.

of 10th November, 'quilk was haldin of auld at Sanct Martenis Kirk in Ardmanoche now lyand waist.'"[1]

The ancient parish of Botarie in the lordship of Strathbogie, now including Cairnie parish, had its church dedicated to the bishop of Tours, and was in consequence known alternatively as St. Martin's Kirk. Near the church is Cross, where, as Mr. James MacDonald suggests, a cross in honour of the patron saint probably stood, though there is now no tradition regarding it.[2] In the Strathmore district of Perthshire is the parish of St. Martin's, whose name leaves no doubt as to the dedication of its ancient church. This seems to be the "Sanct-Martines, alias Melginche," referred to in charters of 1624 and 1633. In 1598 a field beside the churchyard was known as St. Martin's Acre. The old parish of Inchmartin in the Carse of Gowrie was united in 1628 to Errol.[3] Chapelton of Arnhall, in the Kincardineshire parish of Fettercairn, derived its name from a mediæval chapel erected in honour of St. Martin. Some stones are still to be seen which are believed to have belonged to the building. The burying-ground now forms part of a ploughed field. "Its boundary is still traceable, from its soil being blacker and richer than the rest of the field, and from its crop being heavier and more luxuriant, especially in a dry summer."[4] Some old ash trees grew on the margin of the burying-ground, but were removed in 1736. A pool in the neighbouring North Esk is known as Linn-Martin.

The church of Logie-Montrose in Angus owed allegiance to St. Martin, whose name is still preserved in St. Martin's Well, and in a neighbouring hollow known as St. Martin's Den. The church was consecrated by Bishop David de Bernham of St. Andrews in 1243. Its successor, a sixteenth century building, after it had become ruinous, was converted in 1857 into a mausoleum for the Carnegies of Craigo. Logie-Montrose ceased to have a separate parochial existence in 1661, when it was annexed to Pert.[5]

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[1] Dr. W. J. Watson's *Place-Names of Ross and Cromarty*, p 121.
[2] *Place-Names of Strathbogie*, pp. 196, 197.
[3] Rev. Dr. H. Scott's *Fasti*, vol. ii. p. 638.
[4] Dr. A. C. Cameron's *History of Fettercairn*, p. 184.
[5] A. Jervise's *Epitaphs*, vol. i. pp. 209, 210.

Another Angus parish had its church dedicated to the same saint, viz. Strathmartin, united to Mains in 1799. The church was consecrated by Bishop David on 18th May 1249. A sculptured slab bearing a dragon symbol, and locally styled Martin's Stone, stands in a field on Balkello Farm. Tradition says that it marks the spot where a young man of the name of Martin slew a dragon which had devoured nine maidens. These maidens had left their home one after another to draw water for their father from a certain well. Probably the symbol on the stone and the occurrence of the name Baldragon in its neighbourhood, coupled with the dedication of the church to St. Martin, helped to create the story. The chapel to the Nine Maidens at Pitempan in the same parish supplied the remaining factor in the romance.[1]

Strathmiglo parish, Fife, had a collegiate church dedicated to St. Martin. A fair anciently held in the parish on St. Martin's Day was transferred to Cupar in 1436 by command of James I.[2] In a charter of date 1605, reference is made to "Villam et burgum de Strethmiglo alias Eglismartene"—Eglismartene signifying the church of St. Martin.[3] Ecclesmartin, the ancient name of Inchmartin near Aberdour, suggests a former dedication to the bishop of Tours.

Glasgow Cathedral had a chapel to St. Martin in the east end of the choir, in the third bay from the south wall. There was a chaplainry bearing his name at Rutherglen, presumably in the parish church. It is mentioned in a charter by Charles I. to the University of Glasgow on 28th June 1630.[4] There was in St. Andrew's church at Peebles an altar dedicated to St. Martin, the Virgin, and All Saints. The following entry relative to it is quoted by Dr. Clement Gunn: "A.D. 1500. October 16. Sir Hugh Cade, chaplain, resigned his land and biggin in favour of Sir John of Howstoun, Chaplain of the Altar of St. Martin, founded in the Parish Church of Peblis, which image of St. Martin was brought in procession to the said land and biggin, with

[1] A. Jervise's *Epitaphs*, vol. i. 206.
[2] *Charters of the Royal Burgh of Cupar*, p. 9.
[3] *R. M. S.*, 1593-1608, p. 570.
[4] *Mun. Alme Univ. Glasg.*, vol. iii. p. 569.

the Chaplains of the said Kirk, and a great people of folks."[1]

An altar to St. Martin stood on the north side of the parish church of Dundee, and was supported by the craftsmen of the Glover Incorporation belonging to the burgh. "When the Glover Trade obtained their Seal of Cause on 12th January 1516, they bound themselves to keep in repair within the Parish Church an altar where daily service would be performed by their chaplain, who was ordained to 'sing and say at the said altar in honour of the glorious Lady the Virgin Marie, and of St. Duthac, and of St. Martin, their patron Saint.'"[2]

A chapel bearing St. Martin's name was situated, along with its graveyard, on a rising ground at the east end of Nungate, a suburb of Haddington, on the right bank of the Tyne. It was a dependency of the Cistercian nunnery of Haddington, founded by Countess Ada, mother of Malcolm IV. and William the Lion. The land on which it stood was granted by the Countess to Alexander St. Martine, and it was he, according to Dr. J. G. Wallace James, who probably built the chapel. The structure is now a ruin. The nave, which remains, was 55 feet in length by some 16 feet in breadth. Connected with it by a round arch was a choir 12 feet square, whose foundations were brought to light during excavations several years ago.[3]

In a Berwickshire Retour[4] of 5th April 1688, we read of St. Martin's church in Lauderdale in the barony of Thirlestane. This is evidently the chapel belonging to the convent of Lauder. "The date of the building of the convent is unknown. The ruins of what is locally termed the Chapel are situated in a small park to the east of Thirlestane farmhouse. The masonry is of rough rubble, and void of ornament. It is 78 feet long, and 17 feet 8 inches wide. There has been a fireplace in the west gable, and probably a window in the south wall, near the west end. The east and north walls are in ruins."[5] High Cross, a few hundred yards from Thirle-

[1] *Book of Peebles Church*, p. 101. [2] A. C. Lamb's *Dundee*, p. xxxiv e.
[3] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 362, 363, and J. Robb's *Guide to Haddington*, pp. 50, 51.
[4] No. 428. [5] A. Thomson's *Lauder and Lauderdale*, p. 69.

stane farm steading, is believed to have been so called from a cross erected to mark the spot whence the first view could be had of the convent by pilgrims to the shrine.

Dumfriesshire had two dedications to St. Martin. One of these was the chapel of Boykin in Westerkirk parish, a dependency of the mother church. "On the 9th December 1391, Adam De Glendonyng amortised certain lands in the barony of Hawick for the establishment of this chapel, and on the 30th same month, Archibald, Earl of Douglas, confirmed the charter."[1] The other was the church of Canonby parish, situated near the Liddell. Connected with it was the priory of Augustinian Canons at Halgreen (Halygreen) about half a mile away. The priory was founded *circa* 1150 by Tyrgot de Rossdall, and bestowed by him on the monks of Jedburgh. After the surrender of the Scottish army at Solway Moss in 1542, the church and the priory were pillaged and burned by the English. Some vestiges of the priory were visible until recently. A portion of the parish church, consisting of sedilia, can still be seen in the burying-ground.[2] Canonby signifies the canon's dwelling. The name, applied first to the priory, was afterwards given to the parish.

St. Hilary, bishop of Poitiers, who was elected to that see *circa* 353 A.D., was St. Martin's instructor, and became known as a zealous opponent of Arianism. In Adam King's Calendar his name is entered under 14th January. He had two dedications in Scotland. One was Hilary Kirk, above Feal in the Shetland island of Fetlar.[3] The other was the parish church of Drumblade in Aberdeenshire. At Burnside, in the neighbourhood of the church, is a spring known as Teller's Well, a corrupted form of St. Hilary's Well, and a fair long held in the parish was known as Teller Fair.[4]

St. Britius or Brice, who was brought up by St. Martin and succeeded him in the bishopric of Tours, found a place among our Scottish dedications. He was an ecclesiastic of quite a different type from his predecessor. Indeed he was

[1] R. Bruce Armstrong's *Liddesdale*, p. 99.

[2] *Ibid.* p. 119.

[3] *N. S. A. Shetland*, p. 25.

[4] *Collections for a History of Aberdeen and Banff*, pp. 475 n., 477.

marked by such a wayward temperament that one would not have been surprised if he had been excluded from the list of our church titulars. One is more than surprised that in the Kirkcudbrightshire parish of Kirkmabreck, of whose church he was patron, his name should appear with the Gaelic honorific prefix *ma*, signifying "my dear one," so often attached to the names of saints. Regarding Kirkmabreck, Symson, writing in 1684, says that the parish was so named "from some saint or other, whose name was, they say, M'Breck, a part of whose statue in wood was 'about thirty years since, in an old chapel at the Ferrietown.'"[1]

There is some doubt as to the dedication of the church of Kirkcaldy in Fife, which was consecrated by Bishop David de Bernham on 21st May 1244, but it is thought to have been under the invocation of either St. Patrick or St. Britius. Probably the latter was titular, as we find St. Brycedale surviving in the local topography. If St. Brice was patron of both Kirkmabreck and Kirkcaldy, he was more honoured in Scotland than in England, where he had only one dedication, viz. the church of Brize Norton in Oxfordshire.[2]

Another French bishop, of a different nature from St. Brice, was St. Germanus, one of the dukes of Gaul, who was appointed bishop of Auxerre on the Yonne in 425 A.D. Before becoming an ecclesiastic he devoted himself to hunting, and in art he is commonly represented surrounded by the dead bodies of wild beasts. According to the Rev. F. C. Husenbeth, he also appears leading a dragon with seven heads, but Miss Margaret Stokes attributes this emblem to St. Germanus the Scot, who, on arriving in Normandy, is said to have captured a seven-headed monster and bound it with his stole.[3]

In 429 the bishop of Auxerre was sent by Pope Celestine to the southern parts of Britain to protest against the Pelagian heresy,[4] and seventeen years later he was again

[1] *Description of Galloway*, p. 26.

[2] Miss Arnold-Forster's *Studies in Church Dedications*, vol. i. p. 453. For St. Brice's symbols in art, *vide* F. C. Husenbeth's *Emblems of Saints*, p. 39.

[3] *Three Months in the Forests of France*, p. 256. *Vide* also *Jour. Roy. Soc. Antiq. of Ireland*, vol. xxiv. p. 383.

[4] J. Pinkerton's *Enquiry into the History of Scotland*, vol. ii. pp. 260-262.

on British soil for the same purpose. On the former occasion he was accompained by St. Lupus of Troyes, and it is recorded of the two missionaries that they applied a capsula of relics to the eyes of a blind girl who at their prayers recovered her sight.[1] The bishop of Auxerre is still remembered in Cornwall in the name of St. Germains, for some time an episcopal seat.[2] Near it, according to ancient tradition, he landed from Gaul. In North Wales is Maes-y-Garmon, *i.e.* the Plain of St. German, near Mold in Flintshire. It was the scene of a bloodless battle between the Christian Britons headed by the saint and an army of pagans, Saxons and Picts, who fled in terror before the hallelujahs of the Christians.[3]

When the saint was crossing the channel on one occasion, he encountered a storm which is thus described by Dr. Jostin in his *Dissertations*, quoted in Brewer's *Dictionary of Miracles*:[4] "As St. Germanus, bishop of Auxerre, was sailing to Britain, a horrible tempest was raised by the devil to drown the saint. He was fast asleep in the ship, but, being awakened by the shrieks of the perishing crew, he rebuked the storm. Then sprinkling, in the name of the Trinity, a few drops of holy oil on the raging billows, immediately there was a great calm." He is said to have carried back with him to Paris some relics of St. Alban, the British Protomartyr. Tradition associates him in Gaul with St. Patrick and St. Genevieve, to the latter of whom he presented a medal marked with a cross.[5]

After a strenuous life he died at Ravenna in 448 A.D. His body was taken to Auxerre, and interred in the chapel of the monastery which he himself had founded. Some bones believed to be his were preserved among the treasures of Canterbury Cathedral.[6]

At least other two saints of the name are known to hagiology. One of these was St. Germanus, said to have been first bishop in the Isle of Man, to whom was dedicated

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[1] Dalyell's *Darker Superstitions of Scotland*, p. 76.

[2] Caradoc's *History of Wales*, p. 61. For an account of the church of St. Germains, *vide* Rev. Dr. Cox's *County Churches* (*Cornwall*), pp. 105-115.

[3] Appendix K. [4] P. 245. [5] Mrs. Bell's *Hermits*, pp. 220, 243.

[6] J. C. Wall's *Shrines of the British Saints*, p. 15.

the cathedral church on St. Patrick's Island, near Peel, built by Bishop Symon *circa* 1200 A.D. The other was St. Germanus the Scot, mentioned above, who was really an Irishman. He was a pupil of St. Germanus of Auxerre, whose name he received at his baptism. Neither of these is believed to have had any dedication on this side of the English Channel.[1]

In England there were about a dozen dedications to St. Germanus of Auxerre, an important one being the eleventh century abbey of St. Mary and St. Germain at Selby, beside the Ouse in Yorkshire, which was destroyed by fire on 19th October 1906, but has since been restored. His cultus was not so popular in Scotland in respect of foundations in his honour, but he was not forgotten north of the Tweed. His shrine was resorted to by health-seekers, who, according to Sir David Lyndsay, ran—

> "To Sanct Germaine to get remeid,
> For maladies into their heid."[2]

There is a St. German's Loch near Bearsden in New Kilpatrick parish, Dumbartonshire, which may have derived its name from some neighbouring chapel to the saint, but there does not now appear to be any trace of such a building.

In Tranent parish, Haddingtonshire, is the mansion-house of St. Germains with its wooded park containing some fine beech trees.[3] It recalls an ancient foundation bearing the saint's name. Of the pre-Reformation establishment, however, there are now no remains. In the *Ragman Rolls*, under date 1296, we read of "Bartholemew mestre de la meson de St. Germeyne." The establishment was one of those mediæval hospitals built for the care of the sick, and was under the charge of brethren belonging to the Order of Crossbearers. They were under the rule of St. Augustine, and wore a black habit bearing a red cross and below it a red star, the latter signifying the Star of Bethlehem. The hospital was probably founded *circa* 1247. It was a depend-

[1] A. W. Moore's *History of the Isle of Man*, vol. i. pp. 172, 69 n.
[2] *Poetical Works*, vol. iii. p. 6.
[3] J. C. Hannah's *Lothian and Berwickshire Coasts*, p. 170.

ency of the see of Bethlehem, created by Baldwin, the first king of Jerusalem.[1] By the beginning of the fifteenth century the bishops of Jerusalem had ceased to exercise control over the establishment. In a charter dated 29th September 1577, reference is made to Alexander Moresone, chaplain or preceptor of the chapel of St. German, of the Star of Bethlehem, within the parts of Lothian, and also to the lands known as "Sanct Germanis Landis," along with gardens, orchards, and buildings in the constabulary of Haddington.[2]

In 1494-5 the hospital was handed over by James IV. to the recently founded St. Mary's (afterwards King's) College at Old Aberdeen. In addition to its principal dedication to the Virgin, the college had St. Germanus among its other patrons.[3] When describing the college chapel, Dr. Norman Macpherson says: "There were on the floor of the nave[4] two altars, one to the Virgin, to whom the chapel was dedicated, the other to St. German. These altars were almost certainly placed one on either side of the door entering into the choir." "St. German," as Dr. Macpherson explains in a note, "had special claims on the attention of those who came to worship in the college chapel, for the revenues of his hospital in East Lothian had, by Royal charter, been diverted to the use of the College. There was some appropriateness in this diversion, for among what was given to the College we find the tithes of Glenmuich, Glengarden, and Slains, all in the adjoining district."[5]

St. Agilus, who died *circa* 650 A.D., was son of Agnoald, one of the courtiers of King Childebert of Burgundy. He was trained in the monastery of St. Columbanus at Luxeuil under St. Eustatius, and along with the latter penetrated into Bavaria to preach to the heathen inhabitants. On his

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[1] *P. S. A. Scot.*, vol. xlv. pp. 374, 375.

[2] *R. M. S.*, 1546-1580, p. 749. In the *Calendar of Papal Registers* (Petitions), vol. i. p. 599, the house is described as "the Augustinian Hospital of St. German of the Star of Bethlehem (near Seton), in the diocese of St. Andrews."

[3] *Exchequer Rolls*, vol. xi. p. 67 n.

[4] After the Reformation the nave was used to house the university library, and was employed for this purpose till about 1870.—*Vide* Sir W. D. Geddes's *Notes on King's College Chapel, Aberdeen*, p. 6.

[5] *Chapel of King's College, Aberdeen*, p. 14.

return to France he led for some time the life of a hermit, but was afterwards appointed head of a monastery at Rebais in the diocese of Meaux. St. Ayle's Chapel, which stood near the sea in the parish of Anstruther-Easter in Fife, is believed to retain his name in an altered form. In the neighbourhood was a piece of ground known as St. Ayle's Croft, and a lodge of Freemasons in the parish adopted the saint's name.[1]

St. Ayle had a chapel in Balmerino parish in the same shire, which appears to have become the parish church. It stood north of the manor place, but there is uncertainty as to its exact site. The date of its demolition is also uncertain, though the building is known to have been in use for some time after the Reformation. In the second half of the sixteenth century the parish of Balmerino appears to have been called "Sanct Teal's parrochin."[2] In Kintyre is an ecclesiastical site known as Killmayaille. One is inclined to ask if it may not embody St. Ayle's name in a slightly altered form, with the addition of the honorific prefix.

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[1] *N. S. A. Fife*, p. 303.

[2] *St. Andrews Kirk Session Register*, part i. p. 180n., and Rev. Dr. Campbell's *Balmerino and its Abbey*, pp. 213-215.

CHAPTER XX.

FRENCH SAINTS

(*continued*).

St. Ultan.—Péronne.—Valay.—St. Fotinus and St. Irenæus of Lyons.—Kirkpottie.—Chapel at Futtie.—Kilrenny.—St. Denis and St. Macra.—Abbey of St. Denis.—The Saint's Reliquary, Blood, and Banner.—His Scottish Dedications.—St. Macra and Uig.—St. Faith.—St. Crispin and St. Crispinian.—Patrons of Shoemakers.—Their Cultus in Scotland.—St. Maurice.—St. Fiacre.—His Church and Hermitage at Breuil.—Hackney Coaches.—St. Fiacre's Traces in Scotland.—St. Tron.

ST. ULTAN, who died in 680, was Irish by birth. He was brother of St. Faolan and St. Fursa, and like them was identified with France. After living some time as a hermit, he was made abbot of a monastery at Fosse, between the rivers Meuse and Sambre. Eventually he became head of a monastery at Péronne in the Department of Somme. "The statue of St. Ultan, with that of his two brothers, formerly stood at the porch of the church St. Furcy, Péronne. He is represented with a crown at his feet, to show his contempt for worldly splendour."[1] There was one dedication in his honour in Scotland, viz. a chapel on the island of Valay,[2] close to the north-west coast of North Uist. The building is thought by Dr. Erskine Beveridge to have stood a few yards west of the ruins of St. Mary's Chapel, the site being now occupied by a modern square burial enclosure.[3] The lintel over the doorway of this enclosure consists of an ancient cross-slab, its front being rudely incised with two Latin crosses, measuring 9 inches and 10 inches respectively.

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[1] Miss Stokes's *Forests of France*, p. 131.

[2] Martin's *Western Isles*, p. 67.

[3] *North Uist*, p. 298.

On the island of Sanda a reliquary containing a reputed arm of the saint was at one time preserved.[1]

Two early martyred bishops of Gaul are believed to have been represented in our Scotish dedications, viz. St. Pothinus or Fothinus, and St. Irenæus. Both were bishops of Lyons. The former met his death in 177 A.D., along with other Christians, during an outburst of the persecuting spirit of pagan Rome. Mr. J. W. Taylor has investigated the Christian antiquities of Lyons, and describes the crypt under the church of St. Nizier, associated by tradition with the ministrations of St. Pothinus, and the dungeon where he was confined on the hill of Fourvières. The dungeon is a shallow chamber hollowed out of the rock underneath the Hospice de l'Antiquailles, which occupies the site of the ancient imperial palace. "A man could only be forced into it in a crouching position, as it is too small either for sitting or for lying, and it is not surprising that St. Pothinus, who was ninety-one years of age, succumbed in three days to the torture of his incarceration."[2]

Kirkpottie in Perthshire, where Glenfarg opens out into Strathearn, probably recalls St. Pothinus. The chapel was in ruins in 1830, when it was swept away by a freshet of the Farg. The site of the building with its adjoining burying-ground is now occupied by a dwelling-house and garden. A few yards to the north is the ruined mill of Pottie.[3] There is a reminiscence of the saint in the north-east of Scotland. Bishop Forbes remarks: "The Breviary of Aberdeen declares that the fame of the blessed saint, extending through the world, reached the north of Scotland, and a basilica was erected in his honour within sight of the river Dee. This was at Torry. The charter that erects that village into a burgh of barony, in 1495, sets forth the singular respect which James King of Scots had to the blessed martyr St. Thomas, and to St. Fotinus, patron of Torry."[4] Mr. G. M. Fraser, however, identifies the basilica referred to above not with the chapel at Torry, but with the one at Futtie, otherwise Foty or Fotyn, in Aberdeen on the other side of the

[1] *Kals.*, p. 456. [2] *Coming of the Saints*, p. 258.
[3] *Guide to Glenfarg*, p. 14, and *N. S. A. Perth*, p. 810.
[4] *Kals.*, p. 350.

Dee. Mr. Fraser says: "At the very beginning of the Aberdeen Burgh Registers, there occurs an unimportant-looking but most significant little entry relative to the Bailie Court, as follows: '2nd September 1400. Johannes filius Alani faber in amerciamento curie pro perturbatione vigilie pulsando campanam Sancti Fotini (John, son of Alan, the smith, dealt with by the court for disturbing the watch by striking the bell of St. Fotinus).' Let it be noted that this was not the chapel founded by the town council for the use of the White Fishers of Futty, immediate predecessor of St. Clement's Church, for that chapel was not erected for a hundred years after the above date. Neither, probably, was it the original chapel of St. Fotin, mentioned by Bishop Elphinstone in the 'Breviary,' but a direct successor continuing the name."[1] Futtie Port was situated at the south-east angle of the Castlegate. Futtie Wynd, leading from it to Futtie village, is said to have been in existence as early as 1281.[2]

On 1st March 1501-2 Duncan Scherar, rector of Clatt, amplified with certain lands and annual rents a chaplainry at the altar of St. Andrew in the cathedral church of Aberdeen, in honour of the Holy Trinity, St. Mary the Virgin, St. Andrew, St. Moloc, and St. Fotinus. The said parson of Clatt presented to the altar of St. Duthac and St. Bridget in the church of St. Nicholas at Aberdeen a silver-gilt chalice engraved with the images of various saints, one of whom was St. Fotinus. He arranged that there should be on the saint's vigil each year a commemoration of those for whom he was bound to pray, and on the saint's festival, 23rd December, a solemn mass at the high altar.[3]

The other French martyr referred to above was St. Irenæus, a disciple of St. Polycarp, and the immediate successor of St. Pothinus at Lyons. After occupying the see for some thirty years, he met a violent death, along with many other Christians, during the reign of the Emperor Septimius Severus. His memory continued to be revered in the south of France. In art he is usually represented bearing a torch, in reference, as Mrs. Bell suggests, to his

[1] *Aberdeen Free Press*, 11th August 1909.
[2] J. Bulloch's *Aberdeen*, pp. 10, 18.
[3] *Chartulary of St. Nicholas*, vol. ii. pp. 57, 64.

success as a preacher.[1] He appears to have had only one dedication in Scotland, viz. the church of Kilrenny in Fife, though doubt has been expressed as to its attribution to him. The affirmative view is held by the writer of the parish article in the *Old Statistical Account of Scotland*,[2] who says: "The name of this parish seems to be derived from the saint to whom the church was dedicated, viz. St. Irenæus, bishop of Lyons. What serves to confirm this origin of the name is that the fishermen, who have marked out the steeple of this church for a mark to direct them at sea, call it St. Irnie to this day; and the estate which lies close by the church is called Irniehill, but by the transposition of the letter *i* Rinniehill. What adds to the probability of this interpretation is a tradition still existing here that the devotees at Anstruther, who could not see the church of Kilrenny till they travelled up the rising ground to what they called 'the hill,' when they pulled off their bonnets, fell on their knees, crossed themselves, and prayed to St. Irnie."

In addition to the two bishops of Lyons just alluded to, other two French martyrs, viz. St. Denis or Dionysius and St. Macra, may be mentioned as having influenced Scottish dedications.

St. Denis, the patron saint of France, was beheaded at Paris *circa* 273 under the Emperor Aurelian. On the site of a chapel which marked his tomb the abbey of St. Denis was founded by King Dagobert in 636. The abbey still claims to possess his relics. Pilgrimages are made to it in October, when the reliquary believed to contain his head is exhibited. It is a curious reminiscence of his traditional fate that a shell fired by the Prussians in 1870 struck his statue and knocked the head off.[3] In art he is often represented carrying his head in his hands. In the porch of the north transept of Rheims Cathedral he is seen bearing his

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[1] *Apostles*, p. 216.

[2] Vol. i. p. 409. There is a chaplainry of St. Erny in Cornwall.—*Vide* Miss Arnold-Forster's *Studies in Church Dedications*, vol. ii. p. 561, and Lewis's *Top. Dic. of Eng.*, *s.v.* "Erny (St.)." The Rev. Dr. H. Scott mistakenly attributes Killearnan parish, Ross-shire, to St. Irenæus.—*Fasti*, part v. p. 280.

[3] *Notes and Queries*, Fifth Series, vol. iv. pp. 319, 320.

head mitred, while two angels are holding a crown above.[1] A panel painting of the saint carrying his head adorns the screen across the south aisle in Alphington Church, Devon.[2] Sometimes he is represented in a ludicrous way, with two heads, one on his neck and the other in his hands.[3]

In the parish of St. Denis in Cornwall red marks have been observed from time to time on the stones in the churchyard. Tradition says that these are drops of blood which fell there when the saint was beheaded in Paris. "Previously to the breaking out of the plague in London, the stains of the blood of St. Dennis were seen; and during our wars with the Dutch the defeat of the English fleet was foretold by the rain of gore in this sequestered spot."[4] In 1383 Durham Cathedral claimed to possess a piece of stone from the sepulchre of the saint, showing traces of his blood.[5]

St. Denis was naturally very popular in France. His banner was carried into battle in front of the army in the hope that it would secure victory to the troops. Favine says: "The great Annales of S. Denys, describing the Battaile of Cassell in Flanders, won by King Phillip de Valois, sixt of the name, informeth us, that before him was carried the Oriflambe; Fastened to the top of a Lance, of Vermillion colour, in manner of a Gonfanon, with two tailes, having Strings and Tasselles about it of Greene Silke. . . . In such voyages as the Kings undertooke, as well within as without the Realme, to fight with enemies, namely in their voyages beyond the seas, the Kings caused the Banner of S. Denys to be hallowed, as they took it from off the Altar, with Ceremonies of extraordinary devotion."[6]

Much fable attaches to the history of St. Denis. "It would appear that at least three different persons have been confounded under the name of Dionysius: Dionysius the convert, friend, and companion of St. Paul, who 'clave unto him' at Athens; Dionysius the apostle and patron

[1] F. C. Husenbeth's *Emblems of Saints*, p. 59.

[2] *Archæologia*, vol. lvi. part i. p. 189.

[3] F. W. Fairholt's *Dictionary of Terms in Art*, p. 145.

[4] R. Hunt's *Popular Romances of the West of England*, p. 270.

[5] Raine's *St. Cuthbert*, p. 129.

[6] *Theatre of Honour*, bk. ii. chap. xi. p. 146. *Vide* also Rev. Dr. J Woodward's *Heraldry, British and Foreign*, vol. ii. p. 130.

of France; and the author of the so-called works of Dionysius."[1]

St. Dionysius had altars in St. Giles' Church, Edinburgh, and the abbey of Lindores. He had also an altar in St. Mary's Church, Dundee, which he shared with St. Erasmus. What is now the parish of Ayton in Berwickshire formed part of Coldingham till the Reformation. Its chapel, which then became the church of the parish, was under the invocation of St. Dionysius. It was bestowed by King Edgar on the priory of Coldingham, and continued its property for about four centuries and a half. The mediæval building is now an ivy-clad ruin standing in the burying-ground beside the modern parish church. In the almanac prefixed to *The Gude and Godly Ballates* is the following entry under 9th October: "S. Dinneis in Atoun in the Mers & in Peblis ane fair."[2]

St. Dionysius had a chapel in Innerwick parish, Haddingtonshire, and another in Dysart parish, Fife. The former stood on a promontory at Skateraw near the beach. Its ruins were visible in 1810, but some years later they were swallowed up by the sea. Bones found near the spot appear to point to the existence of an ancient burying-ground.[3] The chapel at Dysart belonged to a priory of Dominicans. It long remained in a ruinous condition, but towards the end of the eighteenth century the structure was converted into a forge. Part of the original wall, however, was retained, and the building continued to be known as "St. Denis's Chapel."[4]

On 13th July 1384 a chaplainry of St. Dionysius was founded by John Spalding, dean of Brechin, at the altar of St. Catherine in the parish church of St. John at Perth.[5] The saint had a fair in the burgh.

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[1] Rev. S. Baring-Gould's *Lives of the Saints*, 9th October, where an account is given of the supposed influence of the cultus of Dionysus, the Greek wine-god, on the legend of St. Denis.

[2] By a charter of Queen Mary, of date 17th December 1554, liberty was given to hold a fair at Peebles on the day of St. Dionysius and during the octave thereof. —*Charters and Documents relating to the Burgh of Peebles*, p. 68.

[3] *Caledonia*, vol. ii. p. 549; *N. S. A. Haddington*, p. 243.

[4] *N. S. A. Fife*, p. 134.

[5] R. S. Fittis's *Ecclesiastical Annals of Perth*, p. 313.

St. Macra, the other French martyr referred to above, is thought to have had one dedication in Scotland, viz. a chapel on the island of Bernera in Loch Roag, Lewis. "It seems strange that a virgin and martyr of the diocese of Rheims should be honoured in the parish of Uig in the Lewis, yet in 'Bernera was a chapel apparently dedicated to St. Macra the Virgin.'"[1] The saint suffered death at Soissons *circa* 308 A.D. She endured various tortures, and when expiring is said to have prayed: "O Lord Jesu Christ, who madest me triumph over the chains in my dungeon, and madest the fire to which I was exposed as sweet as dew, I pray Thee, receive my soul, for now is the time come for Thee to set my spirit free."[2] In the *Martyrology of Gorman*,[3] under 6th January, is the entry: "Chaste Macra, welcome is the good virgin against vengeances."

Another female martyr, St. Fides, better known in this country as St. Faith, had a number of churches in England under her invocation. She does not appear to have had any church or chapel in Scotland, but an altar in the parish church of St. John at Perth bearing the name of St. Fith was presumably intended to commemorate her. It was founded by Finlay Anderson, a burgess of Perth, in May 1523.[4] St. Faith is said to have belonged to Agen in Aquitaine, and to have suffered martyrdom during the reign of Diocletian by being bound on a brazen bed under which a fire was kindled. Her body, the legend says, was miraculously covered with snow. In art a brazen bed is her usual attribute. There is a faded representation above her altar in Westminster Abbey, where she appears wearing a crown, and holding a book and a bed. She is faintly visible on bright days, and the picture is described by Prof. Lethaby as "the most remarkable early Gothic wall-painting now remaining to us."[5]

In addition to the above, other two martyrs, namely St.

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[1] *Kals.*, p. 302; *O. P. S.*, vol. ii. p. 386.
[2] Rev. S. Baring-Gould's *Lives of the Saints*, 6th January.
[3] P. 11.
[4] R. S. Fittis's *Ecclesiastical Annals of Perth*, p. 317.
[5] F. Bond's *Westminster Abbey*, p. 58.

Crispin and his brother St. Crispinian, had links with Scottish dedications. Like St. Macra, they were associated with Soissons, and were beheaded there in 287 A.D., during the reign of the Emperor Maximianus Herculeus. They were adopted as the patrons of shoemakers, having themselves worked in leather. "In France a cobbler's kit of tools was known as his Saint Crépin. The boot-jack was St. Crispin's stole, the awl St. Crispin's lance. Of a person too tightly booted it is said that 'he is in the prison of St. Crispin.'"[1] According to tradition, the relics of the two saints were cast into the sea, and were washed ashore beside Romney Marsh in Kent.[2]

One of the craft emblems which adorned the lofts of the parish church of St. Giles at Elgin was associated with the shoemakers, and received the name of the "Crown of St. Crispin."[3] In a charter dated Dornoch, 12th March 1550-51, Robert Logan of Restalrig, son of Sir Robert Logan, Knight, granted to the deacon, brethren, and craftsmen of the Cordiner Craft, being of the fraternity of St. Crispin and St. Crispinian in the town of Leith, the right to make statutes for the upholding of the altar of St. Crispin and Crispinian situate in the said town of Leith.[4] The altar was in the parish church.[5]

The two brothers had an altar in Holyrood Abbey, and another in the parish church of St. Michael at Linlithgow. The latter is mentioned in a sasine of date 7th August 1506.[6] The cordwainers of Haddington were responsible for the upkeep of an altar to the two saints in the parish church within the burgh. On 4th July 1531 "the bailies, council, and community granted the craft of Cordinaris for the upholding of Crispinis and Crispinianis altar, of ilk master a d. (one penny) in the week; and ilk servant j half d. (halfpenny), and ilk prentice, when he is bundyn, half a merk; and ilk wpset (upset) x s."[7]

[1] W. S. Walsh's *Curiosities of Popular Customs*, p. 294.
[2] Parker's *Calendar*, p. 119.
[3] L. Mackintosh's *Elgin, Past and Present*, p. 90.
[4] J. C. Irons's *Leith and its Antiquities*, vol. ii. p. 626.
[5] A. Campbell's *History of Leith*, p. 106.
[6] Rev. Dr. Ferguson's *Ecclesia Antiqua*, pp. 328, 355.
[7] J. Miller's *Lamp of Lothian*, p. 388.

In the church of St. Nicholas at Aberdeen SS. Crispin and Crispinian had a chantry founded by the cordwainers of the burgh,[1] who were incorporated in 1484. They were also commemorated at Newburgh in Foveran parish in the same shire by an altar in the chapel of the Holy Rood, situated in its burying-ground on the south bank of the River Ythan.[2]

The shoemakers of Perth founded an altar in the parish church of the burgh in honour of St. Duchan, St. Crispin and St. Crispinian. "Of St. Duchan," remarks Mr. R. S. Fittis, "we know nothing, but the others are as familiar as household words."[3] A chapel to St. Crispin once stood in a burying-ground near Manish Point in North Uist.

St. Maurice, the patron saint of Savoy, suffered martyrdom near the place still known as St. Maurice, on the Rhone above the Lake of Geneva. The exact site is said to be at Veriolez, where a stone slab is pointed out on which, according to tradition, the martyr knelt.[4] He was chief officer of what has been popularly called the Theban Legion, in reality a *vexillatio* or cohort recruited in Egypt by the Emperor Diocletian, and composed entirely of Christians. This cohort formed part of an army dispatched about 286 A.D., under the command of Maximian, to settle the affairs of Gaul, which were then in a disturbed state. Bands of marauders called Bagaudaen, a name supposed to be connected with the Celtic word *begat*, signifying a multitude, roamed through Auvergne and other districts. When the cohort reached the Lake of Geneva, and the soldiers learned that they were being led against enemies many of whom professed the same faith, they refused to proceed.[5] Maximian had the cohort twice decimated; but as the soldiers remained obdurate, he ordered them all to be massacred. The Rev. Dr. T. Scott Holmes, after examining the story, says: "Venantius Fortunatus records the courage of St. Maurice as the leader of the band,

[1] W. Kennedy's *Annals of Aberdeen*, vol. ii. p. 35.

[2] Rev. Dr. Temple's *Thanage of Fermartyn*, p. 597.

[3] *Ecclesiastical Annals of Perth*, p. 306.

[4] W. S. Walsh's *Curiosities of Popular Customs*, p. 679.

[5] According to another version of the story, St. Maurice and his companions refused to take part in certain idolatrous rites and thereby incurred the displeasure of Maximian.

and in the Immolatio of the office for the day, September 22, in the Gothic Missal, the number of the martyrs is first of all reckoned as six hundred, and afterwards an additional six thousand seems to have been added, so that an event strictly historical, and one that helps us largely to realise the condition of the Christian Church in Gaul at that time, has thus been so exaggerated that it has at last come to be regarded as fabulous and worthless."[1] A sword preserved in the Imperial Treasury at Vienna is traditionally associated with St. Maurice. Its hilt and scabbard are decorated with precious stones.[2] The feretory of Durham Cathedral had, in 1383, among its relics a rib and a joint of a finger of the martyred saint.

England had eight pre-Reformation dedications to St. Maurice. These were widely distributed, from Northumberland in the north to Hampshire in the south, and from Lincolnshire in the east to Devonshire in the west. Miss Arnold-Forster thinks that most of them date from a period after the removal, in the thirteenth century, of the relics of the saint from their shrine at St. Maurice to a chapel in Paris built for their reception by St. Louis of France.[3]

The church of the Peeblesshire parish of Broughton is thought by Dr. Hew Scott to have been under the invocation of St. Maurice.[4] Prof. Cosmo Innes is less definite on the point. A yearly fair was formerly held in the parish on 22nd September; and as that day in the calendar was the festival of both St. Maurice and St. Lolan, Prof. Innes thinks that one or other of these saints may have been the titular of the church.[5] The church of Broughton was originally a chapel dependent on the church of Stobo. It occupied that position *circa* 1175, when half a carucate of land was given to it by Ralph le Neym with consent of his son Richard.

The church of the ancient Inverness-shire parish of Wardlaw, united to Fernua in 1618 to form the present parish of Kirkhill, has been attributed to St. Maurice. It originally stood at Dunballoch but was translated in the

[1] *The Christian Church in Gaul*, p. 88.
[2] *Miscellanea Graphica*, p. 49.
[3] *Studies in Church Dedications*, vol. i. p. 159.
[4] *Fasti*, vol. i. p. 211.
[5] *O. P. S.*, vol. i. p. 201.

thirteenth century to a hillock known as Balabrach about a mile away. This hillock came to be known as Wardlaw, but in Gaelic Cnoc-Mhoire, *i.e.* the Hill of Mary; and there is no doubt that the new church built on it was under the invocation of the Virgin. The author of the *Wardlaw Manuscript*[1] says: "John Bisset conduced with Bricius, Lord Bishop of Murray, about the transplantation of St. Mauritius his church in Dunbachlach to Fingasck, *ad locum qui dicitur Wardlaw vulgo Baitha* and there erected into a mensall." "This church," says the Rev. Lauchlan Shaw, "stood formerly at Dunbalach, a mile up the river, and was dedicated to St. Maurice. I have seen in the hands of Mr. Fraser of Dunbalach a papal bull, dated anno 1210, for transplanting the church of Mauritius from Dunbalach to Wardlaw."[2]

An annual fair bearing the name of St. Mauritius was long held at Dunbalach on 11th November. In 1641 it was transferred to Beauly, and appears to have been then known in Gaelic as Feill-Mhauri. September 22nd is the commemoration day of St. Maurice, and till recent times a fair was held on that day at Dounie in Kiltarlity, the adjoining parish to Wardlaw. Regarding the dedication of the church of Wardlaw, the most likely explanation is that when it stood at Dunbalach St. Maurice was its titular, but when it was removed to Balabrach that saint was superseded by St. Mary the Virgin. If St. Mary, in Gaelic Moire, had been the original titular, it is difficult to account for the introduction of such a name as that of St. Mauritius.[3] Mauritius is undoubtedly the Latinised name of Machar, but it is also the Latinised name of Maurice.

St. Fiacre, though an Irishman by birth, was specially identified with France,[4] the land of his adoption.[5] On

[1] P. 60. [2] *History of Moray*, p. 361.

[3] Mr. W. Mackay, editor of the *Wardlaw Manuscript*, takes a different view. He says (p. xvi.): "There is no trace among the people of Mauritius, who would have been known to their ancestors in the thirteenth century, not as Mauri, but as Machar, which was his Gaelic name; and it is pretty certain that Mr. James's Mauri was not Mauritius but Moire (Mary); that the Dunballoch church bore the Virgin's name; and that the name followed the church to Ward-law."

[4] For an account of St. Fiacre's church near La Faouët in Finisterre, *vide* Mrs. Macquoid's *Through Brittany*, pp. 244, 245.

[5] "Parentes, patriamque reliquit, et Domino ducente in Franciæ partes advenit."—T. Messingham's *Florilegium Insulæ Sanctorum*, p. 390.

reaching Neustria with several companions, he asked St. Faro, bishop of Meaux on the Marne, to give him a place to which he might retire. The bishop bestowed upon him some forest land at Breuil, a few miles from Meaux, where, after clearing the ground, he built an oratory and a humble hermitage. St. Fiacre was a gardener saint like St. Felix of Nola, St. Valery of Luxeuil, St. Adelard of Corbie, and St. Richard of Chichester. In time he became the patron saint of gardeners, and was also invoked by potters and tilemakers. He desired to have a garden wherein to grow roots for behoof of the poor, and obtained permission from the bishop of Meaux to cut down as much of the forest as he could enclose in one day. Tradition says that the ditch was six times longer than was expected, and that it was made by the point of St. Fiacre's stick drawn along the ground, while the trees fell of their own accord instead of having to be cut down.[1]

St. Fiacre's shrine at Breuil became an object of pilgrimage,[2] but women were not allowed to enter the building. "It is said, All wemen that gangis in his chapell wil be othir blind or wod (mad)."[3] Archdeacon Cheetham suggests as a probable explanation of this prohibition "that Fiacrius brought with him from Ireland the rule of St. Columba, which forbids women to enter a monastic church; and that this restriction was maintained, out of respect for the saint, even when a Benedictine priory rose on the site of his cell."[4] In the nave of his priory church was preserved a stone on which, according to tradition, he had sat and left the impression of his person. It was thought to work miraculous cures on the sick who seated themselves in the cavity.

St. Fiacre died *circa* 670 A.D., and is commemorated on the 30th of August. Hackney coaches in Paris came to be known as fiacres, from the circumstance that in 1640 an establishment for the hiring of carriages was set up in the Rue St. Martin at a house known as the Hotel de St. Fiacre. The house was so called from an image of the saint which

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[1] Montalembert's *Monks of the West*, vol. ii. p. 376.

[2] For an account of a fourteenth century pilgrim sign associated with St. Fiacre *vide* C. Roach Smith's *Collectanea Antiqua*, vol. ii. p. 44.

[3] J. Bellenden's *Croniklis of Scotland*, bk. ix. ch. 19.

[4] *Dic. Christ. Bio.*, vol. ii. p. 510.

adorned the gateway. In his *Collectanea Antiqua*,[1] Mr C. Roach Smith figures a fourteenth century pilgrim badge connected with the saint, and bearing the inscription, "Hoc est sigillum beati Fiacrii."

St. Fiacre does not appear to have been commemorated south of the Tweed: at least Miss Arnold-Forster mentions no English dedications in his honour. There are some traces of his cultus in Scotland. His name is found in various forms. It has been conjectured that St. Figgat's Stone in Inverallan Churchyard, fully a mile from Grantown-on-Spey, is called after him.[2] It bears an antique cross with a stem about fifteen inches long incised on both sides, and is alternatively styled the Priest's Stone. If St. Fiacre's name was attached to it, the probability is that he was associated with the now vanished church whose foundations were dug up a number of years ago.

St. Fiacre may have had a chapel in Fortingall parish, Perthshire, where there are two names which Mr. Charles Stewart considers to be reminiscent of him. These are Linne-a-Fhiachre, *i.e.* St. Fiacre's Pool, on Alt-Odhar, and Clach-ma-luchaig, a large boulder situated at Balnald Beg, not far from the pool. Regarding the latter, Mr. Stewart says: "My idea is that the real name is Clach-mo-Futtack. The Celtic name of Fiacre is Futtack, which with the usual honorific 'mo' before it becomes Mofuttack." Mr. Stewart adds: "There is one other circumstance which connects Fiacre with Fortingall, and which naturally accounts for his having found his way there, that his tutor, St. Conan, is commemorated in the parish of Fortingall at Kilchonan in Rannoch."[3]

The church of Nigg in Kincardineshire was under the invocation of St. Fiacre. Not far from its burying-ground is his well, which used to be much frequented on the first Sunday of May.[4] Nigg Bay was also reminiscent of him, having been known variously as St. Ficker's Bay, Sandy Fittick Bay, San Fittick's Bay, and Sanct Mofettis-Bey. The church of Nigg was in the diocese of St. Andrews.

[1] Vol. ii. p. 44.
[2] Rev. Dr. Reid's *Strathspey*, p. 25.
[3] *Gaelic Kingdom in Scotland*, pp. 58, 59.
[4] William Robbie's *Aberdeen: Its Traditions and History*, p. 119.

It was bestowed by King William the Lion on the abbey of Arbroath at the time of its foundation. Under the designation of "Nyg ultra le moneth" the church was consecrated by Bishop David de Bernham on 30th July 1242. One of the caves along the coast of the parish has received the name of Holy Man's Cove from a tradition that it was occupied by a hermit, but there does not seem any reason to regard its inmate as the founder of the ancient church.[1]

St. Tron was the son of noble Frank parents belonging to Brabant. He went to Metz, where he received priest's orders from Clodulphus, its bishop. Returning to his native province, he founded on his own estate near Liège the monastery known from him as St. Tron's or St. Truyen's. He died in 695. There was a St. Tronyon's Altar in the church of St. Andrew at Canterbury. For its decoration there was in 1485 "an awter clothe with curten wyngis to hange aboue the auter with Sent Tronyon yn the myddys."[2] St. Trunzean's Altar is mentioned in connection with the church of Dunfermline Abbey *circa* 1500.[3]

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[1] A. Jervise's *Epitaphs*, vol. ii. pp. 14, 19.

[2] *Archæologia Cantiana*, vol. xvii. p. 152.

[3] Rev. E. Henderson's *Annals of Dunfermline*, p. 180.

CHAPTER XXI.

FRENCH SAINTS

(*continued*).

St. Leonard.—Limoges and Noblac.—St. Leonard and Captives.—His Scottish Hospitals.—His other Dedications.—St. Aubert.—His Connection with Bakers.—His Altars.—St. Obert's Play, Perth.—St. Eligius.—Patron of Jewellers and Farriers.—Traces of his Cultus in Scotland.—St. Quintin.—St. Ewen.

ST. LEONARD, whose festival was commemorated by the mediæval church on 6th November, was the son of an officer in the army of Clovis, the Frankish king. The father was in such favour at the court that the king himself was sponsor at the child's baptism. The young saint's instructors in spiritual things were St. Remigius and St. Maximinus. At the monastery of the latter near Orleans he remained for some time, and then proceeded to the neighbourhood of Limoges, where he settled, first as a hermit and then as head of the monastery of Noblac. This monastery he founded on land granted to him by the king of the district, probably Theodebert, who ruled over Austrasia from 534 to 548. Tradition says that the king bestowed on him as much of the forest land as he could ride round on his ass in one night. Some hollows in the rock bearing a slight resemblance to the marks of a hoof are still known in the district as "Les pas de l'âne de Saint Léonard."[1] The saint died *circa* 559 A.D. The church of St. Leonard, which occupies the site of the ancient monastery of Noblac, preserves what are claimed to be his relics, consisting of various bones, including his skull.

In the Bavarian Highlands St. Leonard is reckoned the patron of cattle. He showed special interest in captives and

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[1] Rev. S. Baring-Gould's *Lives of the Saints*, 6th November.

was invoked by them when in prison. When released they often hung up their fetters as votive offerings to him. By a transition of thought he was reckoned the patron of locksmiths who made the fetters. When Richard I. of England was ransomed from captivity, he ascribed his release to the intervention of St. Leonard, and went to Limoges to return thanks at his shrine.[1] Above the entrance to the Scuola della Carità at Venice, a confraternity founded in mediæval times for the liberation of captives, is a full-length figure of St. Leonard in basso-relievo. He has fetters in his hand, and close to him kneel two liberated slaves, one on each side. "It is interesting to find that in Venice, where, from the commercial pursuits of the people, and their perpetual wars with the Turks, imprisonment for debt at home, and slavery abroad, became not rarely the destiny of their most distinguished men, St. Leonard was specially honoured."[2]

In the east window of the fifteenth century chapel of St. Anthony on Cartmell Fell near Windermere, is a fragment of the figure of St. Leonard in stained glass, believed to be from the design of Roger van der Weyden, a pupil of Jan van Eyck. The saint is represented with a large chain.[3] A panel painting on the screen across the south aisle of Wolborough Church, Devon, represents a figure supposed to be St. Leonard with a red cap, a crosier, and a fetter on the right arm.[4]

The saint had dedications in thirty-three out of the forty English counties, Yorkshire heading the list with fifteen. In Sussex, where is the parish of St. Leonards-on-Sea, we find St. Leonard's Forest, and we are told by Miss Arnold-Forster that the lilies of the valley, which grow wild in some parts of the county, are locally known as St. Leonard's Lilies.[5]

In Scotland St. Leonard had a number of mediæval dedications, comprising several hospitals. One of these latter, dating probably from the twelfth century, was founded at St.

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[1] J. Herkless and R. K. Hannay's *College of St. Leonard*, p. 5.
[2] Mrs. Jameson's *Sacred and Legendary Art*, vol. ii. pp. 766, 767.
[3] *The Antiquary*, June 1907, p. 210.
[4] *Archæologia*, vol. lvi. part i. p. 203.
[5] *Studies in Church Dedications*, vol. ii. p. 112.

Andrews for the accommodation of the crowds of pilgrims who resorted to the shrine of St. Andrew the Apostle. As the centuries passed, however, the stream of pilgrims began to slacken, and the hospital came to be used as a nunnery for old women, but the arrangement was found to be unsatisfactory. In 1512 the establishment was converted by Archbishop Stuart and Prior John Hepburn into St. Leonard's College, otherwise styled the "College of the Poor Clerks of the Church of St. Andrews." The adjacent chapel of the hospital became the place of worship of the new foundation. "The seal of St. Leonards appears to have varied in form from time to time. The earliest specimens show the figure of an abbot fully vested, his right hand raised in the act of blessing, and his left hand holding a pastoral staff. Under his right elbow is an instrument which has been described as a shacklebolt or fetter; the figure is probably intended for St. Leonard, Abbot and Confessor, the patron saint of the college. The legend reads: 'Sigillum commune collegii pauperum Sancti Leonardi.'"[1] The church of the hospital retained its importance after the hospital itself had been transformed. "Nothing strikes a reader of the documents bearing on the early history of the college more than the persistence with which it is described as 'situate near the church of St. Leonard.' For want of definite testimony, therefore, we may conjecture that the church of the hospital had acquired some kind of parochial connections, that these were maintained though the hospital had fallen upon evil days, and that it may have been such territorial connections of long standing that determined what lands would most conveniently be assigned to the college. For the church of St. Leonard was now to become the church of St. Leonard's College."[2] In the neighbourhood is a well bearing St. Leonard's name.

In 1747 the college of St. Leonard was united to that of St. Salvator, to form what is now known as the United College. When Dr. Samuel Johnson was in St. Andrews in 1773, he was interested in St. Leonard's Church, regarding

[1] *Heraldry of St. Andrews University*, p. 9.

[2] *College of St. Leonard*, p. 95; *Reg. Prior. S. Andree*, p. 123; and *St. Andrews Kirk Session Register*, part i. p. 76.

which he says: "The chapel of the alienated college is yet standing, a fabric not inelegant of external structure: but I was always, by some civil excuse, hindered from entering it. A decent attempt, as I was since told, has been made to convert it into a kind of greenhouse, by planting its area with shrubs. This new method of gardening is unsuccessful; the plants do not hitherto prosper. To what use it will next be put, I have no pleasure in conjecturing."[1]

Another hospital named after St. Leonard existed at one time in Edinburgh. It was situated in the south-east of the city beside the Borough Muir, on a rising ground still known from it as St. Leonard's Hill. The establishment was founded by Robert Bellenden, abbot of Holyrood, for the reception of six poor and infirm old men. Its foundation charter was confirmed by James IV. in 1493. The chapel font was still to be seen about the middle of the eighteenth century, and the enclosed ground was then used for the interment of unbaptised children and suicides.[2] The chapel appears to have stood on the north side of the hospital. Its remains were removed during excavations in 1854-5, when it was discovered that the building, which was about 20 feet in breadth, consisted of nave and chancel, the former some 50 feet and the latter 20 feet in length, measured internally.[3]

St. Leonard had a dedication, probably an hospital, in Lasswade parish in the same shire, but the time of its foundation is not known. Hospitals bearing his name existed at Dalhousie and Polton.

Dunfermline had a St. Leonard's Hospital, founded, tradition says, by Queen Margaret, but its exact date is uncertain. Writing in 1844, the Rev. Peter Chalmers remarks: "The hospital was situated a little to the south of the Hospital (Spital) Bridge, at the lower end of the town, on the east side of the road leading to Queensferry. The private road to Brucefield runs through the spot on which it stood. At the end of the last century, part of the south wall, having the door-posts and a fragment of the door, was standing on the south side of this private road; and the little piece of

[1] *Journey to Western Islands*, p. 6.
[2] W. Maitland's *History of Edinburgh*, p. 176.
[3] G. Forrest's *St. Leonard's Chapel and Hospital*, pp. 7, 24, 31.

rising ground on the north side, where some trees are now growing, was then used as a burial-ground. There is no vestige of the edifice now remaining, although the foundations in some places might still be traced, nor of a chapel which is said also to have once belonged to it. The adjacent houses are named the *Spital*, an evident contraction of *Hospital*; and the high part of the road, about a quarter of a mile to the south, the *Spital-Crosshead*, from a pillar which, according to tradition, was erected there, decorated on the top by a *St. Andrew's Cross*, and removed probably towards the close of the 16th or 17th century."[1] The hospital was endowed for the support of eight widows, each of whom, in addition to certain grants, had a small garden, and a room within the building.[2]

About half a mile east of Lanark once stood the hospital and chapel of St. Leonard. The establishment was endowed with the neighbouring St. Leonard's Lands and a property in Carluke parish known as the Spital Shiels. The chapel served as a place of worship, not only for the inmates of the hospital but for the dwellers on its lands, and acquired the name of St. Leonard's Kirk. By Act of Parliament in 1609 it was annexed to the parish church of Lanark. In 1790 the hospital, then in ruins, was removed. When the site was being ploughed some carved stones, human bones, and an urn were found.[3] St. Leonard's hospital at Torrans, in East Kilbride parish in the same shire, was in existence as early as the thirteenth century.

Ayr had once an hospital and chapel bearing St. Leonard's name, situated on a rising ground near Slaphouse Burn. There are now no remains of the establishment; but its site still bears the name of Chapelfield, and some houses in the neighbourhood are known as Chapelpark Cottages.

St. Leonard's Hospital at Eshiels, about two miles east of Peebles, was known alternatively as St. Laurence's, and appears to have been under the invocation of both saints. It stood on the left bank of the Tweed near the now ruined castle of Horsburgh. The date of its foundation is uncertain, but it

[1] *Historical Account of Dunfermline*, vol. i. p. 453.
[2] *N. S. A. Fife*, p. 904.
[3] *Caledonia*, vol. iii. p. 656.

can be traced in records to the middle of the fourteenth century.[1] Its ruins, marked by Timothy Pont in Blaeu's Atlas in 1608, are no longer visible. Their site is still known as Chapelyards, and a neighbouring stream is significantly styled the Spital Burn. Another hospital under the same invocation was founded at the west end of the burgh of Peebles, and was acquired by the Eshiels house in 1473. These two hospitals appear to have been used as hostels by pilgrims frequenting the celebrated Cross Kirk. "Pilgrims from all parts of Scotland and from the north of England were accustomed to wend their ways to the Cross Church with the object of venerating the piece of the True Cross and other relics enshrined in the sanctuary. The almshouse at Eshiels afforded rest and refreshment to those pilgrims, especially to such as might be halt, lame, and blind, who were performing the pilgrimage with a view to cure. On arriving at Peebles another opportunity of rest and refreshment was afforded them at the almshouse at the west end of the High Street, just before the culmination of their travels and labours at the sacred shrine of the True Cross. The shaft of a stone cross still stands by the ford of Tweed at Cardrona to point the way through the waters to those pilgrims."[2] St. Leonard had also an hospital at Ednam in Roxburghshire, which came to be known as Ednam-Spital.

Beside the Leader in Lauder parish, Berwickshire, once stood St. Leonard's Hospital and Chapel. Richard Moreville, who died in 1189, granted the chapel to the monks of Dryburgh.[3] The name of the farmhouse of St. Leonards preserves the memory of the mediæval dedication, some remains of which were visible till fifty years ago. The barony of Upsetlington, in what is now Ladykirk parish in the same shire, was granted in the twelfth century to Robert Byset. He founded there an hospital bearing St. Leonard's name, and presented it to the monks of Kelso on condition that their abbot should keep a chaplain in it and maintain two

[1] *O. P. S.*, vol. i. p. 230.

[2] Dr. C. B. Gunn's *Book of Peebles Church*, p. 75. *Vide* also his *Church of the Holy Cross of Peebles*, pp. 11, 12, and *Presbytery of Peebles*, p. 5; R. Renwick's *Peebles*, pp. 36, 37, 66-69; and W. Chambers's *Peeblesshire*, p. 339.

[3] *Caledonia*, vol. ii. p. 378 n.; Mrs. S. Smith's *Grange of St. Giles*, p. 285.

poor persons chosen by the donor and his heirs.[1] The site, near the Tweed, still retains the name of Chapelpark.

A place of worship in honour of St. Leonard is known to have existed at Perth in the twelfth century. It probably gave name to the Leonard Lands, where a nunnery, described by Spottiswoode as an ancient priory, was erected at some date before 1296. The nunnery being Cistercian, was under the invocation of the Virgin, but was known as St. Leonard's Priory from its connection with the Leonard Lands. Besides the nunnery the establishment included an hospital and a chapel. The latter occupied a site a short distance east of the other buildings, on a rising ground overlooking the South Inch, and is believed to have been in use till the Reformation. The priory itself came to an end as a separate establishment at a much earlier date, having been transferred to the Carthusians who were settled at Perth by James I. in 1429. By them it was suppressed a year or two later.[2]

It is not so easy to account for the name of St. Leonard's Nunnery, founded or at least partially endowed by David I. at Halystan on the northern slope of Halidon Hill in Northumberland, just across the Scottish border. The Halystan nunnery was a Cistercian house, and must have had the Virgin and St. Leonard as joint patrons. It was ruined during the wars of Edward III., but was rebuilt by that monarch after his victory over the Scots in its neighbourhood on 19th July 1333. The traditional site of the nunnery is in the Nunslees. Meadow House, on the other side of the road, is said to have been built of stones from its ruin. There was an hospital dedicated to St. Leonard at Berwick-on-Tweed. Its master and brethren petitioned Edward I. for the restoration of certain lands in Liddesdale of which they had been forcibly deprived.[3]

In mediæval England hospitals bearing St. Leonard's name were mainly devoted to the reception of lepers.[4] St.

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[1] *Caledonia*, vol. ii. p. 349.

[2] R. S. Fittis's *Ecclesiastical Annals of Perth*, pp. 275-277.

[3] J. Scott's *Berwick-upon-Tweed*, p. 343, 344.

[4] Miss R. M. Clay's *Mediæval Hospitals of England*, p. 144, and Sir J. Y. Simpson's *Archæological Essays*, vol. ii. pp. 158-166.

Leonard's Hospital at Lancaster, indeed, had usually a leper as its master. It is probable therefore that some at least of the Scottish examples mentioned above were intended for the same class of sufferers.

There was a chapel to St. Leonard near Forres in Elginshire. Its ruin, measuring 50 feet by 20 feet, is situated at Chapelton, a mile south of the burgh. A chaplainry of St. Leonard existed in Finhaven parish, Forfarshire; for in a charter dated at Holyrood House on 15th January 1587 reference is made to certain payments to Mr. John Hepburn, minister of Brechin, from "the chaplainry of St. Leonardis in Fynnevin."[1] St. Leonard had a chantry in the church of St. Nicholas at Aberdeen. The date of its foundation is uncertain, but it is known to have been in existence in 1489, when, as Kennedy informs us, "David Symson, burgess of Aberdeen, granted and confirmed to the chantry, and to David Walker, the chaplain, for celebrating masses for his soul, &c., annuities in perpetuity amounting to £6, 10s. 8d., arising from certain tenements in the town."[2] The church of St. Nicholas had another altar to St. Leonard founded in 1359. In the parish church of Dundee an altar endowed in 1429 had St. Leonard and St. George as its titulars.

Kinghorn in Fife had a chapel to St. Leonard. Though the structure does not now exist, it is still remembered in the name of St. Leonard's Place. At the end of the thirteenth century the building, then known as St. Leonard's Tower, was still standing. By that time it had ceased to be used for ecclesiastical purposes, and served as a town-house and prison.[3] St. Leonard was reckoned the patron saint of the burgh. On the reverse of one of its seals a figure representing the saint with a pastoral staff in his hand is seen standing upon a mount between two trees, probably oak saplings. These, the Marquis of Bute thinks, are intended to typify the forests of Noblac.[4]

A chapel to St. Leonard was situated near Dairsie in the

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[1] *Reg. Episc. Brechinensis*, vol. ii. p. 361.

[2] *Annals of Aberdeen*, vol. ii. p. 32.

[3] *O. S. A.*, vol. xii. p. 232; MacGibbon and Ross's *Castellated Architecture of Scotland*, vol. v. p. 117.

[4] *Arms of Royal Burghs of Scotland*, pp. 215, 216.

same shire. In 1596 David Melville was retoured in the lands of Dairsie and the gardens of St. Leonard's Chapel adjoining Dairsie.[1] At Tartraven in Linlithgow parish the saint had a chapel endowed, if not built, by Sir Richard Melville *circa* 1200. It was handed over to the charge of the prior and canons of St. Andrews.[2]

Another French saint whose cultus reached Scotland was St. Aubert the Bishop. He is believed to have been born in the neighbourhood of Cambrai on the Scheldt, probably *circa* 600 A.D. On the death of Aldebert, bishop of Cambrai and Arras, in 633, St. Aubert was elected his successor by the suffrages of the clergy and people. He received consecration at the hands of Ludegise, metropolitan of Rheims, and other two bishops. He was held in much esteem by Dagobert I., King of the Franks, who in token of respect for him presented some land to the church of St. Mary at Cambrai. Several monasteries were founded in St. Aubert's dioceses. He consecrated the church of St. Mary of Condé, which was under the charge of St. Wasnon, a Scotchman. St. Aubert was buried in the church of St. Peter, then outside Cambrai, but in 888 his body was transferred to the cathedral. In 1015 his relics were again deposited in the church of St. Peter, where, at a later date, they were enclosed in a magnificent shrine.

In Belgium and the north-east of France St. Aubert was regarded as the patron saint of bakers, in whose welfare he is said to have specially interested himself. Accordingly in art he is sometimes represented accompanied by an ass bearing panniers full of loaves, and having a purse attached to its neck. In Ghent Cathedral he has a peel or baker's shovel as his special emblem.[3]

In Scotland also, where St. Aubert's name took the form of Obert, Towbert, and Cobort, he was adopted by bakers as their patron saint. The baxters of Edinburgh, St. Andrews, and Dundee had altars bearing his name in the churches of St. Giles, The Holy Trinity, and St. Mary respectively. The

[1] J. A. Black's *Fife*, p. 18.

[2] Sir W. Fraser's *Earls of Melville*, vol. i. p. xlv.

[3] *Les Petits Bollandistes*, vol. xiv. pp. 247-251; Mrs. Bell's *Bishops*, p. 67; and F. C. Husenbeth's *Saints and their Emblems*, p. 24.

date of the foundation of St. Obert's altar in St. Giles' Church is not known, but in 1456 Patrick Donald, belonging to the baxter craft of Edinburgh, promised to pay two marks annually from his house in Toddrick's Wynd for the privilege of being buried before the altar.[1] In the *Baxter Books of St. Andrews*,[2] a deed dated 19th October 1573 orders a weekly levy, "qlks oulkly pennys salbe collectit wpone Sunday befor none, in name of St. Cobartis pennys, be ye collector Mr of houss depuit oulkly to yat effect." Regarding the altar in St. Mary's Church, Dundee, Mr. A. C. Lamb gives the following information: "This altar was upheld principally by the Baxter or Baker Craft. Although the Lockit Book of the Trade only commences on the 23rd November 1554, there is still preserved in one of the Head Burgh Court books an entry, dated 16th August 1486, in which it is recorded that John Richardson, Deacon of the Baker Craft of Dundee, and others, with consent of the haill craft, bought, with the alms and duties of the craft, from Thomas Turnour of Sanct Johnstoun, a Mass Book, newly written and bound, and offered it to 'Sanct Towbert's Altar' within the parish church of Dundee, to remain there forever. They also ordained that the ornaments belonging to the altar were not to be put away for 'nae kind of necessity,' and declared that the Provost and Council had promised to maintain and defend the gifts."[3]

The bakers of St. Johnston, otherwise Perth, where the mass book just mentioned was procured, appear to have been specially zealous in attending to the cultus of St. Obert; but as far as one can ascertain he had no chapel or altar dedicated to him in the city. His festival day was 13th December, but in Perth it was held on the 11th. On the 10th, known as "St. Obert's Even," what went by the name of St. Obert's Play was performed in the streets by members of the baxter craft, who appeared in various disguises. They piped and danced and carried torches. One of them wore a particular kind of coat designated the "devil's coat," and another rode on a horse having men's shoes on its feet. St. Obert's play was still acted for more than a hundred years after the Reforma-

[1] *Edinburgh Burgh Records*, vol. i. p. 15.

[2] P. lxxi.

[3] *Dundee*, p. xxxiv a.

tion. From time to time stringent measures were taken by the ministers and elders of Perth for its suppression, on the ground that it was an idolatrous pastime to the "great grief of the conscience of the faithful, and infamous slander of the haill congregation." Those apprehended for participating in the play were put in ward till they paid twenty shillings to the poor, and thereafter were made to sit on the stool of repentance during the time of sermon.[1]

The baxters of Stirling had an altar in honour of St. Aubert in the parish church. Fines exacted from the members of the craft went to the upkeep of the altar. In 1526 it was ordained that "the wnlaw be disponit on walx to be brynt befoir Sanct Howbart, in honour of God and halykirk."[2]

Eligius, Eloi, or Loye, was another French saint remembered in Scotland. "St. Eloi, the patron saint of jewellers and farriers, was born in a villa near Cardaillac, six miles from Limoges. He not only founded and endowed churches, but the exquisite works with which he is recorded to have enriched them were wrought by his own fingers. He also wrought splendid furniture for kings' palaces, made coins and medals, while he entered into the labours of the common smith."[3] On account of his aptitude for working in metal he has been fittingly described as the "hagiological Vulcan."[4] He was in such high favour at court during the reigns of the Frankish kings Clothair II. and Dagobert that he was made master of the mint. Some of his solidi struck during the reign of the latter king are still extant. He was consecrated bishop of Noyon in Picardy on 14th May 640 A.D. Thereafter he devoted himself to the evangelisation of his extensive diocese, though he did not relinquish the manufacture of shrines and other church furnishings. He occupied the see of Noyon for nineteen years, and died in 659 A.D.

A small canopy of silver and gold placed over his tomb by Queen Bathildes had such a bright appearance that it

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[1] *Rel. Antiq. Scot.*, pp. 91, 93. *Vide* also R. S. Fittis's *Ecclesiastical Annals of Perth*, pp. 120-122.

[2] J. Ronald's *Landmarks of Old Stirling*, p. 39.

[3] Miss M. Stokes's *Forests of France*, p. xxii.

[4] C. Plummer's *Vitæ Sanctorum Hiberniæ*, vol. i. intro. p. clxiv.

was covered during Lent with a linen cloth having a silk border. A liquid said to drop from this cloth was credited with the power of curing various maladies.[1] A small crystal seal mounted on gilt bronze that had belonged to St. Eligius was preserved in the treasury of Noyon Cathedral till the time of the French Revolution.[2] A gold ring in the same treasury bore the inscription :—

"Annulus Eligii fuit aureus iste beati,
Quo Christo sanctam desponsavit Godebertam."[3]

In art he is represented both as bishop and artificer. Sometimes he appears with a crosier and hammer in his hands, and sometimes with a chalice and a hammer.[4] In a pilgrim sign believed to date from the thirteenth century he is seen working at an anvil with a bridled horse standing near him. In one of the chapels of the cathedral of Le Mans in Brittany there is a stained glass window with a representation of St. Eligius holding with his tongs the snout of a green-coloured devil.[5] Sir David Lyndsay disposes of him thus in *The Monarchie* :[6]—

"Sanct Eloy, he doth staitly stand,
Ane new hors-schoo intill his hand";

and again thus :—

"Sum makis offrande to Sanct Eloye,
That he thair hors may weill convoye."

A small chapel on the north side of the nave of the church of St. Giles in Edinburgh was removed in connection with the alterations begun in 1829. This is thought by Sir Daniel Wilson to have been the chapel of St. Eloi. Regarding the stained glass in it Sir Daniel says : "Its chief ornament consisted of an elephant, very well executed, underneath which the crown and hammer, the armorial bearings of the Incorporation of Hammermen, were enclosed within a wreath. From these insignia we may infer

[1] W. S. Walsh's *Popular Customs*, p. 393.
[2] C. W. King's *Engraved Gems*, p. 86.
[3] W. Jones's *Finger-Ring Lore*, p. 232.
[4] Husenbeth's *Emblems of The Saints*, p. 67.
[5] C. R. Smith's *Collectanea Antiqua*, vol. iv. pp. 170, 171.
[6] *Poetical Works*, vol. iii. pp. 3-6.

that this was St. Eloi's Chapel, at the altar of which, according to the traditions of the burgh, the craftsmen of Edinburgh who had followed Allan, Lord High Steward of Scotland, to the Holy Land, and aided in the recovery of the Holy Sepulchre from the infidels, dedicated the famous *Blue Blanket*, or 'Banner of the Holy Ghost.'"[1] Mr. John Smith, however, who edits the *Extracts from the Records of the Incorporation of Hammermen of Edinburgh*, has shown that the chapel in question was St. Nicholas's Aisle, and that the stained glass was placed in it because a certain member of the Incorporation of Hammermen was buried immediately outside the aisle.

The hammermen of Edinburgh obtained their Seal of Cause in 1483, but the altar of their patron saint in St. Giles' Church was founded several years prior to that date. The altar was adorned with a painted image of St. Eloi bearing a hammer as his suitable emblem. Above was a canopy of cloth having a white lace border and red ribbons. Flowers were used to decorate the altar. On at least one occasion holly was brought from Roslin to be used for the same purpose "at Sanct Loys Mass."[2] Kincaid in his *Traveller's Companion through Edinburgh*,[3] published in 1794, says: "Here (in St. Mary Magdalene's Chapel) strangers are shown a relict called St. Elois's Gown." This was the chapel attached to the hospital of St. Mary Magdalene in the Cowgate, founded in 1503 by Michael Macquhan, refounded in 1545 by his widow Janet Rhynd, and bestowed by her in trust on the Incorporation of the Edinburgh Hammermen. The hammermen of the Canongate had an altar to St. Eloi in the abbey of Holyrood. This altar was erected in 1547 in the north aisle of the church, where at the same time a pillar was built in honour of the saint. The sums accruing from entry money paid by apprentices were devoted to the upkeep of the altar and its ornaments.[4]

The hammermen of Glasgow obtained their Seal of Cause in 1536 from the provost and council as the result of a

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[1] *Memorials of Edinburgh*, vol. ii. p. 387.

[2] *Hammermen of Edinburgh*, pp. xxi.-xxviii., 27.

[3] P. 99.

[4] Wood's *Scottish Pewter Ware*, p. 36.

petition addressed to the king and the archbishop of Glasgow. In the petition the headsmen and masters of the craft complained that they suffered damage from unfreemen practising in the burgh. In the Seal of Cause it was ordained that none but freemen should be allowed to set up a booth in the burgh, and that those thus qualified should be required to pay twenty shillings Scots for "upholding divine service at the altar of St. Eloyis, and for reparation of the ornaments thereof."[1] This altar was in the cathedral, but its exact position is not known.

St. Eloy had an altar in the parish church of Ayr. He had a chantry in the church of St. Nicholas at Aberdeen. "The chantry of St. Eligii Confessor, or St. Loye, was an ancient institution in the church; and, in the year 1472, the magistrates and council conferred the right of its patronage upon the hammermen, who performed their solemn devotions at the altar."[2]

There was an altar to St. Eloy for behoof of the hammermen of Perth in the parish church of St. John, and beside it was placed a box made of wood and bound with iron bands to receive the offerings of the worshippers. The box, known as "Sanct Eloyis offerand stok," had a slit in the lid to allow the offerings to be dropped in.[3] It is still in the possession of the Incorporation of the Perth Hammermen.[4] A relic of the saint, the exact nature of which does not appear, belonged to the above-mentioned altar, and was exhibited to the faithful on Good Fridays.[5] The hammermen of Dunfermline had their altar to the patron saint within the abbey church.[6] Those of Stirling had theirs in the parish church. "On 12th March, 1520, 'The Provest and Ballies, Counsall, and communitie hais grantit to thair neibouris the craftismen of the smythis, this privilege, that is to say, that ilke persoun or persounis that bringis ony stufe pertenyng to thair craft to sel within this

[1] *Glasgow Hammermen*, pp. 7, 151.
[2] W. Kennedy's *Annals of Aberdeen*, vol. ii. p. 36.
[3] *P. S. A. Scot.*, vol. xx. p. 50.
[4] *Scottish National Memorials*, p. 245.
[5] C. Hunt's *Perth Hammermen*, p. lix.
[6] D. Thomson's *Dunfermline Hammermen*, p. 203.

said burgh sall pay a penny for help of Goddis service to be doun in the Parocht Kirk in honour of God, the blessit Virgin, Sanct Loye, and all sanctis."[1]

St. Eligius was a keen collector of relics. He made a special search for the bones of St. Quintin, who, according to one version of his story, was martyred at Noyon. St. Eligius vowed that he would not partake of food until he had found the relics. Three days were spent in digging in the floor of the church of Noyon, and at length, to the intense joy of the bishop, some bones were found which were hailed as those of the martyr.

St. Quintin, the son of Zeno, a Roman senator, was associated with missionary work in Gaul. He preached to the heathen at Amiens, where his success excited the antagonism of Rictiovarus, the pagan prefect under the Emperor Diocletian. He was apprehended and, on refusing to abjure the faith of Christ, tortured and finally beheaded. Legend says that a white dove was seen to escape from his severed neck.[2] The date of his death is usually placed in the year 286. In Adam King's Calendar he is commemorated on 31st October, and is there described as the Apostle of Veromandia.[3] Augusta Vermanduorum, now St. Quintin, claimed, like Noyon, to be the scene of his martyrdom.

One of his bones is said to have been preserved in the feretory behind St. Andrew's altar in York Minster.[4] He was at one time titular of the church of Kirk-Hammerton in the West Riding of Yorkshire, but at a later date was superseded by St. John the Baptist. In Chalmers's *Caledonia* and the *New Statistical Account of Scotland* the church of Kirkmahoe in Dumfriesshire is attributed to St. Quintin; and one item in Robertson's *Index of Lost Charters*[5] is "Carta of the kirk of St. Qwyntein, of Kirkmacho, in the diocie of Glasgow, to the Abbacy of Arbroth." There is in this case a confusion between St. Quintin and St. Quintigern, *i.e.* St. Kentigern, to whom the church was

[1] J. Ronald's *Landmarks of Old Stirling*, p. 38.
[2] Rev. S. Baring-Gould's *Lives of the Saints*, 31st October.
[3] *Catholic Tractates*, p. 196.
[4] *History of the Church of York*, vol. iii. p. 109.
[5] P. 54.

rededicated,[1] probably through the influence of the Cumyn family, who arrived in the district during the first half of the thirteenth century.

St. Owen, a friend of St. Eligius, occupied the see of Rouen for forty years.[2] In English dedications he appears as St. Owen and St. Ewen, and one is tempted to associate him with the church of Barewan, the ancient name of Cawdor parish, Nairnshire. If this attribution is correct, it would be interesting to know how his cultus reached the north-east of Scotland. Barewan Church has been ascribed to St. Adamnan. Had the name been Bareunan there would have been no difficulty in the identification; but among the recognised variants of St. Adamnan's name Ewan does not occur.

One is tempted to assign the church of Rathen parish, Aberdeenshire, to St Owen. A hillock and a spring in the parish bear his name. In a Description of Rathen written in 1723 we read: "About ½ (a mile) S. West from the church, upon the side of a little brook, is a little round hill called Saint Owens hill, and near it is a well called S. Owens well. The hill appears as if made artificially, and the country people frequent the well for their health."[3] In the *New Statistical Account of Scotland*[4] the hill and the well are named St. Oyne's.

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[1] *Calendars of Papal Registers*, vol. ii. p. 304.
[2] Rev. R. Owen's *Sanctorale Catholicum*, p. 355.
[3] Macfarlane's *Geographical Collections*, vol. i. p. 56.
[4] *Aberdeen*, p. 294.

CHAPTER XXII.

FRENCH SAINTS

(concluded).

St. Giles.—Hermit and then Abbot.—His Hind in Edinburgh Burgh Arms.—His Churches in Edinburgh and Elgin.—His other Scottish Dedications.—St. Bernard.—His Well at Edinburgh.—His Chapel at Kinloss.—St. Roque.—His Connection with Plague.—His Five Scottish Dedications.

ST. GILES, otherwise St. Egidius, who led the life of a hermit in the south of France, was well known in Scotland in mediæval times. He is said to have been a native of Athens. He came to Gaul, and with the permission of the bishop of Arles took up his abode in a cave near the Rhone.[1] There he was discovered by Wamba, King of the Visigoths, or according to another tradition by Childebert, King of the Franks. In either case the king was out hunting with his attendants, when a hind, pursued by the hounds, fled to the saint for protection. St. Giles, almost against his will, was made head of a small monastic establishment, which later grew into a great Benedictine abbey, the nucleus of the present town of St. Gilles on an arm of the Rhone, fifteen miles south-east of Nîmes. He is said to have died at a great age *circa* 712. His cultus at St. Gilles reached its height in the eleventh and twelfth centuries, when the town was crowded with pilgrims.

His festival, 2nd September, is still remembered in various European countries. "On St. Giles's day in Valencia it is the custom to bless a sprig of fennel. . . . In Belgium the tinkers' apprentices parade through the streets of the cities under the leadership of two of their number, one wearing a kind of shako surmounted by a plume, while the other bears upon a little wooden platform with a long handle a

[1] Rev. R. Owen's *Sanctorale Catholicum*, p. 368.

statue of the saint, surrounded with flowers. From the platform depend spoons, pots, and other household utensils. In this guise, they stop at the houses of their various patrons and demand some small gratuity."[1]

St. Giles shared with St. Nicholas the guardianship of children. Mrs. Macquoid mentions that in Brittany timid children are taken to a special service in church on St. Giles's day to cure them of the fear of being left alone in the dark.[2]

The best known of the saint's Scottish dedications is the church of St. Giles in Edinburgh,[3] situated in the High Street on a comparatively level space in the line of the slope between the Castle and Holyrood. The spot forms a very ancient ecclesiastical site. What was doubtless the original church of St. Giles is believed to have stood there in the ninth century. A new structure was erected about 1220, in the reign of Alexander II. This was rebuilt in the time of David II., but was destroyed by fire in 1385 when the English under Richard II. seized Edinburgh. Rebuilding soon began. The still existing structure represents the new church, which was probably finished about 1416, though afterwards remodelled.[4] The crown-steeple is believed to have been erected on the eve of the Reformation, and to have been repaired in 1636-37 and again in 1648.[5]

By a charter of James III. in 1466 the church of St. Giles was made collegiate for a provost, curate, sixteen prebendaries, a minister of the choir, four choristers, a sacristan, and a beadle. Bishop Dowden thinks that on account of the higher status of collegiate churches the provost, bailies, and councillors of Edinburgh, remembering the honours bestowed on Trinity College on its foundation in 1462 by Queen Mary of Gueldres, were induced to petition the Pope for the elevation of the parish church of St. Giles to a

[1] W. S. Walsh's *Curiosities of Popular Customs*, p. 466.

[2] *Through Brittany*, p. 303.

[3] The district of the Grange was anciently known as Sanct-Geillie Grange, having been a farm connected with the kirk of St. Giles.—Mrs. J. Stewart Smith's *Grange of St. Giles*, pp. 1, 2.

[4] Rev. Dr. Cameron Lees's *St. Giles'*, pp. 1-7; *Ecclesiastical Architecture of Scotland*, vol. ii. pp. 419-422; and J. Geddie's *Heart of Edinburgh*, p. 18.

[5] Rev. R. S. Mylne's *Master Masons to the Crown of Scotland*, p. 137.

similar position of importance.[1] The church did not become a cathedral till 1633, in connection with the short-lived bishopric of Edinburgh created by order of Charles I.

Documentary evidence leaves no doubt as to the dedication of the church. William Forbes, its provost, in bestowing upon the church a part of his garden, says he gives it to "God, the Virgin Mary, and Blessed Egidius, the patron (Deo Omnipotenti, beate Marie virgini ejus matri gloriosissime, Beato Egidio patrono)."[2]

In 1454, during the reign of James II., William Preston of Gorton brought to Edinburgh from France what was believed to be an arm-bone of St. Giles. The following document, which is here considerably abridged, indicates the importance assigned to this acquisition: "Be it kend till All Men be yir pñt Letters. Us ye Provost Baileis Counselle and Communite of the Burgh of Edynburgh to be bundyn and sekirly oblist to Williame of Prestoune of Gourton, Son and Air to umquhil William of Prestoune of Gourtoun, Yat for alsmekle as William of Prestoune ye Fadir made deligent labour and grete menis for ye gettyn of ye Arme Bane of Sant Gele ye quhilk bane he frely left to oure moyr Kirk of Sant Gele of Edinburgh withouttin ony condicioun makkyn; We considerand ye grete labouris and costis yat he made for ye gettyn yairof, We promitt as said is yat within sex or sevin zeris in all ye possible and gudelie haste we may yat we sal big ane Ile furth fra oure Lady Ile quhare ye said William lyis the said Ile to be begunnyn within a zere in ye quhilk Ile yare sal be made a brase for his lare in bosit werk, and above the brase a [tablet?] of brase with a writ specifiand ye bringyng of yat Rellyk be him in Scotland. Alswa an alter to be made in ye said Ile with buke and chalice and all uyr graith belangand yairto. Item that alsoft as ye said Rellik beis borne in ye zere yat ye surname and nerrest of blude of ye said Williame sall bere ye said Ryllik before all uyiris."[3]

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[1] *Mediæval Church in Scotland*, p. 106. For an account of collegiate churches in Scotland, *vide ibid.* pp. 105-110, and Prof. Cosmo Innes's *Lectures on Scottish Legal Antiquities*, pp. 201, 202.

[2] *Reg. of St. Giles*, p. 123.

[3] J. Maidment's *Nugæ Derelictæ*, tract vi.

In 1503, when Margaret Tudor came to Edinburgh as the bride of James IV., the clergy of St. Giles's walked in procession carrying with them the arm of their patron saint, which the king fervently kissed.[1] In 1556 the Dean of Guild expended twelve pence in mending and polishing the relic. On 29th October 1559, "the provest ballies and counsaill ordanis maister Richart Strang to pas to maister Thomas Makcalyeane assessour quhair he can convene him, and desyre the said maister Thomas to send doun his pairt of the extent of ij^{m} merkis grantit be the toun to the lordis of the congregatioun for rasing of men of weir, extending to the sowme of x li, and to desyre the said maister Thomas to delyver to the said maister Richart Sanct Gelis [arm] quhilk he hes now in keiping, to be laid in plege of money to be auanced of the said extent, or ellis to len samekle vpone the said arme and hald the samyn in pledge thairof, and gif he delyueris the said arme, to ressave the said maister Richartis acquittance thairof."[2] This was on the eve of the Reformation, and it is not surprising that the relic soon ceased to be regarded with reverence. St. Giles's arm-bone, procured with difficulty and preserved with care, is believed to have been thrown out into the burying-ground which then adjoined the church, and to have been left there unheeded.

The burying-ground appears to have been gradually abandoned as a place of sepulture after the gardens of the Greyfriars' monastery were set apart in 1562 for that purpose.[3] During the excavations in Parliament Square in 1910, in connection with the erection of the chapel of the Knights of the Thistle on the south-east of the church, the remains of what is believed to have been the wall of the burying-ground, 18 inches thick, were brought to light. The wall ran north and south towards the Cowgate.[4]

Among the possessions of the church of St. Giles dis-

[1] M. E. L. Addis's *Scottish Cathedrals and Abbeys*, p. 107.

[2] *Edinburgh Burgh Records*, vol. iii. p. 59.

[3] In a charter of date 17th August 1562 (*ibid.* p. 147), "the Queenys Maiestie appoynttis the Grayfreir yaird to be ane buriall place to the personis deceissand within the burgh of Edinburgh, sua that the samyn salbe ane buriall place, and it salbe lesum to burye the deid of the said toun thairin."

[4] *Book of The Old Edinburgh Club*, vol. ii. p. 227.

persed at the Reformation is mentioned "St. Giles's coat, with a little piece of red velvet which hung at his feet."[1] The zeal of the Reformers made an end of the large wooden image of St. Giles which was regularly carried in procession on his festival. Its fate is thus described by Knox: "In Edinburgh was that great idole called Sanct Geyle, first drouned in the North Loch, after brunt, which rased no small truble in the toun." When St. Giles's day came round in 1558, the authorised image of the saint not being available, the upholders of the old faith borrowed from the Grey Friars what Knox describes as "a marmouset idole," and did their best to carry it in procession through the burgh. Knox gives a vivid picture of what he calls "that great solempnitie and manifest abhominatioun" on St. Giles's day. The image was roughly handled by the populace. It was not, like its predecessor, drowned and then burned, but its fate was equally inglorious. "One took him by the heillis, and dadding his head to the calsay, left Dagon without head or handis, and said 'Fye upon thee, thow young Sanct Geile, thy father wold haif taryed four such.'"[2]

Sir David Lyndsay, when describing the images visited by pilgrims, mentions "ane hynd set up beside Sanct Geill." It is interesting to notice that the hind, which thus formed the appropriate attribute of the saint, is still to be seen as one of the supporters in the burgh arms of Edinburgh. St. Giles himself is represented on the reverse of the burgh seal which came into use during the latter half of the fourteenth century. He wears pontifical vestments, and has in his right hand a pastoral staff, and in his left what appears to be a book.[3] In June 1562 the town council ordered the figure of St. Giles, which till then had adorned the civic standard, to be removed on the ground that it was an idol, and a thistle to be introduced in its place.[4]

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[1] Arnot's *History of Edinburgh*, p. 269 n.

[2] *History of the Reformation*, vol. i. pp. 256-260.

[3] *Book of The Old Edinburgh Club*, vol. iii. p. 2. A patent of arms was granted by the Lord Lyon in 1732.

[4] Arnot's *History of Edinburgh*, p. 26. On the 24th of June 1562, "the provest, baillies, and counsale ordanis *the idole Sanct Geyll* to be cuttit furth of the Townys standert and the thrissil put in place thairof."—*Reg. of St. Giles*, intro. p. xlviii.

The parish church of the royal burgh of Elgin also owed allegiance to St. Giles. The arms of the burgh represent him wearing a mitre,[1] with a pastoral staff in one hand and a closed book in the other.[2] The hold that the saint's cultus had taken at Elgin in mediæval times was shown in the fact that on 3rd October 1547 "the haill communate hes electit and menit Sanct Geill, thair patroun, provest for ane zeyr nyxt to cum."[3] Out of respect to the absent "provost," the chief magistrate's chair was kept vacant during his year of office.

The church of Elgin was a very ancient foundation, having been in existence prior to the erection of the cathedral in 1224. It was burned in 1390 by Alexander Stewart, the Wolf of Badenoch, along with various other buildings in the burgh, but was afterwards restored. What happened to it in the seventeenth century is thus described by the Rev. Lauchlan Shaw: "The High Church, dedicated to St. Giles, stood on two rows of massy pillars, and was all vaulted and covered with thick and heavy hewed stone instead of slate. On the 22nd of June, being the Sabbath day, anno 1679 (the very day on which the battle of Bothwell Bridge was fought), when the people had returned from worship in the forenoon, the whole fabric fell down, excépt the four pillars and vault that supports the steeple. The rebuilding was finished in 1684, at the expence of the heritors of the parish, merchants and tradesmen of the town, and some private contributors."[4] For structural reasons, the church was taken down and entirely rebuilt in 1826.

The parish church of Ormiston in East Lothian, one of the possessions of the Trinity Hospital at Soutra, was under the invocation of St. Giles. "Only a small portion of the old church of Ormiston, in which Wishart and Knox more than once officiated, has been preserved. It stands close to the mansion-house of Ormiston Hall, about one mile south from the village of Ormiston. A new church having been erected about a quarter of a mile distant, the old church has

[1] St. Giles is so represented on the reredos of the church of Linde in Gottland, Sweden.—*Vide* T. F. Bumpus's *Cathedrals*.

[2] A. Porteous's *Town Council Seals*, p. 112.

[3] *Records of Elgin*, vol. i. p. 91.

[4] *Province of Moray*, p. 65. *Vide* also J. and W. Watson's *Morayshire*, pp. 155, 156.

been allowed to go to decay. The surviving fragment of the latter appears to have been the east end. There are several stones built into the walls which must have belonged to a Norman church, being carved with the chevron ornament."[1]

The parish church of Dundonald in Ayrshire could also claim St. Giles as its titular. In 1482 the castle of Dundonald was committed to the charge of the first Lord Cathcart, and it has been conjectured that the church of St. Giles at the south end of the village was erected during his custodianship of the fortress. The church had a bell bearing the inscription: "Sancte Egidie ora pro nobis, anno dm̃. 1495." After various ecclesiastical vicissitudes, the bell eventually came into lay hands.[2]

There was a chapel to St. Giles in Fintray parish, Aberdeenshire, according to the author of the *View of the Diocese of Aberdeen*.[3] It stood at Hatton, "where the abbot of Lendoris (Lindores) had formerly a summer seat."

The ancient parish of Benyn or Binning in Linlithgowshire had its place of worship named after St. Giles. "It was situated at the south-east corner of the parish of Linlithgow, in a district which is now, for educational and parochial purposes, united to the parish of Ecclesmachan. In a charter of the twelfth century, or the beginning of the thirteenth, William de Lindesay confirmed to the church of St. Egidii de Benyn half a carucate of land which had been gifted to it by his ancestors. It is said to have been erected into a separate parish at a later time, and to have continued such till the Reformation. After the Reformation it was united to Linlithgow, and the building allowed to go to decay."[4] Its foundations alone are now visible.

St. Giles had a chapel in the far north, in Tingwall parish, Shetland; and he had one at Inverness. The latter was in the burying-ground of the parish church, and stood between the church and the river Ness. Mr. Fraser-Mackintosh

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[1] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 596.

[2] *Archæological and Historical Collections relating to Ayrshire and Galloway*, vol. vii. p. 82.

[3] *Collections for a History of Aberdeen and Banff*, p. 245.

[4] Rev. Dr. Ferguson's *Ecclesia Antiqua*, p. 132.

thinks that the chapel was either attached to the church or was situated in its immediate vicinity.[1]

St. Bernard of Burgundy[2] was born in 1091, founded the abbey of Clairvaux in 1115, and died in 1153. He was a notable figure in mediæval history. "It is probable," remarks the Rev. J. Baldwin Brown, "that Bernard wielded the strongest personal influence over his fellow-men that was ever exercised by a man in this world."[3] Nevertheless his influence in relation to church dedications in England was nil; and in Scotland, as far as we have definite information, he had only one, viz. a chapel in Kinloss Abbey which he shared with St. Lawrence. On 17th December 1557 John Smith, a monk of Kinloss, was buried before the door of the chapel of St. Lawrence and St. Bernard, where he had been in the habit of officiating.[4]

Waltheof was appointed abbot of Melrose in 1148. We are told that after his death he was seen by a lay brother being carried through the air along with St. Bernard and St. Benedict, each in a magnificent litter. It was revealed to the lay brother that they were on their way to Kinloss Abbey, in order to rescue from Satan the soul of one of the monks of that monastery who was to die on the following morning.[5]

St. Bernard's Well, close to the Water of Leith at Edinburgh, has long been noted; and one is tempted to infer that a mediæval chapel under the same invocation stood in its neighbourhood, but evidence of its existence is lacking. According to the *Old Statistical Account of Scotland*,[6] Leuchars parish, Fife, had a chapel and a well named after St. Bernard. There is, however, reason to believe that St. Bonoc and not St. Bernard was the real titular.[7]

The latest of the French saints to be remembered in

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[1] *Invernessiana*, p. 15; E. M. Barron's *Inverness in the Fifteenth Century*, pp. 15, 16; and *Trans. Inver. Field Club*, vol. vi. p. 91.

[2] In the British Museum is an ivory casket of the Renaissance period carved in high relief, having a representation of "St. Bernard carrying the instruments of the Passion. Below, S. BERNARDVS." — O. M. Dalton's *Ivory Carvings*, p. 164.

[3] *Stoics and Saints*, p. 149.

[4] *Records of Kinloss*, p. 12.

[5] J. A. Wade's *History of Melrose*, p. 204.

[6] Vol. xviii. p. 599.

[7] *P. S. A. Scot.*, vol. xliii. pp. 175, 176.

Scottish church dedications was St. Roque, otherwise St. Roch, who is said to have died about the middle of the fourteenth century, but the precise date is uncertain. He was born of a noble family at Montpellier in Languedoc, and inherited considerable wealth. Desirous to be helpful to his fellow-creatures, he parted with most of his possessions for the benefit of the poor, and with a pilgrim's staff in his hand went to Italy, where he tended the sick during an epidemic of pestilence. At Placentia he was himself attacked by the plague, and crawled out of the town to a neighbouring forest, where he had a loaf brought to him daily by a faithful dog.[1] In consequence of this association dogs are in Brittany placed under the care of St. Roque, and he is invoked against hydrophobia.

The saint in due time recovered, and found his way back to Montpellier. Failing to be recognised on account of his altered appearance, he was apprehended as a spy and cast into prison, where he died. His identity, however, was quickly discovered, and his corpse was treated with appropriate reverence. In later times his relics were much in demand, and various towns on the continent, *e.g.* Venice, Arles, and Antwerp, claimed to possess portions of them. In Venice his relics were preserved in the church of St. Giuliano. During a severe visitation of plague in 1478 many devotees frequented St. Roque's shrine there in the hope of obtaining his intercession. "The Brethren of the Scuola di S. Rocco" passed along the streets scourging themselves and calling on their patron saint for aid.[2] Baroness Bunsen mentions that in 1837, during a time of cholera, people flocked from Rome to Frascati, which was believed to be immune from the visitation on account of a miraculous image of St. Roque discovered there in the sixteenth century, and still preserved in his church.[3] In the Church of St. Roch in Paris are to be seen the inscriptions of votaries, who express their gratitude for his supposed intervention. He is held in much repute among the Roman Catholics of Canada.

[1] Rev. S. Baring-Gould's *Lives of the Saints*, 16th August.

[2] *Life and Works of Vittorio Carpaccio* (translated by H. H. Cust), p. 6.

[3] *Life and Letters*, vol. i. pp. 242, 243.

The following litany sums up his excellencies:—

"St. Roch, lily of chastity,
Rose of charity,
Prodigy of humility,
Marvel of resignation,
Visited by angels,
Joyful in imprisonment,
Mirror of patience,
Model of pilgrims,
Health of the sick,
Patron of pestilences,
Hope of the unhappy,
Preserver of public health,
Pearl of affliction,
From pestilence, cholera, typhus, deliver us."

Cabo de San Roque in Brazil received its name in 1501 from Amerigo Vespucci, who came in sight of it on the saint's day, 16th August.[1]

St. Roque appealed to the mediæval imagination, and has been a favourite subject for artists. "In devotional pictures the figure of St. Roch is easily distinguished. He is represented as a man in the prime of life, with a small beard, delicate and somewhat emaciated features, and a refined and compassionate expression. He is habited as a pilgrim, with the cockle-shell in his hat; the wallet at his side; in one hand the staff, while with the other he lifts his robe to show the plague-spot, or points to it. In general he is accompanied by his dog."[2]

On an ivory pax of the Gothic period in the British Museum, "beneath a canopy supported on twisted columns, is St. Roch in pilgrim's hat and mantle, holding the pilgrim's staff in his left hand; with his right he raises his tunic to show the sore to an angel kneeling at his side. On the right sits the dog; in the background are trees and a church."[3]

In England St. Roque was almost unknown in the matter of dedications. The chapel of Bonville's Hospital in Exeter was under his invocation, and he gave name to Rock Lane

[1] Rev. I. Taylor's *Names and their Histories*, p. 17.
[2] Mrs. Jameson's *Sacred and Legendary Art*, p. 429.
[3] O. M. Dalton's *Ivory Carvings*, p. 113.

in the neighbourhood of the building.[1] The Monday following St. Roque's Festival was known as Rock Monday.

When alluding to the pilgrims who frequented the shrines of the saints, Sir David Lyndsay in *The Monarchie*[2] says:—

> "Sum (went) to St. Roche with diligence,
> To saif thaim from the pestilence."

And a page or two earlier:—

> "Sanct Roche, weill seisit, men may see
> Ane byill new brokin on his thie."

There does not appear to have been any parish church in Scotland under the invocation of St. Roque, but he had five chapels situated respectively at Edinburgh, Glasgow, Paisley, Stirling, and Dundee. The Edinburgh chapel, thought by Sir Daniel Wilson to have been erected probably in the very beginning of the sixteenth century, was a dependency of the parish church of St. Cuthbert. In 1532 four acres of land in the Borough Muir were granted by the town council to Sir John Young, who was the chaplain, on condition that he should keep the roof and windows of the building in repair.[3] The chapel, which stood close to the south side of what is now Grange Loan, became ruinous after the Reformation. About 1758 an attempt was made to remove the remains of the structure, but as some of the workmen employed were fatally injured, its demolition was abruptly brought to a standstill. On account of the superstitious fears created by the accident, the work of removing the remaining portions of the ruin was not resumed till the early years of last century. Sir Walter Scott speaks of having seen a stone font at St. Roque's Chapel.[4] Mr. J. Russell Walker thinks that it may have been the font brought to light when the so-called Penny Well in the Grange district was uncovered about 1887.[5]

James IV. visited the chapel on the saint's festival in the year 1507, as we learn from the following entry in the *Lord High Treasurer's Accounts*:[6] "The xvj day of August, Sanct Rowkis Day, to the kingis offerand in Sanct Rowkis chapell,

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[1] Miss R. M. Clay's *Mediæval Hospitals of England*, pp. 262, 263.
[2] *Poetical Works*, vol. iii. pp. 3, 6.
[3] F. Grose's *Antiquities of Scotland*, vol. i. pp. 38, 39.
[4] *Border Antiquities*, vol. i. p. 112.
[5] *P. S. A. Scot.*, vol. xxi. p. 440.
[6] Vol. iii. p. 293.

xiiij s." King James seems to have been specially partial to the Montpellier saint; for, as we learn from the same source,[1] fifteen French crowns had in 1502 been given "to the Franch frere (friar) that brocht ane bane of Sanct Rowk to the king be the kingis command."

When the cemetery connected with St. Roque's Chapel was being dug up after the removal of the building, it was noticed from the position of one of the skeletons that the body had been laid in the earth face downwards. The fact brings vividly before us, as Robert Chambers points out, "the haste and terror attending the burial of a victim of the plague."[2]

St. Roque's Chapel at Glasgow was situated in the north of the city beyond the Stable Green Port, near the head of what is now Castle Street; and beside it was a small sheet of water known as St. Roque's Loch. The chapel gave name to the district of St. Rollox, which represents the saint's name in an altered form. Prof. Cosmo Innes remarks regarding the chapel: "It was founded about 1508 by Thomas Mureheid, canon of Glasgow and prebendary of Stobo. The patronage of the priest or chaplain was vested in the bailies and council of the city, with whose consent the benefice was, about 1530, incorporated with the college churches of St. Mary and St. Anne; the chaplain being constituted a canon of that church, but under provision that he should twice every week say mass and other offices in St. Roch's Chapel for the soul of its founder."[3] When M'Ure wrote his *History of Glasgow* in 1736, there was no vestige of the building, but its burying-ground was still conspicuous. All trace of the latter, however, is thought by Mr. Renwick to have disappeared towards the end of the same century through drainage and building operations.[4]

St. Roque's Chapel at Paisley stood on the Broomlands in the west of the town, and had two acres of ground attached to it. Its endowments, along with certain other ecclesiastical

[1] Vol. ii. p. 346.

[2] *P. S. A. Scot.*, vol. i. p. 271.

[3] *O. P. S.*, vol. i. p. 6. *Vide* also *Liber Collegii Nostre Domine*, pref. p. xviii.

[4] *Memorials of Glasgow*, p. 241. *Vide* also Rev. J. Primrose's *Mediæval Glasgow*, pp. 232-239.

revenues in the burgh dating from pre-Reformation times, were appropriated for the erection of a grammar school by command of James VI. in 1576. Interments continued to be made in its burying-ground till about 1608, when a cemetery was provided beside the abbey.[1] The building was ruinous in 1612. It was then demolished, and its materials were used for the construction of an almshouse to accommodate six old men.[2] St. Roque had an altar in the abbey church.

The saint's chapel at Stirling stood near the bridge over the Forth, and connected with it was a croft of six acres known as Winchelhaugh.[3] On 13th February 1539-40, Dominus John Wilson was presented to the chaplainry within the building rendered vacant by the resignation of David Christison.[4]

St. Roque's Chapel at Dundee with its cemetery stood beside the Wallace Burn, just outside the Cowgate Port, on a portion of land known from it as "Sanct Roche's Barn-yaird." There are now no remains of the building, but its memory is kept alive in the names of St. Rouque's Lane and St. Roque's Court in the neighbourhood of its site.[5]

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[1] Dr. Rogers's *Monuments and Inscriptions*, p. 418.

[2] Brown's *Grammar School of Paisley*, pp. 264-288, 297. *Vide* also Rev. Dr. Metcalfe's *Charters of Paisley*, pp. 59-64.

[3] J. S. Fleming's *Old Ludgings*, p. 127 n.

[4] *Reg. Secreti Sigilli Regum Scotorum* (MS. xiv. 56).

[5] A. Maxwell's *Old Dundee*, pp. 52-54. In Dundee St. Roque's name became corrupted into Semirookie.

CHAPTER XXIII.

ITALIAN SAINTS.

St. Apollinaris of Ravenna.—Polnar Chapel, Inverurie.—St. Calixtus.—His probable Connection with Innerleithen.—St. Fabian.—His Altar in St. Giles' Church, Edinburgh.—St. Agatha.—Her Altar in Church of Dundee.—St. Sebastian.—His Scottish Dedications.—St. Erasmus. St. Lucy.—St. Gordian.—St. Gordian's Kirk, Manor.—St. Benedict.—His Influence on Monasticism.—St. Gregory.—St. Augustine's Mission to England.—St. Francis.—His Scottish Dedications.—St. Catherine of Siena.—Nunnery of the Sciennes.

THE territory comprising the modern kingdom of Italy was the home of various saints who were commemorated in our Scottish dedications. If we take these saints chronologically, the first to be mentioned is St. Apollinaris of Ravenna, usually spoken of as having been bishop there in the second half of the first century. Little is known regarding the events of his life. In art he is represented with a sword or a club, and sometimes with a raven. "According to Nieremberg, on the feast of S. Apollinaris such swarms of ravens arrive at Ravenna that the inhabitants kill and throw out a horse to feed these black pilgrims. But the story, no doubt, arose in Germany, from the name Ravenna bearing some resemblance to the word Raben, a raven."[1]

Two churches in the Ravenna district commemorate the saint, viz., Sant Apollinare in Classe, two and a half miles from the city, and Sant Apollinare Nuovo, within the city itself.

We do not know how the cultus of St. Apollinaris reached the north-east of Scotland, but we find a pre-Reformation place of worship in Inverurie parish, Aberdeenshire, bearing his name in an altered form. This was Polnar Chapel, situated on the lands of Manar, otherwise Baddifurrow, on a rising ground overlooking the Don. The building, indeed,

[1] Rev. S. Baring-Gould's *Lives of the Saints*, 23rd July.

at one time was the parish church of Inverurie. Its ruins are still to be seen in an ancient burying-ground beside which flows Polnar Burn. Polnar, or Apollinaris, Chapel is the name of the adjoining farm. According to local tradition, the residence of the early vicars[1] of Inverurie was in the neighbourhood of the chapel on the other side of Polnar Burn. The festival of St. Apollinaris was kept on the 23rd of July. In 1558 an annual fair called Polander Fair was by a charter of Queen Mary established at Inverurie in that month.[2]

St. Calixtus, styled at one time in England "St. Calston the Pope," had a chequered career. He was a slave, and was entrusted with the management of a bank by his master, but having misused its funds was deported to Sardinia to work in the mines. He was released and came into favour again at Rome, where in 219 he succeeded St. Zephyrinus as bishop. He shared in bitter theological controversies, and died in 222 A.D., having met his death by being thrown from a window during a tumult in the city. His name is still recalled at Rome by the catacomb of San Calisto, the recognised place of interment of the early Roman bishops. He himself, however, was buried elsewhere.[3] On the exterior of Wells Cathedral is a statue wearing a conical tiara which is thought by W. R. Lethaby to represent St. Calixtus, to whom an altar in the building was dedicated.[4] A fair used to be held at Wells on the feast of St. Calixtus. Its business was transacted within the cathedral church and in its forecourt till towards the middle of the twelfth century, when Bishop Robert, on account of the disturbance caused to those at their devotions within the building, ordained that all business should be transacted in the broad places of the town.[5] A reputed relic of St. Calixtus, the precise nature of which is not stated, was preserved in the cathedral of Salisbury.[6] Fordun mentions that it was on the day of St.

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[1] Dr. Davidson's *Inverurie*, p. 27.
[2] *N. S. A. Aberdeen*, p. 682.
[3] R. Lanciani's *Pagan and Christian Rome*, p. 219.
[4] *Archæologia*, vol. lix., p. 173.
[5] *Archæological Journal*, September 1910, p. 231.
[6] Wordsworth's *Ceremonies of Salisbury*, p. 37.

Calixtus in the year 1284 that Alexander III. was betrothed to his second wife, Yolande, otherwise Joletta, daughter of the Count of Dreux.[1]

The only Scottish church that appears to have been under the invocation of St. Calixtus was that of Innerleithen in Peeblesshire. "The church stood, with its village, on the bank of the Leithan, near its junction with the Tweed. A yearly fair held beside it, on the 14th of October, may perhaps denote that the church was dedicated to Saint Calixtus, pope and martyr, whose feast was kept by the Scottish church on this day."[2]

Another early bishop of Rome commonly described as Pope and Martyr was St. Fabian, who met his death *circa* 259 A.D. Tradition says that he was chosen bishop because in the assembly met for the election a white dove was seen to settle on his head. The plant known as St. Fabian's nettle was deemed efficacious in cases of lung disease. Some of the bishop's relics were deposited in the church of St. Sebastian at Rome. The two saints were commemorated together by an altar in the collegiate church of St. Giles at Edinburgh.

St. Agatha, one of the "white company of virgins," had Sicily as her home.[3] She was born of noble parents, and received the crown of martyrdom *circa* 240 A.D., during the reign of the Emperor Decius.[4] She met her death at Catania, her native place. The cathedral there contains her relics. What is said to be her veil is reverentially preserved. On more than one occasion it has been carried in procession during an eruption of Mount Etna, and has got the credit of saving the city from a flood of lava.[5]

In the parish church of Dundee St. Agatha had an altar, mentioned in 1454 in an inventory of properties belonging to the church. Its revenue was derived from lands on the north side of "Argyllis-gait, beside the burn of the Minorite

[1] Felix Skene's Translation, p. 304.

[2] *O. P. S.*, vol. i. p. 216.

[3] There do not appear to have been any dedications in Scotland to the other two Sicilian maidens, St. Lucy and St. Rosalia, associated with Syracuse and Palermo respectively.

[4] *Colbertine Breviary*, vol. i. p. 279.

[5] William Hone's *Everyday Book*, vol. i. p. 213.

Friars." One of the tenements there situated was styled in 1528 "the land of St. Agatha the Virgin." [1]

The next Italian saint to be noticed is St. Valentine, who met his death during the latter half of the third century. Though his festival was popular in England, no church there bore his name. In Scotland his only dedication was a chapel, whose patronage he shared with St. Columba, at Abergeldie beside the Dee in Crathie and Braemar parish, Aberdeenshire. There were several St. Valentines, and it is difficult to know which of them was titular of the chapel in question. "On 14th February some half-dozen Valentines are to be found in different martyrologies. But two of these are more important than the rest. . . . One was a priest at Rome who was martyred under Claudius II. in A.D. 269; the other was a bishop of Interamna in Umbria, who suffered a little later. The chief point in the story of the priest is his restoring the sight of a blind girl, while in the case of the bishop we are told that he raised to life a young man named Chaeremon. Both were Italians and were beheaded at Rome soon after the middle of the third century. With so many points of resemblance it is not wonderful that there has been some confusion between the two; but their legends are quite distinct." [2]

St. Sebastian, the next in order, was born at Narbonne in Gaul, but his parents belonged to Milan, where he was brought up. He entered the army and at Rome received the command of the first cohort. He was a favourite of Diocletian; but when his Christian faith was made known, the emperor ordered him to be put to death by being shot at with arrows. The archers accordingly made the saint their target and left him for dead bristling with arrows. Irene, the widow of one of the martyrs, found, however, that he still breathed, and taking him to her house, nursed him back to life. When sufficiently recovered, he placed himself in the way of Diocletian as the emperor was leaving his palace, and pleaded earnestly with him on behalf of the Christians. Diocletian was naturally surprised to see St. Sebastian risen, as he imagined, from the dead; but his

[1] A. C. Lamb's *Dundee*, p. xxxiv.

[2] F. C. Eeles in *Trans. St. Paul's Eccles. Soc.*, vol. v. p. 159.

wrath was again kindled, and he commanded that the saint should be beaten to death with clubs.[1] The battered body was ignominiously thrown into the Cloaca Maxima, the great sewer of Rome, but was eventually rescued by Lucina, a Christian lady, who had it interred in her garden, where at a later date a church was built over it. In 826 the relics were removed to Soissons.

"Although St. Sebastian was not actually shot to death by arrows, it is as a martyr at the stake that he is almost always represented in art, and he has become throughout Europe the patron saint of archers and arquebusiers, as well as of dealers in old iron; it is suggested because, as an officer of the Prætorian Guard, it was his duty to look after military equipments. He is also said to protect cattle from distemper, and human beings from infectious diseases. . . . It is certain that the young martyr was first appealed to for aid against the plague in 680, for during a pestilence then raging in Rome it was revealed to a holy man that all that was needed to appease the wrath of Heaven was the erection of an altar to St. Sebastian in the church of San Pietro in Vincoli. The suggestion was, of course, at once carried out: there were no more deaths, the sick recovered, and the fame of the saint spread throughout the whole of Europe, church after church being erected to him."[2]

On an ivory pax of the Gothic period in the British Museum St. Sebastian is represented tied to a tree, while two archers are seen shooting at him with arrows.[3] An ivory cross-bow preserved in Goodrich Castle, Herefordshire, and dated 1450, bears a representation of him transfixed with several arrows which have been shot by an archer and a cross-bowman.[4] On the west end of Rosslyn Chapel is a figure of St. Sebastian with arrows sticking in his left side.

Sir David Lyndsay's couplet—

> "To Sanct Sebastian thay rin, and ryde,
> That from the schot he saif their syde"[5]—

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[1] Rev. Canon Mason's *Historic Martyrs*.
[2] Mrs. Bell's *Hermits*, p. 329.
[3] O. M. Dalton's *Ivory Carvings*, p. 113.
[4] J. Skelton's *Armour*, vol. ii. plate xcvii.
[5] *Poetical Works*, vol. iii. p. 7.

is evidence that the saint was popularly known in Scotland as in other countries of Christendom. He does not, however, appear to have had any parish church dedicated to him. St. Sebastian is an old place-name in Cardross parish in the Vale of Leven, Dumbartonshire. Dr. David Murray tells me that, as far as he knows, there are no remains connected with it. The saint had a chapel within the church of St. Vigeans, and there was a chantry bearing his name in the church of St. Nicholas at Aberdeen. The chantry was founded on 22nd April 1542 by Gilbert Menzies, one of the bailies, who bestowed on the chaplain certain annuities arising from tenements in the burgh.[1] Ten years earlier a drama, partly scriptural and partly legendary, had been enjoined to be performed by the artificers of Aberdeen in connection with the Christmas and Corpus Christi festivals. Among the members of the incorporated trades who took part were the fleshers, whose duty it was to represent St. Sebastian and his tormentors.

An altar to St. Sebastian in the parish church of Montrose is first mentioned in a charter granted on 19th October 1502 by Walter Straton, rector of the church of Dunnottar.[2] Another was one of three altars in the church of the Holy Cross at Peebles,[3] while a third was in the parish church of Dumbarton.[4] Furthermore, St. Sebastian shared an altar with St. Stephen in the south aisle of the parish church of Irvine, and with St. Fabian, as has been already indicated, in the collegiate church of St. Giles at Edinburgh. He was coupled with St. Nicholas in the invocation of a chapel in Brechin Cathedral.

St. Erasmus, otherwise St. Elmo, who also had an altar in the church of St. Giles, is regarded at Naples as the patron saint of sailors. He was a bishop, and is believed to have suffered martyrdom, like St. Sebastian, during the time of Diocletian. When the persecution of the Christians broke out, he is said to have fled to a cave on Mount Lebanon where he was fed by a raven. After some time he returned,

[1] W. Kennedy's *Annals of Aberdeen*, vol. ii. p. 26.
[2] J. G. Low's *Church of Montrose*, p. 24.
[3] Dr. C. B. Gunn's *Church of the Holy Cross of Peebles*, p. 18.
[4] J. Irving's *Dumbartonshire*, p. 315.

by command of St. Michael the Archangel, to preach the gospel in Italy, and met a cruel death. There used to be a statue of St. Erasmus in the church of St. Martin at Canterbury, where it stood opposite one of St. Christopher.[1] In the north-east part of the parish church of Dundee there was an altar to St. Erasmus and St. Dionysius. On 10th April 1500 it was endowed by Elizabeth Mason, relict of John Scrymgeour, with certain annual rents derived from tenements in the burgh.[2]

Another martyr said to have belonged to the same period was St. Lucy, a maiden of Syracuse, who met her death through a sword wound in her throat. In art she is sometimes represented with rays of light coming from such a wound. She also appears holding a lamp in her hand, or with a pair of eyes on a plate or in a cup. All these emblems have probably arisen from her name, which signifies light, in Latin *lux*. A later legend affirms that her pagan lover, whom she rejected, told her he was haunted by the beauty of her eyes. She plucked them out and sent them to him. The legend adds that, as a reward for such an act of self-abnegation, her eyes were restored to her more beautiful than ever. She had an altar in the collegiate church of St. Giles at Edinburgh. Her festival was commemorated on the 13th of December. On that day in the year 1511 King James IV. offered "to Sanct Lucia licht in Sanct Gelis Kirk xiiij s."[3]

In mediæval times Venice and Metz alike claimed to possess the body of the saint. In the feretory of Durham Cathedral was preserved "one arm of silver along with a bone of St. Lucy the Virgin." Her cultus is still popular in Italy. In 1906 images of St. Lucy, St. Januarius, and St. Vincent were carried in procession through the streets of Naples in the hope of averting danger during an eruption of Mount Vesuvius.

Few biographical details are available regarding St. Gordian, who suffered martyrdom during the reign of the Emperor Julian. While yet a pagan he was appointed one of the magistrates of Rome, and in that capacity found scope

[1] Mrs. Bell's *Hermits*, pp. 40, 41.

[2] A. C. Lamb's *Dundee*, p. xxxiv b.

[3] *Lord High Treasurer's Accounts*, vol. iv. p. 180.

for the hatred which he felt against the Christians. He was instructed by the Emperor to visit a certain Christian, Januarius by name, in the hope of making him abjure his faith. The result, however, was that the magistrate himself became a believer in Christ. He was deposed from office, and met a cruel death in the year 362 A.D. His body was buried in a cave beside that of St. Epimachus. The two saints, whose relics were at a later date removed to the Benedictine abbey of Kempten in Bavaria, were commemorated together on 10th May.[1] Two reputed relics of St. Gordian were preserved in Salisbury Cathedral,[2] but he had no dedication in England. In Scotland he had only one, viz. St. Gordian's Kirk, the parish church of Manor in Peeblesshire. Standing in the upper part of Newholmhope, it was for long merely a chapel dependent on the church of Peebles, and does not appear to have become parochial till shortly before the Reformation.[3]

The history of the church is thus indicated by Dr. Clement B. Gunn: "In the beautiful valley of Manor, and eight miles south of Peebles, are to be seen a few turf-clothed mounds occupying a somewhat prominent position upon a pastoral and lonely hillside. These form the site of the ancient church of St. Gordian. Within the area a granite cross was erected in 1874 by Sir John Naesmyth of Dawyck, round the base of which rest a few relics of the old church—notably the font and piscina. . . . In 1598 the kirk of Manor is believed to have stood on or near the site of the present church, built in 1874 on the left bank of the Manor Water, about a mile from its confluence with the Tweed. . . . In November 1715 nothing was seen of the ancient kirk of St. Gordian but rubbish and ruins."[4] The pre-Reformation bell, which is still in use at the parish church beside Manor Water, bears witness to the dedication of the ancient building. It is inscribed: "In honore Sancti Gordiani anno Domini MCCCLXXVIII."

The next saint of Italy connected with our church dedi-

[1] *Les Petits Bollandistes*, vol v. p. 444.
[2] Wordsworth's *Ceremonies of the Cathedral Church of Salisbury*, pp. 36, 37.
[3] *O. P. S.*, vol. i. pp. 238, 239.
[4] *Book of Manor Church.*

cations was St. Benedict, a zealous advocate of the ascetic ideal, and one whose monastic rule had such a far-reaching influence in mediæval times. He was born of a patrician stock at Nursia in Umbria in 480, at a time of great social and ecclesiastical disorder. Urged by a desire for solitude, he retired about the age of fourteen to Sublaqueum, now Subiaco, near the source of the Anio, thirty-two miles north-east of Rome. After spending three years of a hermit's life in a cave there, he became the head of a neighbouring monastery.

The strictness of St. Benedict's discipline led his monks to plot against his life by offering him a chalice containing poison. According to a well-known story, he made the sign of the cross over the cup, and straightway it was miraculously shattered. After founding other monasteries at Sublaqueum he withdrew to Monte Casino, some ninety miles south-east of Rome, and there, within the precincts of a temple to Apollo, he founded a religious establishment which later became the head of all the houses under the Benedictine rule. He was noted for his kindness to the poor and the unfortunate. Many in their distress went to him, knowing well that they would not seek his advice or help in vain. He died at Monte Casino in 543 A.D., at the age of sixty-three. Before he expired he was carried into the oratory of the monastery, and having received the Viaticum passed away amid the prayers of his disciples. Tradition says that a portent accompanied his death. "The same day two brethren had one and the same vision, one in his cell, the other far away. For they saw a path strewn with tapestry, and lit up with innumerable lamps leading from his cell to heaven right eastward. And a venerable man told them, saying, 'This is the way whereby Benedict, the beloved of the Lord, ascends to heaven.'"[1]

In a museum at Wolfenbüttel in Brunswick were preserved among various charms coins known as "St. Benedict's Pence." These were esteemed a preservative against magical practices.[2] The medals of St. Benedict, bearing a Latin incantation, and sometimes a figure of the saint, were

[1] Rev. R. Owen's *Sanctorale Catholicum*, p. 155.

[2] Dr. D. Murray's *Museums*, vol. i. p. 115.

worn by his votaries as charms against poison and other dangers.[1]

The Benedictine Order with its various offshoots bulked largely in the ecclesiastical history of Europe in mediæval times. Of its houses in Scotland not one appears to have been dedicated to the founder. Two chapels are said to have owed allegiance to him.[2] One of these was at Shurrery in Reay parish, Caithness. It is alluded to by Pennant,[3] though he does not mention its dedication. In Macfarlane's *Geographical Collections* the chapel is called Rheanauchan, which may be a transcriber's error, as the Rev. D. Beaton thinks, for Bheanauchan, an attempt to turn Benedictus into Gaelic.[4]

The other dedication to the saint was St. Bennet's Chapel near Cromarty in the Black Isle. There are now but scanty remains of the building. Close to it once stood a stone trough known as the Fairies' Cradle. It was thought to be efficacious through the influence of the saint in restoring children who had been carried away by the fairies. The changeling left by them was placed in the trough, and as the result of some mysterious power the true child was given back to the parents. Shortly before 1745 the trough, as an object of superstition, was destroyed by the minister of the parish and two of his elders. St. Bennet's Chapel, in Hugh Miller's words, "was perched like an eyrie on a steep solitary ridge that overlooks the Moray Firth." Near the ruin is a well bearing the saint's name. "It is not yet twenty years," Hugh Miller could say in 1835, "since a thorn-bush, which formed a little canopy over the spring of St. Bennet, would be covered anew every season with little pieces of rag, left on it as offerings to the saint, by sick people who came to drink of the water."[5]

The church of the ancient parish of Seton in Haddingtonshire was made collegiate in 1493 by George, second Lord Seton, who rebuilt the fabric to suit its new requirements.

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[1] Mrs. Bell's *Hermits*, p. 257.

[2] St. Benedict's sister, St. Scholastica, does not appear to have had any dedication either in England or Scotland.

[3] *Tour*, vol. i. p. 328. [4] *Ecclesiastical History of Caithness*, p. 39.

[5] *Scenes and Legends of the North of Scotland*, p. 105.

The church is usually assigned to St. Mary and the Holy Cross, but Monsignor Seton attributes it to St. Mary and St. Benedict.[1] The latter was the patron saint of the Setons, within whose grounds the building stands. The parish of Seton was united to Tranent in 1580. Its church, no longer used for parochial purposes, is a picturesque structure, containing several monumental effigies, sedilia, a piscina, and a carved octagonal font bearing the Seton arms.

St. Gregory the Great was not forgotten in our Scottish dedications. He belonged to an illustrious Roman family, and was born a few years after St. Benedict, whose biography he wrote. For some time he was prætor of Rome. On the death of his father, Gordianus, he became a monk, and showed his zeal in extending the Benedictine rule. With his wealth he founded six monasteries in Sicily and one at Rome, and was distinguished for his kindness to the poor. He was elected Pope in 590, and in 595 sent St. Augustine to Britain to evangelise the Anglo-Saxons.[2] He died on 12th March 604, and was buried in the portico of St. Peter's Church, in front of the sacristy. Two centuries later, his namesake, Pope Gregory IV., translated his relics to an oratory within the church, and decorated the tomb with silver panels, and the back wall with mosaics in gold. In 826 St. Gregory's body was, it is said, carried off to Soissons by Rodoinus, prior of St. Medard, who had bribed the sacristans of St. Peter's. St. Thomas of Canterbury made a pilgrimage to Soissons to invoke the aid of one who had sent St. Augustine as a missionary to England. When the ecclesiastical buildings of Soissons were sacked by the Huguenots in 1564, the supposed remains of St. Gregory, wrapped in a cloth, were thrown into the moat, but were afterwards recovered.[3]

One of St. Gregory's symbols in art is a dove, which is seen sitting on his shoulder or on his forehead, or whispering into his ear. He took much interest in the improvement of

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[1] *An Old Family*, pp. 58, 59.

[2] The Augustinian mission left Rome in the autumn of 595, but on account of certain delays did not reach Kent till early in 597.—W. E. Collins's *Beginnings of English Christianity*, p. 61.

[3] F. H. Dudden's *Gregory the Great*, vol. ii. pp. 268, 274. *Vide* also Sir Henry Howorth's *Saint Gregory the Great*, chap. i.

music in the church services, and showed himself zealous in connection with the spread of education. In Barnabe Googe's quaint language :—

"Saint Gregorie lookes to little boyes to teache their a, b, c,
And makes them for to love their bookes, and schollers good to be."[1]

Brand quotes an old account of a practice resorted to in connection with St. Gregory's festival in order to discover if boys were likely to turn out scholars or not: "Some are so superstitiously given as upon the night of St. Gregorie's day to have their children asked the question in their sleep, whether they have anie mind to booke or no; and if they saie yes, they count it a very good presage; but iff the children answer nothing, or nothing to that purpose, they put them over to the plough."[2]

On a sundial bearing the date 1632, formerly in Wigtownshire but now at Kinneff in Kincardineshire, St. Gregory's name appears along with St. Lambert's[3] in the Latin inscription: "Ses Lambert Gregorii nox est aequata diei."[4] Their respective festivals were near the two equinoxes—St. Gregory's on 12th March, and St. Lambert's on 17th September.

St. Gregory had a dedication in the far north, viz. in the parish of Northmavine in Shetland. In 1590 we are told that Robert Cheyne, the "commissary of Zetland," made use of its churchyard as a place for administering justice. The church is there described as "Sanct Gregoreis kirk of Northeavin in Northema in Zetland."[5] The writer of the article on Ecclesgreig or St. Cyrus in the *Old Statistical Account of Scotland*[6] says: "Ecclesgreig is evidently an abbreviation of Ecclesia Gregorii, the church of Gregory. It perhaps obtained this name from St. Gregory the Great, bishop of Rome, or from some later Pope of that name, to whom it might have

[1] *Popish Kingdome*, leaf 38.

[2] *Popular Antiquities of Great Britain*, vol. iii. p. 130.

[3] St. Lambert, bishop of Maestricht, was assassinated at Liège in 709. He had one dedication in Scotland, viz. St. Lambert's Kirk in the ancient parish of Lamberton, now annexed to Mordington, Berwickshire. It was in this church that Princess Margaret, daughter of Henry VII., was handed over to the Scottish commissioners when she was brought from England as the bride of James IV. —Lesley's *Historie of Scotland*, p. 71.

[4] *P. S. A. Scot.*, vol. xliv. p. 174.

[5] *Register of the Privy Council of Scotland*, vol. iv. p. 546.

[6] Vol. xi. p. 89.

been dedicated; or more probably from St. Gregory, one of the first missionaries from Rome to this country." The Rev. Dr. Hew Scott attributes its church to St. Gregory; but as we shall see in a later chapter, the titular was St. Cyric.

In the parish church of Dundee St. Gregory had an altar mentioned in 1454;[1] and there was a chaplainry in his honour in the parish church of Dumfries. In 1491, during the reign of James IV., William Fowler bestowed certain annuals from his tenement in Forester's Wynd, Edinburgh, in honour of God, St. Mary, St. Gregory the Pope, and All Saints, on the chaplain celebrating in honour of St. Gregory the Pope at the altar of St. James the Apostle within the collegiate church of St. Giles.[2] It is not clear why this chaplainry should have been founded at St. James's Altar, for St. Gregory had an altar of his own within the building.[3] In the parish church of St. John at Perth there was a chaplainry in honour of St. Augustine and St. Gregory, founded in 1529 by Sir Simon Young of Pitcairn. In addition St. John's Church had what was styled "St. Gregory's Mass" or altar, the rent of which at the Reformation was about eighteen shillings sterling.[4]

St. Francis of Assisi, who was born in 1182 and died in 1226, was one of the most picturesque figures in the annals of hagiology. He was a merchant and a soldier, till at the age of 25, as the result of an accident, he relinquished secular employments and turned his thoughts towards things unseen. A rare simplicity of heart made him feel the closest kinship with nature, whether animate or inanimate. He spoke of the sun as his brother, of the moon as his sister, and when dying is said to have exclaimed, "Welcome, sister Death!" "If we are to estimate Francis aright we must think of him as a poet, whose life was his poem. He was a man full of sentiment and emotion, but his life was absolutely consistent."[5]

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[1] A. C. Lamb's *Dundee*, p. xxxiv c.
[2] *Reg. of St. Giles*, p. 158.
[3] Rev. Dr. Cameron Lees's *St. Giles'*, p. 93.
[4] R. S. Fittis's *Ecclesiastical Annals of Perth*, p. 315.
[5] Bishop M. Creighton's *Historical Lectures and Addresses*, p. 93.

The allusion in Sir David Lyndsay's

"Sanct Francis with his woundis fyve"

is of course to the well-known story of the Stigmata, which is connected with the saint's visit to Monte Alverno. In the intensity of his meditation on the sufferings of Christ he was convinced that he received in his own body the marks of the Lord's wounds. On the screen in Bradninch Church, Devon, St. Francis is represented as a kneeling figure clad in monastic dress and receiving the stigmata. On the screen in the south aisle of Alphington Church in the same county he appears in the act of showing the stigmata.[1] At the top of the arch surmounting the door leading into the cloister of Burgos Cathedral there is a beautifully sculptured cowled head, which is said to be that of St. Francis, who was at Burgos when the building of the cathedral, begun in 1221, was completed.[2]

St. Francis founded in 1208 the monastic order known from him as the Franciscans,[3] and as the Greyfriars from the colour of their dress, which consisted of a long loose tunic, a cowl or hood, and a cloak. In the fifteenth century brown was substituted for grey.[4] Sandals were sometimes worn, but as a rule the feet were bare. The Franciscans were also known as Minorites or Lesser Brethren. "The arms of the Franciscan Order are: Argent, a cross of Calvary traversed by two human arms in saltire (sometimes issuant from clouds in base), one in bend naked, representing the arm of our Saviour, the other in bend sinister habited in the dress of St. Francis, both bearing the stigmata."[5] In the century after the death of its founder the order comprised two associations, styled respectively the Conventuals and the

[1] *Archæologia*, vol. lvi. pp. 195, 198.

[2] N. A. Wells's *Pictorial Antiquities of Spain*, p. 47. For a description of the cloisters, *vide* G. E. Street's *Gothic Architecture in Spain*, pp. 30, 31.

[3] What is known as the "Second Order of St. Francis" was instituted at Assisi for the purpose of including female devotees. Its members were popularly known as the Claresses or Little Sisters of St. Clare, from St. Clara, a disciple of St. Francis, and the first abbess of the house at Assisi. The Claresses had two establishments in Scotland, one at Aberdour dedicated to St. Martha, and the other at Dundee. It does not appear who was the titular of the latter.

[4] Mrs. Ashdown's *British Costumes*, p. 340.

[5] Rev. Dr. Woodward's *Ecclesiastical Heraldry*, p. 418.

Observantines, the latter advocating a greater strictness of life.

In addition to performing works of mercy among the poor, the Franciscans specially identified themselves with the religious dramas so popular in the Middle Ages. "In organising and acting miracle plays the Franciscan friars took a decided lead, and so far was it reckoned in late times one of the recognised callings of the Order that the *Corporation Registers of York* tell us that in 1426 William Melton of the Order of Friars Minor, 'Professor of Holy Pageantry and a most famous preacher of the Word of God,' made arrangements respecting the Corpus Christi play in that city, evidently as manager of the performance."[1]

A Franciscan monastery belonging to the Conventual branch of the Order was founded close to Dundee in 1284 by Devorgilla, otherwise Dervorgilla, after the death of her husband, John de Balliol. St. Francis was made its patron, and had his figure represented on the seal of the house. The monastery was situated outside the burgh on the north, on a piece of ground locally known as the Howff, which in 1564 became the common burying-ground of the town by gift of Queen Mary. Adjoining was the friary school erected at some date prior to 1335. "None of the other Conventual friaries in Scotland are known to have possessed a school, and it may therefore be surmised that Dundee, which assumed the control of the community in Scotland, and became the recognised residence of the provincial vicar, was the educational centre for the Conventuals."[2] A spring near the Howff appropriately bore the name of St. Francis.

Some twenty-two years earlier than the foundation of the Dundee house, a Conventual monastery under the invocation of St. Mary and St. Francis had been established on the left bank of the Nith, outside the northern limits of the ancient burgh of Dumfries. The land set apart for the friary extended to eight acres. On it were erected the church and the monastic buildings, while space was found for the great yard, the orchard, and the burying-ground. "Not one stone stands above another of church or cloister; but in 1866, when the

[1] *Monumenta Franciscana*, vol. ii. pref. p. xxviii.

[2] W. Moir Bryce's *Scottish Greyfriars*, vol. i. p. 219.

walls of a church built in 1727 were being demolished, some moulded and enriched arch stones of lancet windows, and a fragment of the canopy of the sedilia, all probably parts of the Franciscan church, were discovered."[1] On a deed of 1490 is an impression of the monastic seal, showing a figure of St. Francis holding up what appears to be a crucifix.[2]

The Observantine branch of the Order had a monastery at Aberdeen, with St. Mary and St. Francis as its joint titulars. In 1469 Richard Vaus, a burgess of Aberdeen, granted a site for the house on the east side of the Gallowgate, afterwards the Broadgate, and there a church was built. That church, which was in all probability of small dimensions, was replaced between 1518 and 1532 by a handsomer structure planned by Alexander Galloway, parson of Kinkell, and built for the brethren at the expense of Bishop Gavin Dunbar.

When in 1593 George, fifth Earl Marischal, founded in Aberdeen the college which still bears his name, he received a grant of the monastic buildings from the corporation of the burgh, into whose possession they had passed after the Reformation. For about a century the monastic buildings were used for the purposes of the college, and portions continued to exist till a later period. In 1902-3, in connection with an extension of Marischal College, Bishop Dunbar's church was entirely removed, to the regret of many interested in the ecclesiastical past of Aberdeen.[3]

A chapel dedicated to St. Francis, but having no connection with his Order, once stood on the island of Scalpa off the coast of Skye, where its scanty ruins are still to be seen within an ancient burying-ground.[4] The Gaelic name of the building, Teampull Frangaig, keeps its dedication from being forgotten.

As the years drew on to the Reformation, zeal for the cultus of St. Francis, as indeed for that of saints generally, abated and was replaced by an ever-increasing antipathy.

[1] W. Huyshe's *Dervorgilla, Lady of Galloway*, p. 33. *Vide* also *Trans. Dumf. and Gall. Ant. Soc.*, 1910, pp. 18-35.

[2] Dr. de Gray Birch's *Seals*, vol. ii. p. 84.

[3] Prof. Cooper's article on the Greyfriars Church, Aberdeen, in *Trans. Eccles. Soc.*, 1903-6, pp. 71-89, and W. Moir Bryce's *Scottish Greyfriars*, vol. i. pp. 307 *et seq.*

[4] T. S. Muir's *Characteristics*, p. 165

In 1545 two men were convicted at Aberdeen of having hung a figure of St. Francis by a rope, and were imprisoned for the offence.[1] An entry in the *Lord High Treasurer's Accounts*[2] for the year 1536 is to the following effect: "Item, to James Bissat, messinger, to pas with lettres to the prevest and baillies of Dunde and Sanctjohnestoun to serche and seik Johne Blacat and George Luwett, suspectit of the hangeing of the image of Sanct Francis, and to his wage xx s." In 1556 an image of St. Francis was stolen from the church of St. Giles at Edinburgh. It must have stood on one or other of his two altars within the building. One of these was situated behind the high altar and bore the name of St. Francis alone. In the case of the other his name was coupled with that of St. Lawrence the Martyr.[3] St. Francis had an altar in the Greyfriars monastery that once stood in the burgh of Haddington near the parish church.

St. Catherine of Siena, the last of the Italian saints to be mentioned in connection with our Scottish dedications, played a prominent part in the ecclesiastical life of the fourteenth century. She was the daughter of a dyer at Siena, and was born in that cathedral city in 1347. Refusing to marry a young man selected for her by her father, she devoted herself to a life of celibacy, and joined the lay Dominican sisterhood known as the "Mantelatte" from the black mantle worn by its members.

She was employed to settle political difficulties, and has been appropriately called "the saint of peace."[4] The return of the Popes to Rome in 1377, after their sixty-eight years banishment to Avignon, was in a large measure due to her singular influence. Yet amid all her activities, her thoughts, like those of Sir Galahad, were "drawn above." The natural was to her an emblem of the spiritual. The red blossoms in the meadow suggested to her the crimson wounds of Christ the Saviour. In one of her religious raptures she believed that, like St. Francis, she received the stigmata.

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[1] W. Robbie's *Aberdeen*, p. 132.

[2] Vol. vi. p. 307.

[3] Rev. Dr. Cameron Lees's *St. Giles'*, pp. 52-60.

[4] W. H. Hutton's *Influence of Christianity on National Character*, p. 65.

In art she wears a crown of thorns, or holds a flaming heart to picture the ardour of her love, or bears a lily as a type of purity.

After a life of beneficence St. Catherine died at Rome on the 29th of April 1380 when only thirty-three years of age. She was buried in the church of the Minerva at Rome, but her head was taken to Siena, where it is still preserved in the church of the Dominicans. She was canonised in 1461 by Pope Pius II.[1] Her festival, which was transferred by Pope Urban VIII. to the 30th of April, is still celebrated in Siena in token of the reverence paid to her saintly memory. On the Sunday after the festival there is a procession in the city, led by a band of music, and taken part in by a number of children who are dressed to represent saints and angels. Preceding the children is a figure of St. Catherine, and following them are the Brothers of the Company of St. Catherine bearing a silver bust of their patroness.[2]

St. Catherine's best-known dedication in Scotland was the Dominican nunnery built on the Borough Muir of Edinburgh, at a spot still known from it as the Sciennes.[3] It was one of the latest, if not the last, of the nunneries founded in Scotland prior to the Reformation. At the instigation of the noble ladies of Seton, Glenbervie, and the Bass, it was established by a papal bull dated 1517, and was intended for thirty nuns. The land where it stood was given by Sir John Crawford, a prebendary of the collegiate church of St. Giles, and John Cant, a burgess of Edinburgh, with the consent of his wife Agnes Carkettill.[4] Soon after its foundation the convent was presented with the neighbouring chapel of St. John the Baptist, which became the private chapel of the nuns. It suffered at the hands of the invading English in 1544, and in 1567 its revenues passed into the possession of laymen.[5] Till within a few years prior to 1871 a small remnant of the building served as a fold for the sheep

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[1] *Lib. S. Kath. Sen.*, pref. p. xiv.

[2] E. G. Gardner's *Story of Siena*, pp. 196, 197.

[3] J. Stark's *Picture of Edinburgh*, p. 96, and Margaret Warrender's *Walks around Edinburgh*, pp. 18, 19.

[4] *Lib. S. Kath. Sen.*, pp. 36, 37, and pref. p. xix.

[5] Sir D. Wilson's *Memorials of Edinburgh*, p. 417.

pasturing in the neighbouring meadow.[1] A number of years ago some stones removed from the nunnery when it was being demolished were erected into a small cairn within the grounds of St. Bennet's, some distance west of the Sciennes.[2]

In the Dominican monastery founded at Edinburgh by Alexander II. in 1230 there was an altar to St. Catherine which "would, according to general usage, be placed in a side chapel erected by the members of both sexes in Edinburgh of the Confraternity of the Black Friars, otherwise known as the Tertiaries or Penitents of their Order. They were the special friends and benefactors of the friars, from whom they received, in return, a Letter of Confraternity admitting them to the spiritual benefits of the Order."[3] About 1503 Roland Blackader, sub-dean of Glasgow, bequeathed three hundred pounds to found in that city a Dominican nunnery dedicated to St. Catherine of Siena. The building was to have stood near St. Thenew's Chapel, but Blackader's project was never carried into execution.[4]

In 1471-2 James, Lord Hamilton, acquired an extensive tract of moorland at Bertram-Shotts in Lanarkshire, in what was then the parish of Bothwell, and there built a chapel in honour of St. Catherine.[5] It served as a place of worship for the eastern portion of Bothwell parish till soon after the Reformation, when it became the church of the newly formed parish of Shotts.[6] A small district surrounding the building was at one time known as St. Catherines. The saint is still remembered in the name of "Cate's Well," a copious fountain in the immediate neighbourhood of the parish church.

St. Catherine had a chapel at Kincardine in Fordoun parish, Kincardineshire. That burgh was the county town in 1532, and till 1608, when the courts were removed to Stonehaven on the ground that Kincardine had neither

[1] G. Seton's *Convent of St. Catherine of Siena*, p. 20.

[2] Monsignor Seton's *An Old Family*, pp. 67, 68.

[3] W. Moir Bryce's *Blackfriars of Edinburgh*, p. 19.

[4] *O. P. S.*, vol. i. p. 7; *Glasghu Facies*, p. 360.

[5] The chapel appears to have had St. Mary the Virgin as its joint titular.—W. Hamilton of Wishaw's *Sheriffdoms of Lanark and Renfrew*, p. 43.

[6] *Caledonia*, vol. iii. p. 702.

tolbooth nor hostelry. The ruins of its ancient royal residence are still to be seen, but Kincardine itself has disappeared. Its burying-ground, where St. Catherine's Chapel stood, alone remains, bordered with trees planted in modern times, in a field on the farm of Castleton, and has two small head-stones as the only memorials of the dead. The right to hold a fair at Kincardine on the festival of St. Catherine of Siena was granted on 11th March 1540-1.[1] In 1730 the fair and the market cross of Kincardine were removed to the neighbouring burgh of Fettercairn.[2]

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[1] *R. M. S.*, 1513-1546, p. 525.

[2] Dr. A. C. Cameron's *History of Fettercairn*, p. 148.

CHAPTER XXIV.

SPANISH SAINTS.

Connection between Spain and Scotland.—The Armada.—St. Vincent Ferrer.—St. Vincent the Deacon.—St. Dominic.—St. Lawrence.—His Birth at Huesca.—His Training at Saragossa.—His Martyrdom at Rome.—His Emblems in Art.—The Escurial.—St. Lawrence's Scottish Dedications.

SPANISH hagiology as a whole had little influence upon Scottish dedications. The occasion on which the two nations were brought into closest contact was in 1588, when several ships of the Armada were wrecked along our coasts in their attempts to return home by way of the Orkneys; but by that time the mediæval period in Scotland was past. Spanish influence had been brought to bear on Scotland at an earlier date, when St. Vincent Ferrer,[1] a Dominican of Valencia, visited our land on a preaching mission some time between 1407 and 1413. He was a man of eloquence, and one is tempted to think that he introduced the cultus of St. Vincent the Deacon,[2] whose name he bore.

The deacon, popularly known as St. Vincent the Invincible from his fortitude under torture, suffered for his faith in 304 A.D. during the reign of Diocletian. He was born at Caesar-Augusta, now Saragossa, on the Ebro. In its Gothic cathedral is to be seen a screen bearing statues and bas-reliefs relative to his story.[3] He was taken in chains to Valencia,

[1] St. Vincent Ferrer was noted for his powers as a preacher. He is represented in art sometimes with wings, to typify the speed with which he moved from place to place; and sometimes with a trumpet, to set forth the loudness of his call to repentance. He is said to have converted to the Christian faith more than 4000 Jews in one day at Toledo in 1407. In 1419 he died at Vannes, and was buried in its cathedral. His relics are still carried round the town in procession once a year.—*Vide* S. Baring-Gould's *Lives of the Saints*, 5th April; G. E. Street's *Gothic Architecture in Spain*; and H. Blackburn's *Artistic Travel in Normandy*, p. 123.

[2] Rev. E. C. Brewer's *Dictionary of Miracles*, pp. 32, 33.

[3] A. J. C. Hare's *Wanderings in Spain*, p. 14.

where he received the crown of martyrdom at the age of twenty. His body was privately buried by some Christians in a chapel near the town, but afterwards found a place of sepulture in the cathedral.

On account of the Moslem invasion of Spain in the eighth century, the relics of St. Vincent were removed from Valencia by sea, but the vessel containing them was stranded on the promontory in Portugal which still bears his name. After remaining there for about four centuries, they were translated to Lisbon. "The arms of the city and see of Lisbon contain a boat, on the prow and stern of which are perched two ravens. . . . These bearings commemorate the legend that the body of St. Vincent, exposed in an open boat, was guarded by ravens as it drifted on the sea to Lisbon from the cape which now bears his name."[1]

San Vincente, one of the Cape Verde Islands, and Porto de San Vincente in Brazil were so called from having been discovered on St. Vincent's Day in 1492 and 1502 respectively.[2] The day in question falls on 22nd January, and figures thus in rhyming weather-lore :—

> "Remember in St. Vincent's Day,
> If the sun his beams display,
> 'Tis a token bright and clear
> That you will have a prosperous year."[3]

A council held at Worcester in 1240 forbade all work except husbandry on the festival. In Italy the deadnettle, which comes into bloom about 22nd January, is reckoned sacred to St. Vincent.

In the chantry chapel of Henry VII. in Westminster Abbey is a gilt-bronze statuette of the saint, who appropriately wears the vestments of a deacon.[4] England had five parish churches and one chapel called after him. The chapel, which was at Clifton in Somerset, has disappeared, but is remembered in the name of St. Vincent's Rock.[5] In France four cathedrals were placed under his invocation.[6]

[1] Rev. Dr. Woodward's *Ecclesiastical Heraldry*, p. 11.
[2] Isaac Taylor's *Names and their Histories*, p. 245.
[3] *Notes and Queries*, Fifth Series, vol. v. p. 146.
[4] F. Bond's *Westminster Abbey*, p. 206.
[5] Miss Arnold-Forster's *Studies in Church Dedications*, vol. i. p. 518.
[6] F. Meyrick's *Church in Spain*, p. 54.

Of the three dedications to St. Vincent in Scotland, two were in the east, viz. an altar in the collegiate church of St. Giles at Edinburgh,[1] and the parish church of Lumphanan in Aberdeenshire, while one was in the west, viz. a chapel in Auchinleck parish, Ayrshire. In the case of Lumphanan St. Vincent superseded St. Finnan, the earlier titular. The site of the Auchinleck Chapel is near the ancient home of the Boswells. It is thus referred to by James Boswell when describing his visit to Auchinleck with Dr. Samuel Johnson in 1773: "Not far from the old castle is a spot of consecrated earth, on which may be traced the foundations of an ancient chapel, dedicated to St. Vincent, and where in old times 'was the place of graves' for the family. It grieves me to think that the remains of sanctity here, which were considerable, were dragged away, and employed in building a part of the house of Auchinleck, of the middle age; which was the family residence, till my father erected that 'elegant modern mansion,' of which Dr. Johnson speaks so handsomely. Perhaps this chapel may one day be restored."[2]

St. Dominic, of Spanish birth and upbringing, founded in 1215 the Order of Preaching Friars, known from him as Dominicans, and from their dress as Black Friars. They were introduced into Scotland during the reign of Alexander II., who himself founded eight houses of the order. In pre-Reformation times there were fifteen such houses in all north of the Tweed, but it does not appear that any one of these bore St. Dominic's name. He was, however, represented on the seal of the Provincial of the Order in Scotland. "This is an elegantly designed seal. Beneath a canopy, supported by slender spiral columns, and open screen work at the sides, a figure of St. Dominic, with the nimbus, holding in his right hand a cross, on which the Saviour is extended. At the feet of the saint behind, is a dog running with a firebrand in its mouth."[3]

[1] Rev. Dr. Cameron Lees's *St. Giles'*, p. 61. [2] *Journal of a Tour*, p. 372.

[3] H. Laing's *Seals*, vol. i. p. 205. A dog with a firebrand is a common attribute of St. Dominic in art. He is also associated with a lily, a star, or a rosary.—Husenbeth's *Saints and their Emblems*, p. 60. For an account of the introduction by St. Dominic of the form of devotion known as the Rosary, *vide* Lacordaire's *Life of St. Dominic*, pp. 92-94.

In Barr parish, Ayrshire, on the bank of the Stinchar, is the ruin of a chapel known as Kirkdominie, anciently Kildominie. It has mistakenly been attributed to St. Dominic by Paterson, who says: "If 'Kil' must be regarded as the original prefix, the probability is that the real name of the chapel was Kildominick, the church of St. Dominick."[1] In reality the name means the church of the Lord. In a charter of Robert III. the building is styled "Capella Sancte Trinitatis de Kildomine."[2] St. Dominic had an altar in St. Machar's Cathedral at Old Aberdeen.[3]

The Spanish saint who exercised most influence on our Scottish dedications was St. Lawrence the Deacon, whose passion was commemorated on 10th August, the traditional date of his martyrdom in 258 A.D. His cultus took deep root alike in the east and the west. Reverence for him was so widespread that we find St. Augustine of Hippo asking in one of his sermons preached in connection with the saint's festival, "Who is ignorant of his merit?"[4]

In the following lines from the Breviarium Aptense quoted in the *Acta Sanctorum*, all Spain is called upon, in not very classical Latin, to rejoice on account of the birth of St. Lawrence, a soldier of the church, and a most faithful witness:—

> "Laetetur hodie tellus Hispaniae,
> De cujus finibus atque progenie
> Natus Laurentius, miles Ecclesiae
> Et testis fidelissimus."

Little is known regarding the saint's early days. There has been a dispute as to the place of his birth, but the balance of evidence seems to be in favour of Huesca in Aragon, which afterwards became the seat of a bishopric. He is said to have been born in a country house two miles from the city. Orencio and Paciencia were the names, as they appear in Spanish, of his father and mother. They were reckoned saints, and their festival was celebrated annually in the church of Huesca.[5] "The distant views

[1] *History of Ayrshire*, vol. i. p. 255.
[2] *Ancient Church Dedications* (*Scriptural*), p. 45.
[3] Orem's *Chanonry of Old Aberdeen*, p. 50.
[4] *Opera Omnia*, tom. v. col. 855.
[5] Padre Morell's *Flos Sanctorum*, p. 479.

of the old city are striking, backed as it is by a fine mountain range, on one of whose lower spurs it is built. The cathedral stands on the highest ground in the city, and the rocky bluffs of the mountain behind it look like enormous castles guarding its *enceinte*. These picturesque views are the more refreshing by the contrast they offer to the broad corn-covered plain at their feet."[1]

Huesca continues to have an old-world appearance. It is still in part surrounded by its massive turreted walls, on account of which it was formerly known as the town of the ninety-nine towers. The elaborate portal on the west façade of the cathedral is believed to date from the middle of the fourteenth century. On either side of its door are life-size statues of St. Lawrence and St. Vincent. Within the building the trascoro, which forms an altar behind the choir, has effigies of the same two martyrs, placed one on either side of a Crucifixion, while above is a statue of Faith.[2]

Tradition says that St. Lawrence studied at Saragossa, and while there first met St. Xystus, who as Xystus II.[3] became bishop of Rome in 257 A.D. At Rome St. Lawrence acted as deacon, and attended to the needs of the poor. When the pagan prefect of the city commanded him to deliver up the treasures of the church, the saint gathered together the poor of Rome and said: "Behold the treasures of the church!" In his rage the prefect, who had expected silver and gold, ordered him to be tortured. The saint was scourged, but legend says that he was not without heavenly help. "Then was ther a knyght hette Romanus, that sygh (saw) an angyl wyth a whyt schete of selke wepe the sydys of Saynt Laurens." The saint received the crown of martyrdom by being broiled on a gridiron over a slow fire; "the wheche martyrdome schynyth to al holy chirch, and lyghtyth al the worlde."[4] A piece of grim humour is attributed to the martyr: "Let my body be now turned," he said to the judge, "one side is

[1] G. E. Street's *Gothic Architecture in Spain*, p. 362.

[2] Miss C. Gascoigne Hartley's *Cathedrals of Southern Spain*, pp. 151, 152.

[3] Among the Early Christian antiquities in the British Museum is a drinking vessel having on the upper half of its circular field four figures. Two of these are the bishop and his deacon, as indicated by the names attached to them, Xystus and Laurentius.—O. M. Dalton's *Early Christian Antiquities*, p. 127.

[4] Mirk's *Festial*, pp. 216, 219.

broiled enough."[1] In the parish church of Cowlam in Yorkshire is an ancient font having a representation of St. Lawrence in the act of being turned over on the gridiron.[2] What was believed to be the actual instrument of his marytrdom was preserved at Rome in the time of John the Deacon, the biographer of St. Gregory the Great.[3]

The martyr was buried outside the city on the road to Tibur, and a church, which came to be known as that of St. Lawrence without the Walls, was built over his tomb during the reign of Constantine the Great. His remains were placed in a marble sarcophagus below the high altar. It is related that when at a later date the relics of St. Stephen, brought from Constantinople, were being laid beside those of St. Lawrence, the latter withdrew to the left side of the sarcophagus, leaving the right for St. Stephen. Owing to this tradition St. Lawrence is sometimes styled "the courteous Spaniard."[4] What is said to be his head was formerly preserved in the Quirinal, but is now in a chapel in the Vatican.[5] In the fourteenth century Durham Cathedral claimed to possess certain of his relics, including a crystal vial containing one of his joints partially consumed by fire, and another crystal vial in which were a rib and other bones of the saint, along with some of the coals used to burn him.[6]

In some parts of France the custom prevails of presenting new grapes at the altar on St. Lawrence's Day, 10th August, in the hope, it has been suggested, that as the saint was broiled the fruit in the vineyards might be well heated by the sun. In Italy and elsewhere on the Continent the vine dressers appeal to the saint to provide a good vintage.[7]

In art St. Lawrence is represented holding a book, or a thurible, or a bag containing money, but his chief attribute is, naturally enough, a gridiron. The Escurial, situated on the south-eastern slope of the Sierra Guadarrama, about twenty-one miles from Madrid, was dedicated to him, and

[1] A. Butler's *Lives of the Saints*, 10th August.
[2] F. Bond's *Fonts and Font Covers*, p. 173.
[3] Sir H. Howorth's *St. Gregory*, p. 288.
[4] The further connection of the two saints is referred to later in this chapter.
[5] Rev. Dr. G. H. Jones's *Celtic Britain*, p. 166.
[6] Raine's *St. Cuthbert*, pp. 122, 123.
[7] Mrs. Bell's *Apostles*, p. 232.

was built to resemble a gridiron. It was erected by Philip II. to commemorate his victory over the French at St. Quentin on St. Lawrence's Day,[1] 1557. Titian painted for Philip a picture to be placed in it portraying the martyrdom of the saint, in which an angel descends from heaven with a palm and a crown. The first stone of the structure, which is of dark grey granite, was laid in 1563, but the immense pile consisting of palace, mausoleum, and monastery was not completed till twenty-one years later. "Gridirons are met with in every part of the building. There are sculptured gridirons, painted gridirons, iron and marble gridirons; there are gridirons over the doors, in the windows, in the galleries, and in the yards. Never was an instrument of martyrdom so multiplied, honoured, and celebrated."[2]

Fra Angelico painted a series of frescoes in the chapel of Pope Nicholas V. in the Vatican representing various scenes in the story of St. Lawrence.[3] The saint appears among the frescoes in the catacombs at Naples.[4] As a deacon he is usually represented in art wearing a dalmatic, which is sometimes covered with golden flames in allusion to the mode of his martyrdom. The Blossoms Inn, at one time to be seen in St. Lawrence Lane, Cheapside, London, was so called from a border of flowers on the signboard round the figure of the deacon, at whose martyrdom tradition says that flowers sprang up.[5] The lane derived its name from the neighbouring church of St. Lawrence, destroyed in the great fire of September 1666, and rebuilt by Sir Christopher Wren. Wren's structure has a gridiron on its steeple. Its predecessor is believed to have had a similar emblem.[6] The Girdlers of London, who received their charter in 1327,[7] had St. Lawrence as the guardian of their fraternity. Their arms had three gridirons, an example of punning heraldry, a gridiron being colloquially known as a girdle.[8]

[1] *Chambers's Encyclopædia*, *s.v.* "Escurial."
[2] W. S. Walsh's *Curiosities of Popular Customs*, p. 611.
[3] Mrs. Jameson's *Sacred and Legendary Art*, p. 544.
[4] Rev. E. L. Cutts's *History of Early Christian Art*, p. 128.
[5] Larwood and Hotten's *History of Signboards*, p. 297.
[6] Miss Arnold-Forster's *Studies in Church Dedications*, vol. i. p. 154.
[7] G. Unwin's *Guilds and Companies of London*, pp. 97, 107.
[8] *The Antiquary*, September 1913, p. 346.

St. Lawrence was not forgotten in Scotland during the Middle Ages. Two hospitals were founded in his honour. One already referred to stood at Eshiels near Peebles, and was under the joint invocation of St. Lawrence and St. Leonard. The other, an establishment for lepers, was situated about a mile from Haddington "bewast the toun," at a hamlet still known from it as St. Lawrence House. The hospital is believed to have been a very ancient one, and was refounded *circa* 1480. In 1532 it and its lands were bestowed on the Dominican nunnery of the Sciennes at Edinburgh.[1] An antique building, which tradition identifies with it, stood by the roadside till several years ago, when it was taken down and some houses were erected on the site. The hospital lands are now comprised in the farm of Spittalrig. Human bones have from time to time been turned up in the gardens of the cottages belonging to the hamlet.[2]

The church of the parish of Burray in Orkney, now united to South Ronaldshay, was under the invocation of St. Lawrence. The building, having become ruinous, was removed about 1880. It stood at Papil, on the island formerly known from it as the Kirk Isle. It is thus described in 1709: "Here is a Church, within a mile to the Southmost end of the Island, standing near to the Sound side of *Burray*, called St. Lawrence Church (Built, as it is reported, by the Midmost of the three *Norvegian* Sisters, the eldest having built the Church of *Tingwall*, and the youngest sister the Church of *Ireland*), the steeple whereof will be five or six Stories high, though a little Church, yet very fashionable, and its *Sanctum Sanctorum* (or Quire) yet remains."[3] St. Lawrence had a chapel on Yell in Shetland.

The parish church of Forres in Elginshire owed allegiance to St. Lawrence. The burgh seal, in harmony with this dedication, has a representation of the saint wearing a dalmatic, holding in his right hand a book, and touching with his left a gridiron.[4] In 1390 the choir of the church

[1] *Lib. S. Cath. Sen.*, p. xxvi. and n.

[2] Information supplied by Dr. J. G. Wallace-James.

[3] Sir R. Sibbald's *Orkney and Zetland Islands*, p. 26. *Vide* also G. Goudie's *Antiquities of Shetland*, p. 50.

[4] Dr. Matheson's *Place-Names of Elginshire*, p. 152.

was burned by Alexander Stewart; the Wolf of Badenoch, who also burned the residence of the archdeacon within the burgh.[1] In 1496 an annual fair was instituted at Forres, to begin on the vigil of St. Lawrence and to continue for eight days.

The church of Laurencekirk in the Mearns tells by its name that it had St. Lawrence as its titular. Bishop Forbes and Dr. Joseph Robertson have attributed it to St. Lawrence the successor of St. Augustine at Canterbury, who died in 619 A.D., but there is reason to believe that it owed allegiance to St. Lawrence the Martyr. The church was consecrated in 1244 by Bishop David de Bernham of St. Andrews. When its successor, erected in 1626, was being taken down in 1804, some stones evidently older than the building were discovered bearing a figure of a man on a gridiron.[2] Besides this, an annual fair used to be held in the parish in August on what was known as Laurin Moor, between the farms of Westerton and Drumforber.[3]

Two parish churches in Angus bore St. Lawrence's name, viz. those of Lundie and Edzell. The former, originally a Norman structure, but much altered in later times, has a picturesque situation on a rising ground at the Kirkton, where Lawrence Fair used to be held.[4] The church belonged to the priory of St. Andrews. The pre-Reformation church of Edzell was a rectory in the diocese of St. Andrews, and stood in its burying-ground on a slight rising ground close to the West Water, and about three furlongs from Edzell Castle. The burial aisle of the Lindsays is the only portion of the structure now remaining. In the neighbourhood of the churchyard is St. Lawrence's Well.

The quadrangular bell of St. Lawrence of Edzell was in the custody of the Durie family, who acted as hereditary keepers, and to whom, in virtue of such custody, a small property in the parish called Durey Hill belonged. In addition, the representative of the Durie family received four pennies Scots for ringing the bell of St. Lawrence on special

[1] C. Fraser-Mackintosh's *Invernessiana*, p. 91.
[2] *N. S. A. Kincardine*, p. 128.
[3] Rev. J. R. Fraser's *History of Laurencekirk*.
[4] A. Jervise's *Epitaphs*, vol. i. p. 308.

occasions, such as the births and burials of the lords and ladies of Edzell. In post-Reformation times the bell went amissing, but in 1818 it was discovered in the bottom of the well at Durey Hill. It lay in the old church till the demolition of the building some years later, when the bell disappeared.[1]

The martyr was remembered in Slamannan parish, Stirlingshire, otherwise known as St. Lawrence. St. Lawrence's Well, on the south-east of the church, testifies to its ancient dedication.

The pre-Reformation church of Morebattle in Roxburghshire was under the same invocation. The church, succeeded by the present structure built in 1757, stood on a height overlooking the Kale at the north-west end of the parish. In the Inquest of Earl David,[2] made sometime between the years 1115 and 1124 in order to determine the possessions of the see of Glasgow, a carucate of land and a church in Mereboda (Morebattle) are mentioned. The church continued to belong to the bishops and archbishops[3] of Glasgow till the Reformation.[4]

There was anciently a church of St. Lawrence in Bondington parish adjoining Berwick-upon-Tweed. The village of Bondington stretched from the old Scotchgate at the head of Castlegate along Castle Terrace, but the name is not now represented on the map. When Cheviot House in Castle Terrace was being built some years ago, the foundations of the church were discovered, with the remains of its graveyard. The church appears to have been 90 feet in length, and to have had at its west end a tower 25 feet square.[5]

In addition to the hospitals and parish churches mentioned above, St. Lawrence had several other dedications in Scotland. One of these was a chapel at Bankend, near Rowallan Castle in the Cunningham district of Ayrshire.[6] At Over Kelwood in the south part of Dumfries parish he had a

[1] D. H. Edwards's *Historical Guide to the Edzell and Glenesk Districts*, pp. 17-24.

[2] *Scots Lore*, p. 41.

[3] Sir A. Lawrie's *Ancient Charters*, p. 303.

[4] Glasgow was made an archiepiscopal see in 1491.

[5] J. Scott's *Berwick-upon-Tweed*, pp. 332, 333.

[6] J. Paterson's *History of the Counties of Ayr and Wigton*, p. 18

chapel with an adjoining hermitage, mentioned in a charter of James V., of date 7th July 1542. At Fairgarth in Colvend parish, Kirkcudbrightshire, once stood St. Lawrence's Chapel. The writer of the parish article in the *Old Statistical Account of Scotland*[1] says: "At Fairgarth, near the centre of the parish, there is a copious spring of excellent water, arched over, which goes by the name of St. Lawrence's Well, hard by which are the vestiges of a chapel, with burying-ground around it, now occupied as a barnyard. Some people were alive lately who remembered to have seen some of the tombstones and inscriptions, but none can now be found."

A chapel of St. Lawrence in Stonehouse parish, Lanarkshire, is alluded to in a charter of 2nd September 1534. The building is believed to have stood at a place called Chapel in the south end of the parish.[2] Greenock in Renfrewshire was anciently known as the Bay of St. Lawrence, from a chapel to that saint situated in the town.[3]

St. Lawrence's Chapel at Perth stood in the Castle Gable, not far from the monastery of the Dominicans, on whom it was bestowed by King Robert III. in 1405, on condition that they were to "maintain the said chapel in its divine ornaments and buildings, and to perform in it the services and tasks due and customary."[4] At Kinnaird in Little Dunkeld parish in the same shire were to be seen at the end of the eighteenth century the ruins of a chapel to St. Lawrence. There was also a spring bearing his name.[5] Of the abbey of Scone, founded by Alexander I. in 1114, St. Lawrence was titular, along with the Holy Trinity, St. Mary, St. Michael, St. John, and St. Augustine; and he was associated with St. Coman in the dedication of the monastic church at Rossinclerach in the Carse of Gowrie.

A chapel to St. Lawrence, known as Quhytefield Chapel, stood near the Temple Lands of Kinblethmont in Angus. Its patronage was bestowed in 1189 on the monks of Arbroath

[1] Vol. xvii. pp. 110, 111 n.

[2] *O. P. S.*, vol. i. p. 109.

[3] Greenock was included in Inverkip parish till 1594, when its church was made parochial.—G. Williamson's *Old Greenock*, Second Series, p. 20. Greenock has its St. Lawrence's Fair.—A. Brown's *Early Annals of Old Greenock*, p. 34.

[4] R. S. Fittis's *Ecclesiastical Annal of Perth*, p. 161.

[5] *O. S. A.*, vol. vi. p. 381.

by Richard de Melville, laird of Kinblethmont.[1] St. Lawrence's Chapel at Both in Carmyllie parish was given in 1250 to the cathedral of Brechin by William Maule of Panmure.[2] The martyr was titular of the parish church of Kinettles, and he had an altar in Arbroath Abbey.

Lauriston in St. Cyrus parish, Kincardineshire, obtained its name from a chapel to St. Lawrence which stood at Chapelfield, where its font was discovered in modern times among some rubbish. "In 1243 Alexander de Strivelin obtained license from Bishop David de Bernham to have a chantry chapel at Laurenciston in the parish of Egglesgrig (now St. Cyrus), but on the condition that all oblations and obventions of the chapel should go to the parish church, and that Stirling and his heirs should annually pay, 'in recognition of subjection,' a pound of wax."[3]

One is tempted to conclude that there was some dedication to St. Lawrence at Old Rayne in Rayne parish, Aberdeenshire, about a mile from which is St. Lawrence's Well. "Lawrence Fair, vernacularly Lowrin Fair, stands in the town of Old Rayne—originally, it would seem, an Episcopal hamlet, gathered beside a palace of the bishop of Aberdeen. A market cross of great age still rears its rough granite pedestal in a widened part of the highway."[4] So well known was this fair in olden times that the highway leading to Old Rayne over Culsalmond Hill was known as the Lawrence Road.

There was a chapel to St. Lawrence at the east end of Beaufort Castle, the seat of the Frasers of Lovat, in Kiltarlity parish, Inverness-shire. It was burned during the time of Thomas, Lord Lovat, who died in 1626, but was restored by his son, Lord Hugh, who fell in the battle of Lochy in 1544. All that was left of it in the second half of the seventeenth century was "the east window closed up in time of warre."[5] A chaplainry of St. Lawrence in the castle

[1] A. Jervise's *Land of the Lindsays*, p. 369.

[2] *Ibid.* p. 227.

[3] Bishop Dowden's *Mediæval Church*, p. 185.

[4] Rev. Dr. Davidson's *Inverurie*, p. 245.

[5] *Wardlaw Manuscript*, p. 131. Beaufort Castle was entirely demolished by the Duke of Cumberland after Culloden. The present structure, said to be the thirteenth on the same site, was erected in 1882.—*Gaz.*, *s.v.* "Beaufort Castle."

of Dingwall in Ross-shire is mentioned in various sixteenth century charters.[1]

In the church of St. Nicholas at Aberdeen, within St. Mary's aisle, which he enlarged in 1356, William de Leith, first laird of Barnys, founded a chantry bearing the names of St. Lawrence and St. Ninian. "He adorned the altar by placing the images of those two saints over it, and furnished it with a missal properly lettered and noted, various sacerdotal vestments, and sacred utensils. He was interred in front of the altar."[2]

St. Lawrence shared with St. Mary Magdalene a chaplainry in the cathedral church of Moray at Elgin. The former had also a chaplainry in Brechin Cathedral. In the church of Kinloss Abbey was a chapel in honour of St. Lawrence and St. Bernard, and in the south-east angle of the choir of Glasgow Cathedral was one in honour of St. Stephen and St. Lawrence, who, being both deacons and both martyrs, were appropriately associated in its dedication.[3] A chaplainry was founded at its altar in 1486 by James Lindsay, dean of Glasgow.[4]

In the abbey church of Dunfermline was an altar to St. Lawrence, and in the neighbourhood of the monastery were St. Laurence's Croft, St. Lawrence's Yard, and St. Lawrence's Orchard. There was a chaplainry bearing St. Lawrence's name at Old Lindores, now Lindores, in the same shire. Its chaplain is mentioned in 1473. A payment was then made "capellano Sancti Laurencii in Aldlundoris." There were altars to St. Lawrence in the church of the Holy Trinity at St. Andrews and the church of Collessie.[5] He was similarly remembered in the parish church of Peebles and

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[1] *O. P. S.*, vol. ii. p. 484.

[2] W. Kennedy's *Annals of Aberdeen*, vol. ii. p. 16.

[3] Mr. C. Roach Smith refers to a mediæval pilgrim sign on which the two saints appear together:—"Signa Maritrum (*sic* for Martyrum) Laurentii et Stefani. St. Lawrence holds in the right hand the handle of a huge gridiron, placed before the sacred personages. The emblems of St. Stephen are four stones placed near the head of the martyr, outside the nimbus."—*Collectanea Antiqua*, vol. iv. p. 172.

[4] *Trans. Glasg. Arch. Soc.*, New Series, vol. i. p. 480.

[5] *Exchequer Rolls*, vol. viii. pp. 177, 178, and Rev. J. C. Lyon's *History of St. Andrews*, vol. i. p. 53.

the collegiate church of St. Giles at Edinburgh. In the latter case St. Francis was joint titular of the altar.

Among the church lands in Kincardine parish, Perthshire, was St. Lawrence's Croft, connected in all probability with an altar within the church. The parish church of Stirling had an altar to St. Lawrence, whose chaplain had as an endowment St. Lawrence's Croft at the end of Stirling Bridge. Before the bridge was built passengers were carried over the river by boat, and St. Lawrence's Croft was in consequence known alternatively as the Ferry Croft. In 1329 a grant of twenty shillings per annum was made to Sir John of Corntown, chaplain of St. Lawrence's altar in the parish church of Stirling, out of the dues of the ferry across the Forth, with an obligation that he should provide boats to carry passengers over the river.[1] In the *Stirling Burgh Records*[2] is the following entry, under date 7th August 1528: "Master Robart Galbracht, prolocutour for Sir William Symsoun, chaplane of Sanc Lawrens altar fundit and situat within the parocht kirk of the burgh, producit and schew ane fundacioun of the said altar, makand mentioun quhar Sanc Lawrance Croft was gevin to the said altar and to the chaplane tharof for the tyme."

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[1] J. S. Fleming's *Old Castle Vennel of Stirling*, p. 155.
[2] 1519-1666, p. 32.

CHAPTER XXV.

AFRICAN SAINTS.

St. Augustine.—His Early Life.—Bishop of Hippo.—The Vandals.—St. Augustine's Death.—His Tomb at Pavia.—Austin Canons.—St. Augustine's Scottish Dedications.—St. Anthony.—His Life in the Desert.—Wanderings of his Relics.—His Shrine at Vienne.—His Symbol in Art.—His Preceptory at Leith.—His other Dedications in Scotland.—St. Cyril.—The Council of Ephesus.—St. Cyril's popularity in the Celtic Church.—His Scottish Dedications.

OUR ancient Scottish dedications owed more to Africa than to Spain. The best known of the African saints so remembered in our land was St. Augustine, who, by his *Confessions* and his *City of God*, has had a specially marked influence on the religious and philosophical thought of Christendom.[1] He was born at Tagaste in Numidia in 354 A.D. Though instructed in the Catholic faith by his devout mother, St. Monica, he fell into the errors of the Manichæans, and led a wayward life while pursuing his studies at Carthage. He adopted rhetoric as his profession, and became a teacher of that art in Milan, where he also acted as public orator on State occasions.[2] While there he became acquainted with its bishop, St. Ambrose. Certain words of St. Paul in the Epistle to the Romans, as he tells us in his *Confessions*, revolutionised his whole spiritual being. He was baptised in 387, and entered the clerical life. After returning to North Africa, he was in 391 appointed coadjutor to Valerius, Bishop of Hippo Regius. Four years later, on the death of Valerius, he became sole bishop. He was "old in spiritual experience but young in years and energy,"[3] and

[1] Charles the Great was a student of the *De Civitate Dei*. For St. Augustine's controversy with Pelagius, *vide* the *Anti-Pelagian Treatises of St. Augustine*, edited by Wm. Bright, D.D.

[2] J. Lloyd's *North African Churches*, p. 189.

[3] *Ibid.* p. 205.

during the thirty-five years of his tenure of the episcopal office at Hippo the see became the most influential of all the North African bishoprics.[1]

His life closed amid disaster to Church and State alike. In 428 the Vandals under Genseric invaded Numidia, and by pillage, fire, and sword turned it into a wilderness. They were Arians, and as such were zealously opposed to all who held the Catholic faith. "When the Vandals had done their worst to the Catholic clergy, they turned their attention to the churches. Every building set apart for the orthodox worship, the monasteries and burying-places, were ravaged and laid waste without respect to their sacred character. Sacramental vessels and ecclesiastical vestments were taken and destroyed; the churches were set on fire, and if their strength defied the hosts of the despoilers, the doors were broken open, the roofs were stripped off, the walls were defaced, and only a desolate ruin was left."[2]

In the summer of 430 the Vandals began a fourteen months' siege of Hippo. Worn out with his labours, St. Augustine lay dying within the city with the Penitential Psalms fixed on the wall of his room so that he might read them as he lay. "What a picture it is!" exclaims Canon Bright,—"the aged saint, at whose feet, as it were, the whole Church had sat listening as to the voice of an angel, now in his old age and in his last illness, pent up in a besieged city which might expect the extremities of Vandal cruelty, musing on the awful inscrutable judgments which had apparently ruined the Catholic cause in a land where it had long been triumphant."[3]

St. Augustine died on 28th August of the same year, in the third month of the siege of Hippo. His relics were removed to Europe, and in 799 were deposited within the cathedral of Pavia in Italy. "A marvellously beautiful marble shrine was raised above them in the year 1362 by

[1] Hippo, which was situated on the outskirts of Bona, 200 miles west of Carthage, is now represented by some broken walls and cisterns.—*Vide* Fosbroke's *Foreign Topography*, p. 121, and Leo Africanus's *History and Description of Africa*, p. 708. Hippo Regius was so called to distinguish it from Hippo Zarytus, now known as Bizerta.—Graham's *Roman Africa*, pp. 63, 245.

[2] L. R. Holme's *Extinction of the Churches in North Africa*, pp. 87, 88.

[3] *Age of the Fathers*, vol. ii. pp. 305, 306.

a certain Bonina da Campione. One might spend days studying this monument, every figure in which is a perfect work of art in its way. The twelve apostles and the sacred and cardinal virtues stand around the sarcophagus, at the top of which is the recumbent statue of the saint as he sleeps in death. A canopy rises above him, on the vault of which the vision of Paradise that may have visited his dying eyes is sculptured with marvellous delicacy and feeling."[1]

In a painting by El Greco, formerly in the church of San Tomé in Toledo but now in the Prado Gallery, Madrid, St. Augustine appears along with St. Stephen at the funeral of Count Orgaz, who died in 1392, and who had devoted his wealth to the adorning of their churches.[2] The association of these two saints arose from the fact that St. Augustine secured for his church at Hippo portions of relics believed to be those of St. Stephen. We find St. Augustine, like St. Teresa and St. Catherine of Siena, with a flaming heart as one of his emblems, typifying the ardour of his love to Christ. The heart is sometimes pierced by two arrows in the form of a St. Andrew's Cross. His other emblems in art are a dove whispering in his ear, a church held in his hand, a pen and a book, and a chalice. The last, according to Mrs Bell, "is given to him for the same reason as to St. Ambrose, because he sold the sacred vessels for the good of his distressed flock."[3]

In some parts of Germany, St. Augustine, when invoked, is believed to cure the eye, and in other parts a cough, from a chance resemblance of the first part of his name to *Auge*, an eye, and of the second to *Husten*, a cough.[4]

The name of Augustinians was given in the Middle Ages to a variety of confraternities professing the Rule of St. Augustine, though it is not certain that the bishop of Hippo ever formulated any definite monastic rule. Among the best known of these confraternities were the Canons Regular of St. Augustine, or Austin Canons, styled Black Canons

[1] Miss Margaret Stokes's *Six Months in the Apennines*, p. 222. *Vide* Mrs. Jameson's *Sacred and Legendary Art*, p. 309.

[2] A. J. C. Hare's *Wanderings in Spain*, p. 193, and Mrs. Bell's *Hermits*, p. 171.

[3] Mrs. Bell's *Hermits*, p. 170.

[4] H. Delehaye's *Legends of the Saints*, p. 48.

from the colour of their hood. They were founded at Avignon in 1061 A.D. In 1114 they were introduced into Scotland by Alexander I., who brought a colony of them from Nastlay, near Pontefract in Yorkshire, and settled them at Scone, where there had been previously an establishment of Culdees.[1]

The new foundation at Scone, like the old, was dedicated to the Holy Trinity, but five joint titulars were added, viz. St. Mary, St. Michael, St. John, St. Lawrence, and St. Augustine. The last gave name to the St. Augustine's Lands mentioned in a Retour of 1st December 1669.[2] In 1559 a mob from Dundee sacked and burned the abbey while it was occupied by Patrick Hepburn, bishop of Moray, and his armed retainers. The monastic precincts are believed to have extended to twelve acres and to have been surrounded by a wall.[3]

With the exception of Scone, not one of the twenty-five houses of the Austin Canons in Scotland appears to have claimed a dedication to St. Augustine. The patron of the Order, though not of the house, appears on the seal of the Augustinian priory at Pittenweem in Fife, which was under the invocation of the Virgin. The seal has an effigy of St. Augustine between the initials S. A. for Sanctus Augustinus.[4] Holyrood Abbey, whose ruins form such a picturesque landmark in the topography of the Canongate of Edinburgh, was an Augustinian house founded by David I. in 1128. It was under the invocation of St. Mary and the Holy Cross, but contained a chapel in honour of St. Augustine.[5] The north-east transeptal chapel in the cathedral church of St. Magnus at Kirkwall is believed to have been under the same invocation. The emoluments of the chaplain appear to have been derived from land in the island of Sanda. In 1629 George Moodie, "reader and taker of the psalmes within the Cathedral Kirk of Orknay," was presented "in and to that prebendarie, altarage, or chaplanrie of Sanct Augustein lyand

[1] *Liber Ecclesie de Scon*, pref. p. 1.
[2] Perthshire, No. 799.
[3] Knox's *History of the Reformation*, vol. i. p. 361.
[4] Dr. de Gray Birch's *Seals*, vol. ii. p. 105.
[5] Bishop Dowden's *Mediæval Church*, p. 147.

in the yle of Sanda, quhilk wer of auld foundit and provydeit for the us and benefite of ane persone meit and abill to instruct the youth in musick within the brughe of Kirkwall and Cathedral Kirk of Orknay foirsaid."[1]

A mediæval hospital bearing St. Augustine's name was situated at Seggieden in Kinfauns parish, Perthshire, at some distance east of the castle of Kinfauns.[2] Brother William, its master, swore fealty to Edward I. in 1296. There are now no remains of the building. St. Augustine shared with St. Gregory a chaplainry founded in 1529 at All Saints altar in the parish church of Perth, by Sir Simon Young, vicar of Pitcairn.[3] One is inclined to think that the saint so commemorated was not the bishop of Hippo but St. Augustine of Canterbury, who arrived in Kent in 597 as the emissary of St. Gregory the Great.

St. Augustine tells us that when he was at Milan the story of St. Anthony, the Hermit of Egypt, was brought to his notice. The future bishop of Hippo was at that time in his thirty-second year, but had not till then heard of the famous recluse who did so much to make monasticism popular in the Nile Valley.[4] There is reason to believe that when St. Anthony began his career a few anchorites were to be found scattered through the deserts of Egypt; but, as Dr. J. M. Neale points out, their system was ill defined and their devotions were unconnected. Through the influence of St. Anthony the Thebaid became the favourite retreat of crowds eager to lead the ascetic life.[5]

St. Anthony was born at Coma near Heraclea in Egypt in 251 A.D. He inherited considerable wealth from his father. Impelled by a desire for the ascetic life, he sold his possessions for behoof of the poor, and about the age of twenty retired into the desert. Fifteen years later, with a view to greater seclusion, he crossed the Nile and took up

[1] Rev. Dr. Craven's *Church in Orkney*, vol. iii. p. 155, and iv. p. 73.

[2] R. S. Fittis's *Chronicles of Perthshire*, p. 445. England had some twenty-nine pre-Reformation dedications to St. Augustine, but Miss Arnold-Forster is of opinion that they are all named after St. Augustine of Canterbury.—*Studies in Church Dedications*, vol. i. p. 320.

[3] R. S. Fittis's *Ecclesiastical Annals of Perth*, p. 315.

[4] *Confessions*, pp. 143, 144 n., 153.

[5] *Holy Eastern Church*, vol. i. p. 107.

his abode in a ruined castle among the mountains, where he remained for twenty years. His only food consisted of loaves of bread brought to him twice a year. The fame of his sanctity spread far and wide, and he was consulted by multitudes desirous of adopting the ascetic life. Like his friend and biographer, St. Athanasius, he took part in the current controversy relative to the Trinity.[1]

Various miracles are related of St. Anthony, and he is said to have been tempted by the devil, who sometimes allured and sometimes frightened him. The visions which he then had are thought by Canon Kingsley[2] to have been derived from the imagery which the saint had seen painted on the inner walls of Egyptian tombs. His austerities conduced to longevity, if we may believe that he was one hundred and five years old when he died. He was secretly buried by two of his disciples, but what was believed to be his body was discovered in 561 and removed to Alexandria. In 635 it was taken to Constantinople, and in 1070 to Vienne in Dauphiny, where it was placed in the church of La Motte S. Didier. His shrine there was visited by persons suffering from a distemper known later as St. Anthony's Fire, and when cures followed the saint got the credit. In 1093 an order styled the Hospitallers of St. Anthony, for nursing the sick, was instituted by Gaston and Girond, two noblemen of Vienne.[3]

In art St. Anthony is commonly represented accompanied by a pig[4] with or without a bell attached to its neck. Sometimes he carries the bell himself, and is often distinguished by a tau-cross.[5] In the chapel of Henry VII. in Westminster Abbey is a statue of St. Anthony holding a pig. The head of the animal is seen peeping out from beneath his

[1] Montalembert's *Monks of the West*, vol. i. pp. 305-308.

[2] *The Hermits*, p. 42.

[3] Alban Butler's *Lives of the Saints*, vol. i. pp. 175, 176 n.

[4] Barnabe Googe in his *Popish Kingdome*, leaf 38, says:—

"The bristled hogges doth Anthonie preserve and cherish well,
Who in his life-tyme alwayes did in woodes and forresstes dwell."

According to Mr. A. R. Forbes in his *Gaelic Names of Beasts*, p. 198, "the youngest pig in a litter is *inter alia* called 'Doreneed,' and the smallest 'Anthony.'"

[5] Mrs. Jenner's *Christian Symbolism*, p. 51.

robe.[1] The swine belonging to St. Anthony's Hospital in Threadneedle Street, London, were privileged, and had bells hung round their necks.[2]

In 1345 twenty-two pepperers in London formed themselves into a confraternity under the patronage of St. Anthony. Some years later the confraternity was absorbed by that of the grocers, who also had St. Anthony as their patron saint.[3] There is a figure of St. Anthony on the sculptured cross at Ruthwell in Dumfriesshire. Prof. A. S. Cook of Yale University, who is disposed to regard the cross in question as a twelfth century monument, finds a parallel to the figure of St. Anthony in a group, believed to represent that saint along with Paul the Hermit, on the capital of one of the pillars in Vézelay Abbey. The group was executed about 1135.[4]

St. Anthony is popular in Italy, where he is regarded as a house-spirit, or *lar domesticus*, who protects the inmates of the dwelling from witchcraft. In a rhyme popular among his devotees he is invoked as "St. Anthony on the chimney-piece." When his help is wanted, resort is had to a ceremony which consists mainly in placing two flower-pots containing *l'erba San Antonio* on either side of an open window with a pot of rue between, the time selected being midnight. The pots must have round them a piece of scarlet ribbon knotted thrice, and stuck through with pins. A prayer to the saint is offered, and if certain signs follow, the petitioner believes that he or she will have his or her request granted.[5] By the Italian peasants St. Anthony is thought to protect the lower animals from harm. The practice prevails, or did so till lately, of taking beasts to his church in Rome on his festival to receive a blessing.[6]

The Order of St. Anthony referred to above had one house in Scotland, viz. St. Anthony's Preceptory at Leith,

[1] F. Bond's *Westminster Abbey*, p. 218.

[2] *Liber Albus*, p. xlii.

[3] G. Unwin's *Guilds and Companies of London*, pp. 103, 105.

[4] *Date of the Ruthwell and Bewcastle Crosses*, pp. 270, 271, reprint from *Trans. Connecticut Acad. Arts and Sciences*, vol. xvii.

[5] C. G. Leland's *Etruscan Roman Remains*, pp. 238-241.

[6] W. Jones's *Credulities*, p. 335.

founded in 1430 by Sir Robert Logan of Restalrig. The monastery, portions of which survived till recent times, stood on the west side of what is still known as St. Anthony's Wynd.[1] In 1446 the canons of St. Anthony received from Bishop Kennedy of St. Andrews a confirmation of the church of St. Cuthbert of Hailes, till then a possession of Holyrood Abbey. In a representation to the king by the Presbytery of Edinburgh in 1608, the foundation is referred to as "the Preceptore of Sanct-Antones, an personage and vicarage which, in old time of Papistrie, served the cure of the church of Hailles."[2]

The preceptory had the right to claim a Scottish quart from every tun of wine landed at Leith. When the monastery was suppressed at the Reformation its revenues, after some changes of ownership, came into the possession of the Kirk Session of South Leith. "The wine impost became a part of the ordinary parish revenues, and under sanction of the Kirk Session, an official styled the *Baron Bailie of St. Anthony* exercised a considerable jurisdiction at the ports of Leith and Newhaven. The office continued till 1833, when it was abrogated by the Burgh Reform Act." The common seal of the preceptory, which is preserved in the Advocates' Library, has an effigy of St. Anthony under a canopy; above is a tau-cross. The saint wears a hermit's gown, and at his feet is a pig bearing a bell. The inscription is "S. Commune Preceptorie Sancti Anthonii prope Lecht."[3]

The use of the tau-cross is thus referred to by Dr. Woodward: "In the Eastern Churches the pastoral staff of the bishops, abbots, etc., terminates not in a crook, but in a crutch, or tau, usually of the precious metals, but occasionally of ivory, and of elaborate workmanship and expensive ornament. In the lengthy ecclesiastical offices of the Eastern Church the sitting posture is very rarely permitted, and the

[1] J. C. Irons's *Leith*, vol. i. p. 31. Part of the oldest access from Leith to Edinburgh, *via* Restalrig, was at one time known as St. Anthony's Road. "This road," according to Mr. J. Colston, "no doubt took its name from the Trading Company of the Monks of St. Anthony, whose headquarters were either in South Leith or Restalrig."—*Town and Port of Leith*, p. 82.

[2] G. Seton's *Memoir of Alexander Seton*, p. 83.

[3] Rev. Dr. Rogers's *Historical Notices of St. Anthony's Monastery, Leith*, pp. 12, 13.

original crutch would be a sensible support to its user when weary."[1]

The ruined chapel and hermitage of St. Anthony on Arthur's Seat, overlooking St. Margaret's Loch and the Firth of Forth, are popularly believed to have been a dependency of the Leith preceptory, but no proof of this is to be had from mediæval documents.[2] The chapel had formerly a tower 19 feet square, and believed to have been 40 feet in height. "The building measures on the outside 43 feet in length by 18 feet 3 inches in width, but the internal dimensions of the chapel proper are only 32 feet 9 inches by 12 feet. The chapel was divided into three bays by a vaulted and groined ceiling, portions of the ribs of which, with their corbel supports, still exist in the north wall. The height of the vaulting at the wall is about 14 feet."[3] Grose[4] thinks that the elevated situation of St. Anthony's Chapel was specially selected so that sailors coming up the Firth might be induced to make vows to its tutelar saint. A light used to be hung in the tower of the chapel as a guide to mariners at night.[5]

There are several references to the chapel in the *Lord High Treasurer's Accounts*.[6] Thus we read in 1512: "Item, the xxv day of Julij, in Sanct Anthonis, for lycht, x s," and in 1526: "Item, gevin penultimo Junii to the Kingis grace till offir at Sanct Antonis chapell xx s." St. Anthony's Spring, beside the footpath a little lower than the chapel ruin, continues to be frequented as a wishing well.

It is not very clear why St. Anthony, who was a desert saint, should have been in favour with mariners. Tradition says that the Cornish church of St. Anthony in Meneage was built as a thank-offering by some travellers of rank who, when crossing from Normandy to England, were caught in a violent storm, and vowed to the saint that if rescued from danger they would erect a church in his honour.[7]

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[1] *Ecclesiastical Heraldry*, p. 61.

[2] *P. S. A. Scot.*, vol. xxx. pp. 225-247.

[3] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 145.

[4] *Antiquities of Scotland*, vol. i. p. 40.

[5] Margaret Warrender's *Walks around Edinburgh*, p. 114.

[6] Vol. iv. p. 190, and vol. v. p. 275.

[7] Miss Arnold-Forster's *Studies in Church Dedications*, vol. ii. p. 73.

There were other dedications to St. Anthony in Scotland. He had an aisle in the collegiate church of St. Giles at Edinburgh, and a chaplainry in St. Michael's parish church at Linlithgow. The latter is believed to have been founded by the Livingstons of Middle-Binning. In 1607 its patronage passed to the M'Gills of Cranston-Riddell in Midlothian, and in 1690 to George, Earl of Linlithgow.[1]

A pre-Reformation chapel bearing St. Anthony's name is still to be seen near the old castle of Murthly in Little Dunkeld parish, Perthshire. Chapelknap of Scotstoun in Laurencekirk parish, Kincardineshire, is the site of a vanished chapel in his honour. Taunton (*i.e.* St. Anthony's) Fair, was formerly held in the parish.

St. Anthony had a chaplainry in the parish church of Dundee, and a chapel locally known as Sanct Anthon's Kirk in the same burgh.[2] "On third February 1489 William Farquhar, burgess of Dundee, granted a charter appointing a chaplain for the celebration of divine worship at the altar founded by him in the parish church of Dundee, or in the chapel also founded by him in honour of St. Anthony, the latter of which stood on the south side of the Cowgait. The annual rents which William Farquhar granted were from lands in the Fluckergait, Seagait, Thorter Row, Murraygait, and Prattie's Wynd, and amounted to 5lib. 5s. 4d., which was a very considerable sum at that period. Altarage dues for St. Anthony are still exacted by the City Chamberlain from a property in the Seagait."[3]

St. Cyril, Patriarch of Alexandria, the strenuous opponent of Nestorius, was not forgotten among our mediæval dedications. After ardent studies under the Abbot Serapion he became, like St. Anthony, a recluse, and spent five years in the Nitrian Desert; but in 412, on the death of his uncle Theophilus, Patriarch of Alexandria, he was called to succeed him in the see. Thereafter his life was one of activity and controversy. Impartial history may free him from personal responsibility in connection with the death of Hypatia, in whom, as Canon Bright puts it, "etherealised

[1] Rev. Dr. Ferguson's *Ecclesia Antiqua*, pp. 323, 324.
[2] A. Maxwell's *Old Dundee*, p. 51.
[3] A. C. Lamb's *Dundee*, p. xxxiv a.

paganism had found its prophetess, and perhaps might find its restorer";[1] but there is no doubt that, in organising an attack on the Jews of Alexandria in 415, he stimulated a zeal among his excitable followers which it became difficult to check. His chief public appearance was at Ephesus in 431 A.D., when he presided at the Council which condemned Nestorius as a heretic for refusing to apply the term Theotokos, *i.e.* Mother of God, to the Virgin.[2] He died at Alexandria on the 9th of June 444 A.D. "His best friends," remarks the Rev. Canon Cheetham, "will scarcely deny that he was too vehement and imperious to be altogether wise, or even just; but his faults were not inconsistent with great and heroic virtues — faith, firmness, intrepidity, fortitude, endurance.[3]

It would be interesting to know how the cultus of St. Cyril reached Scotland. He is believed to have been the titular of the pre-Reformation church of Ruthven in Aberdeenshire. Caral Fair used to be held in the parish near the church. About three hundred yards distant is a spring known as St. Caral's Well, in the neighbourhood of a hillock called St. Caral's Cairn.[4] All these names are understood to embody St. Cyril's name in an altered form.

St. Cyril was popular in the Celtic Church. In Muckairn parish, Argyll, there was anciently a place of worship in the graveyard styled by some Cladh Choireil, *i.e.* St. Cyril's burying-ground, and by others Cladh Easbuig Earail,[5] *i.e.* the burying-ground of Bishop Harald, who was referred to in a previous chapter. There was a dewar or hereditary relic-keeper in the parish. He was connected with St. Cyril's Church, and lived at Baile-an-deoir, *i.e.* the dwelling of the dewar. Baile-an-deoir is still occupied as a farm.[6] A pre-

[1] *Age of the Fathers*, vol. ii. p. 194.

[2] For a criticism of Cyril and his party against Nestorius, *vide* Neander's *History of the Christian Religion*, vol. iv. pp. 153-159, and Dean Stanley's *History of the Eastern Church*, pp. 247-249.

[3] *History of the Christian Church*, p. 237. *Vide* also A. D. Crake's *History of the Church under the Roman Empire*, pp. 388-424.

[4] A. Jervise's *Epitaphs*, vol. ii. p. 35.

[5] *Carmina Gadelica*, vol. ii. p. 222.

[6] *Celtic Review*, vol. viii. pp. 390, 391.

Reformation chapel to St. Cyril once stood at Pitkerrald in Urquhart and Glenmoriston parish, Inverness-shire.[1]

More than one of the burying-grounds in the Highlands bearing St. Cyril's name are to be found in elevated and romantic situations. Cladh Choireil on Brae Lochaber, otherwise known as Dun Aingil or Angel Hill, is 686 feet above the level of the sea. Cill Chaorail near Loch Awe is 700 feet above the sea. Cladh Chuiril at the same height lies on the mountain side in Glencreran, Appin. The following superstition still clings to the place: "The funeral cortège rushes up the steep hillside at a swinging pace, chanting a weird dirge the while. When the body is laid in the grave and the grave closed in, the bier on which it was carried is broken against a certain tree in the burying-ground to render it unfit for the 'sluagh,' hosts, to use in carrying away the dead in their aërial travelling."[2]

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[1] W. Mackay's *Urquhart and Glenmoriston*, p. 336.

[2] *Carmina Gadelica*, vol. ii. pp. 320, 321.

CHAPTER XXVI.

AFRICAN SAINTS

(concluded).

St. Catherine.—Lateness of her Legend.—Influence of the Crusades on her Cultus.—Her Martyrdom.—Her Shrine on Mount Sinai.—The Wheel as her Symbol in Art.—Her Connection with Bells.—Her Mystical Marriage.—Braiding St. Catherine's Hair.—Her Cultus in the Cyclades.—Her Scottish Dedications widespread.—St. Apollonia. —Her Martyrdom.—Her Connection with Toothache.—Her Church in Rome.—Her Altar in St. Giles' Church, Edinburgh.

ST. CATHERINE of Alexandria is not on the same historical plane as St. Cyril, and any controversy regarding her is of an entirely different nature. The miraculous is so mixed up with her biography that it is very difficult to ascertain the genuine elements in her story. Indeed, doubt has been cast on her very existence. Her legend is of a distinctly late date. It does not appear in literary form till the ninth century, when she is mentioned in the *Menologium Basilianum*, compiled for the Emperor Basil II., who died in 886. Her cultus was introduced into Western Christendom probably in the eleventh century, and became very popular through the influence of the Crusades.

Miss Arnold-Forster says regarding the story of the saint: "No tiresome critical scruples as to the impossibilities or anachronisms hindered St. Catherine's enthusiastic acceptation among the Christians of the west; rather she was loved the more for the sake of the marvellous element which provided so much food for the imagination."[1]

The St. Catherine of mediæval imagination was a royal maiden of Alexandria, of great learning and beauty, who,

[1] *Studies in Church Dedications*, vol. i. p. 119.

after her conversion to Christianity, held a public disputation with certain pagan philosophers and convinced them by her arguments, so that they too became Christians. In consequence "they were cast into the flame. There they lifted up their hands to heaven; and so together readily, through blessed martyrdom, went with joy crowned to Christ, on the thirteenth day of the month of November."[1] St. Catherine, according to Mirk's *Festial*,[2] was put "ynto prison, forto abyde ther xxx^{te} dayes wythout mete or drynke. . . . Then was scho all thylke dayes fedde wyth a coluere from Heuen, so that scho was yn bettyr poynt then scho was before." By command of the Emperor Maxentius in 307 A.D., she was condemned to be torn to pieces on a wheel set with knives, but the instrument was miraculously shattered. In the end she was beheaded. Tradition says that milk instead of blood flowed from her neck, and that after her marytrdom her body was carried to Mount Sinai for burial.

In the *Calendar of Papal Registers* we read: "11th Kal. May 1339. To William de Kildesby, canon of London, Indult, at the king's request, to visit, with six persons, the Lord's sepulchre and that of St. Catherine who was buried by angels, he having a great devotion to that virgin martyr. They are not to take anything with them which may be of service to the enemies of the Christian faith."[3]

One of the peaks of Mount Sinai is known as Jebel Katherin, and on its summit is a rock formation resembling a headless human body, believed to be the counterpart of the martyred St. Catherine. In the sixth century a monastery was built by the Emperor Justinian on Jebel Musa, and acquired sanctity from the presence of St. Catherine's shrine.[4] In its church the knights of the mediæval Order of St. Catherine of the Mount were installed. Favine says: "In elder times, the Monasterie of Saint *Katherine* of the Mountaine *Sinai* (where reposeth the body of that Holy Virgin behinde, or vnder the high Altar), was stored with a goode number of Monkes whom they called *Caloyers*. . . .

[1] *Life of Seynt Katereyne*, p. 65 n.
[2] P. 276.
[3] *Papal Letters*, vol. ii. p. 546.
[4] Dean Stanley's *Sinai and Palestine*, pp. 45, 52.

The Pilgrimes of *Ierusalem*, going to the Mountaine *Sinai*, were entertained there by these *Caloyers* of St. *Katharines* Monasterie, and after Masse, and receiuing the holy Communion, the principall or chiefe *Caloyer*, made them *knights of the Order of St. Katharine* upon her Sepulcher or Tombe."[1] Pilgrims belonging to the Orthodox Eastern Church who visit the monastery call Sinai "the God-trodden mountain."[2] A relic regarded as the hand of St. Catherine adorned with rings is kept in the building and exhibited to pilgrims.

St. Catherine's most frequent emblem in art is a wheel.[3] Sometimes she holds a sword, or a palm, or a book. In Raphael's picture in the National Gallery, London, she is seen looking upwards with an expression of resignation, her left arm resting on a spiked wheel; and in Pinturicchio's "St. Catherine" in the same gallery she stands erect crowned and with a nimbus, her right hand holding a sword, while behind her is the symbolic wheel.[4]

St. Catherine with her wheel appears carved on a corbel in the choir of Exeter Cathedral.[5] The east window of the cathedral has two stained glass representations of the saint, dating from 1317 and 1389 respectively. In the earlier she has a wheel; in the later a more prominent attribute than her wheel is a sword.[6] She has also a wheel and sword in an ancient wall-painting in the Perthshire church of Fowlis-Easter. In a half-ruined church near the temple of Zeus at Athens, St. Catherine's legend is seen represented in six pictures. "The saint is a grand form, standing, nimbed, covered with long black hair in which pearls are shining.

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[1] *Theatre of Honour*, bk. ix. chap. 10.

[2] Rev. Dr. G. H. Jones's *Celtic Britain*, p. 203 n.

[3] There was probably some connection between St. Catherine's symbol and the wheel used in pagan times to typify the sun or the sun-god. A small nine-spoked wheel in silver filigree was among the finds at Newstead. Mr. J. Curle remarks: "Wheels, which were clearly amulets, have been found in large numbers on pre-Roman sites in Gaul, which we may suppose to have been centres of religious ceremonies. As the worship of the Roman gods spread beyond the Alps, the sun-symbol apparently became an attribute of the Gaulish Jupiter."—*A Roman Frontier Post*, pp. 333, 334.

[4] F. C. Hulme's *Symbolism in Christian Art*, p. 141.

[5] E. S. Prior and A. Gardner's *Figure Sculpture*, p. 70.

[6] M. Drake's *History of English Glass Painting*, p. 26, and plate iii.

She wears a radiated crown adorned with pearls. A cross in her right hand and wheel to the left."[1]

In some old calendars St. Catherine's festival day (25th November) has a representation of a wheel.[2] In the British Museum is an ivory statuette of the Gothic period representing the saint standing upon the prostrate figure of the Emperor Maximin. In her right hand she has a sword, and in her left a wheel.[3]

Bells were frequently named after St. Catherine. According to Mr. H. B. Walters, there were in all England over one hundred and sixty bearing her name. He suggests that when bells came to be rung by wheel and rope, it was natural, in view of the saint's special symbol, to dedicate them to her.[4] The bell-founders of London were under her special guardianship. It may be remarked in passing that in the botanical world the *nigella Damascena*, or love-in-a-mist, has received the popular name of St. Catherine's Flower from the likeness of its blossom to a wheel.[5]

Among the jewels belonging to the Dukes of Burgundy in the year 1400 was an apple of silver, enamelled, having inside a picture of St. Catherine. In an inventory of relics belonging to Salisbury Cathedral in 1536 is mentioned "a pyx of ivory bound with copper, containing the 'chain wherwyth St. Katherine bound the devil.'"[6] The same cathedral also claimed to possess some oil from her tomb. The chapel of the Holy Trinity in Somerby Church had in 1440 *inter alia* "a litle thing made of syluer and guilt to put relikes in, with a litle Crosse therein of gold, and a pece of the Cross therein, and St. Katherine's oyle in a glass." Among the relics belonging to St. Cuthbert's shrine in Durham Cathedral was "an ivory casket with the oil of St. Katherine in two glass vials."[7] On the third or outermost cover of the Domnach Airgid, an Irish reliquary con-

[1] A. M. Didron's *Christian Iconography*, vol. ii. p. 372 n.

[2] Mrs. Bell's *Hermits*, p. 93.

[3] O. M. Dalton's *Ivory Carvings*, p. 117. In the legend of St. Catherine there is confusion between the Emperors Maxentius and Maximianus.

[4] H. B. Walters's *Church Bells of England*, p. 268.

[5] Rev. H. Friend's *Flowers and Flower Lore*, p. 155.

[6] Rev. C. Wordsworth's *Ceremonies of Salisbury*, pp. 40-42.

[7] *Proc. Soc. Ant. Lond.*, Second Series, vol. v. p. 119.

taining a very ancient copy of the Four Gospels, is engraved a figure of St. Catherine with a monk on her left, and on her right a boy with a thurible. The cover is of silver, plated with gold, and is believed to date from the fourteenth century.[1]

Mediæval artists loved to paint what was known as the mystical marriage of St. Catherine, representing the saint receiving a ring from the Infant Saviour in the presence of the Virgin. The subject was specially popular with painters of the Venetian school, who lavished on it "the richest, most fanciful, most joyous accompaniments."[2]

In Normandy it is said of a maid who does not marry, "Elle restera pour coiffer sainte Catherine," an idea we find reflected in Longfellow's line in *Evangeline*:[3]—

> "Thou art too fair to be left to braid St. Catherine's tresses."

In the south Midland counties of England it used to be customary for children to go from house to house on St. Catherine's Day singing verses and soliciting apples and pence. In allusion to the saint's name the practice was known as catterning.[4] In mediæval times St. Catherine's Day was a popular festival in England. The religious processions associated with it were discontinued at the Reformation, but when Mary Tudor came to the throne in 1553 they were resumed, and we are told that on the evening of St. Catherine's Day that year the saint's "procession was celebrated at London with five hundred great lights, which were carried round St. Paul's steeple."[5] At Colby, in the Isle of Man, a fair is held on 6th December (St. Catherine's Day, O.S). At the fair there is a procession. On the first day a live hen, known as St. Catherine's Hen, is borne along, and on the second day the same hen is carried dead and plucked with a view to being buried.[6]

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[1] Prof. O'Curry's *Lectures on Irish History*, p. 324.

[2] Mrs. Jameson's *Sacred and Legendary Art*, pp. 482-487.

[3] Dr. T. Wright's *Literature and Superstitions of England in the Middle Ages*, vol. i. p. 130.

[4] Mrs. Wright's *Rustic Speech and Folk-Lore*, p. 300.

[5] J. Strutt's *Sports and Pastimes of the People of England*, p. 319.

[6] Prof. J. Rhys's *Celtic Folk-Lore, Welsh and Manx*, pp. 335, 336.

St. Catherine's cultus was popular with the inhabitants of the Cyclades. Mr. Theodore Bent mentions that when visiting Kimolos he found the church of St. Katherina elaborately decorated on her festival with evergreens and a variety of flowers.[1]

St. Catherine's Scottish dedications were widely distributed. They ranged from Linton in the Orcadian island of Shapinsay in the north to Portankill in Kirkmaiden parish, Wigtownshire, in the south, and from Kilcatrine in Colonsay in the west to Caterline, Kincardineshire, in the east. In Kilmaglas parish, Argyll, not far from Glengoil, was a church called Kilcatherin.[2] The memory of its dedication is still kept alive in the name of St. Catherine's on Loch Fyne, opposite Inverary.

There was another foundation in her honour in the same shire, viz. a chapel in Glenadle in Southend parish, where the ruined building and its burying-ground occupy a site on the bank of a stream. In close proximity was St. Catherine's Well, formerly frequented by health-seekers.[3] Colonel T. P. White observes: "The chapel goes by the name of 'Caibeal Cairine,' and the name reappears in the two farms of north and south Carrine not far away. Across one angle of the decaying walls the last survivor of some ancient rowan trees threw its thick clusters of green when I visited the spot. The holy well spoken of at the end of last century as being in the glen was not to be found."[4]

One of the canons of the cathedral church of St. Magnus at Kirkwall in Orkney held a prebend called after St. Catherine. It was endowed with several farms, and gave name to the two St. Catherine's Quoys,[5] upper and lower, lying between the lands of Pabdale and Weyland.[6] The bishops of Caithness occasionally resided in Halkirk parish, Caithness. According to Pennant,[7] the episcopal chapel

[1] *The Cyclades*, p. 47.

[2] Macfarlane's *Geographical Collections*, vol. ii. p. 146.

[3] *N. S. A. Argyll*, p. 429.

[4] *Kintyre*, p. 91.

[5] Quoy signifies a sheep-pen.—T. Edmondston's *Glossary of the Shetland and Orkney Dialect*, p. 88.

[6] B. H. Hossack's *Kirkwall in the Orkneys*, pp. 39, 412.

[7] *Tour in Scotland*, p. 343.

there was under the invocation of St. Catherine. When he visited the spot in 1769 there was no vestige of the building except a heap of rubbish. In Watten parish in the same county are the sites of a monastery and a nunnery that once bore St. Catherine's name.

The pre-Reformation church of Kincardine parish in Strathspey, now united to Abernethy, had the same saint as its titular.[1] It is believed that she superseded St. Cedd in the dedication of the church of Fortingall parish in Perthshire, where we find a fair styled in Gaelic Feille Ceite, *i.e.* St. Catherine's Fair, held on 6th December, St. Catherine's Day, Old Style.[2] There was a chapel bearing St. Catherine's name in Forgandenny parish in the same shire. An altar in her honour was founded in Dunkeld Cathedral by Bishop James Livingston, who was appointed to the see in 1476. Connected with it, in all probability, were Catherine's Lands in Little Dunkeld parish, mentioned in a charter of 28th April 1587.[3]

Perthshire had other two dedications to St. Catherine. One of these was a chapel on an islet in Cluny Loch, in the district of Stormont. It was built by Bishop George Brown,[4] who erected beside it a strong castle, described by him as "the key of the see of Dunkeld."[5] In the deed of foundation, dated 10th June 1504, it is stated that the bishop, "in honour of Almighty God, Our Lord Jesus Christ, His Blessed Mother Mary, St. Columba, patron of Dunkeld, and also out of special devotion for St. Catherine, Virgin and Martyr," instituted a chaplainry for two chaplains on the island in Cluny Loch. By way of endowment he mortified a certain sum derived from the lands of Wester Craigend of Cluny, along with two acres near the loch. The chaplains were to be guardians of the island and loch.[6] The chapel has disappeared, but there is evidence that some traces of it were still discernible at the end of the eighteenth century. "A place of worship dedicated to St. Catherine stood on the

[1] Dr. Forsyth's *Under the Shadow of Cairngorm*, p. 94.

[2] Dr. J. Anderson's *Scotland in Early Christian Times*, vol. i. p. 180.

[3] *R. M. S.*, 1580-93, p. 394.

[4] For an account of Bishop George Brown, *vide* R. R. Stodart's *Browns of Fordell*, pp. 9-41.

[5] Myln's *Lives of the Bishops*, p. 56 (in *Trans. Perth. Ant. Soc.*)

[6] *P. S. A. Scot.*, vol. ii. p. 104.

spot now occupied by Lord Airlie's kitchen. Before the late reparation of the castle, one could easily perceive where the chapel had joined to it; and a few years ago, when the gardener was trenching the ground there, he dug up human bones in several places."[1]

The other Perthshire dedication to St. Catherine was in the county town, and consisted of a chapel and hospital situated beside Claypots, and not far from the Carmelite Monastery. Its founder was Sir John Tyrie, provost of the collegiate church of Methven. His charter, which is still preserved in the archives belonging to King James VI.'s Hospital at Perth, bears date 19th June 1523, and tells that "the said Sir John had founded, constructed, and ordained a chapel to the honour of the blessed Catherine, Virgin, at the west end of the burgh of Perth, at the Claypots, and an house or hospital for the hospitality of poor travellers coming thither, situated contiguous at the west side of the said chapel, with a chamber and garden for the chaplain and his successors."[2] The chapel was ruined at the Reformation, but did not entirely disappear till modern times. About 1862 a mutilated stone image, which may have been that of St. Catherine herself, was dug up in the immediate neighbourhood of the chapel site.

The abbey of Cambuskenneth, known otherwise as St. Mary's Abbey of Stirling, on the left bank of the Forth, had among the altars in its church one to St. Catherine. The parish church of Stirling had also one in her honour.

Dunfermline in Fife had a chapel and hospital bearing her name. The chapel stood on the south side of the Nethertown, at the east corner of Grange Road, where its remains were visible until a comparatively recent date. Near its site are St. Catherine's Wynd and St. Catherine's Yard. The latter was described in 1556 as a "garden or orchard with the pigeon-house built thereon."[3] The saint was further remembered at Dunfermline by an altar in the abbey church, and she had a similar memorial in the parish church of Kirkcaldy. The cathedral of St. Andrews and the chapel of St. Salvator's

[1] *O. S. A.*, vol. ix. pp. 261, 262.

[2] R. S. Fittis's *Ecclesiastical Annals of Perth*, p. 291.

[3] Rev. P. Chalmers's *Dunfermline*, vol. i. pp. 159, 160.

College, otherwise known as "the College Kirk," had each an altar in her honour. In a legal document of 1526 the latter altar is described as "in Sanct Katrinis Ile within the said Kirk."[1]

The Dominican monastery at Cupar in the same shire, founded by Malcolm, Earl of Fife, probably early in the thirteenth century, is thought by the Rev. Mackenzie E. C. Walcott to have been under the invocation of St. Mary the Virgin,[2] but there is reason to believe that it owed allegiance to St. Catherine. The monastery, which stood at the foot of Castle Hill, was suppressed in 1519, and annexed to the Dominican house at St. Andrews. At the Reformation what remained of the chapel was fitted up as a residence for the lairds of Balgarvie in Monimail parish, and was accordingly known as Balgarvie House. When St. Catherine Street was being formed, the chapel and the other monastic buildings were swept away.[3] St. Catherine's Chapel at Invertiel, in Kinghorn parish in the same shire, gave to Brigland in its immediate neighbourhood the alternative name of St. Catherine's Town (*Villam Sancte Katherine*).[4]

Newburgh-on-Tay in the north of Fife had a chapel to St. Catherine in the fifteenth century, and when a new structure was built early in the following century she was made its titular conjointly with St. Duthac and St. Mary Magdalene. St. Catherine's Fair at Newburgh on 25th November was latterly known as the Haggis Market, but ceased to be held about 1869. In a sasine dated 19th August 1513, mention is made of an annual of five shillings leviable from a tenement in the town in favour of "the blessed virgin St. Katrine," and the chaplain ministering in her church. Her image was taken down, and several pennies were put into its hand "in token that the annual was in all time coming" to be levied in its name.[5] There was a chapel to St. Catherine in the parish church of Wemyss. An acre in the neighbourhood was known as "St. Catherine's Land."[6] She had also a chaplainry in the collegiate church of Crail.[7]

[1] Dr. D. Hay Fleming's *Handbook of St. Andrews* (ed. 1910), p. 126.
[2] *Scoti-Monasticon*, p. 339.
[3] J. M. Leighton's *History of Fife*, vol. ii. p. 8.
[4] *R. M. S.*, 1513-46, p. 165. [5] Dr. A. Laing's *Lindores*, pp. 192, 193.
[6] Sir W. Fraser's *Family of Wemyss*, vol. i. p. 156.
[7] Rev. Dr. Rogers's *Collegiate Church of Crail*, pp. 9, 10.

St. Catherine's Chapel at Inverness stood on the west side of the river Ness. The parish church of the burgh had a St. Catherine's Aisle endowed by Provost Reid in 1451. In 1559 "Johne Ross, tennent to Sant Kateryne land within the bruch of Innernes" complained of encroachment upon "ane pece land pertenand to Sant Kateryne fundation in the paroche kyrk of Innernes, lyand betuix the landis of our Lade land of the New ylle to the north, and Sant Mychallis land to the southt."[1] The priory of Beauly in the same shire had also a St. Catherine's Aisle, said by tradition to have been the chapter house of the priory.[2] There was a chaplainry bearing St. Catherine's name in the cathedral church of Ross at Fortrose in the Black Isle, and connected with it were a manse and a garden. An altar in the cathedral church of Moray gave name to St. Catherine's Manse, Garden, and Crofts, at Elgin. St. Catherine's Fair in Bellie parish in the same shire may be taken as a hint that there was anciently a dedication of some sort, either chapel or altar, within the parish.[3] Banff has a St. Catherine's Green and a St. Catherine Street, evidently pointing to an ancient dedication to the saint within the burgh.[4]

A chapel to St. Catherine was situated in the gateway of Cupar-Angus Abbey (*in porta monasterii*). Connected with it was a piece of land described in the *Rental Book of Cupar Abbey*[5] as "the croft abune the burn, callit Sanct Katernis croft." The south transept of Arbroath Abbey in the same shire formed St. Catherine's Chapel, and had a round O or Catherine-wheel window. Before its altar was buried Gilchrist, mormaer of Angus, a brother-in-law of King William the Lion, and a great benefactor of the abbey.[6] In Brechin Cathedral the saint had an altarage founded and endowed in 1453 by Robert Hill, a burgess, who gave some houses and gardens for its support.[7] She had also an altar in the parish

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[1] *Records of Inverness*, vol. i. p. 36.
[2] E. Chisholm Batten's *Charters of Beauly*, p. 284.
[3] A. Jervise's *Epitaphs*, vol. i. 15.
[4] Dr. W. Cramond's *Annals of Banff*, vol. i. pp. 292, 375.
[5] Vol. ii. pp. 45, 207.
[6] Adam and Hay's *Aberbrothock Illustrated*, p. 3.
[7] A. Jervise's *Memorials of Angus*, p. 470.

church of Dysart in Fife,[1] and one in the parish church of the Holy Trinity at St. Andrews, and in that of St. Mungo at Alloa in Clackmannanshire.

St. Catherine's Hill at Aberdeen received its name from a chapel built on its summit in 1242 by the then Constable of Aberdeen.[2] A fine view is to be had from the hill, and the building must have been a conspicuous object in the landscape. There are now no remains of the structure. In the church of St. Nicholas in the same city was a chantry called after St. Catherine, and founded in 1360 by one of the burgesses, Willelmus de Camera of Fyndon, who presented a silver-gilt chalice, and vestments for the chaplains, along with an image of the saint to be placed above the altar.[3] St. Catherine had an altar in the cathedral church of St. Machar at Old Aberdeen. The residence of its chaplain was the southmost of the manses on the east side of the Chanonry.[4] The chapel of the neighbouring King's College had also an altar in honour of St. Catherine, which is thought to have stood on the south side of the choir. It was a votive altar founded by the executors of Hector Boece, the first principal of the college, and was adorned with figures of the virgins St. Catherine and St. Barbara.[5]

When we pass from the north-east to the south-west of Scotland we find St. Catherine commemorated in a chapel founded within the cemetery of Kilbarchan parish, Renfrewshire, by Thomas Crawford of Auchinames, and endowed by him with certain lands which were confirmed in October 1401 by a charter of King Robert III.[6] St. Catherine had an altar in the abbey church of Paisley. Ayr had a Dominican priory under the same invocation. It was founded in 1230, during the reign of Alexander II. Either he or his successor, Alexander III., made a grant of some land in the burgh for the enlargement of the monastic cemetery.[7] The church of

[1] Rev. W. Muir's *Antiquities of Dysart*, p. 13.

[2] *Book of Bon-Accord*, p. 130.

[3] W. Kennedy's *Annals of Aberdeen*, vol. ii. p. 19.

[4] *Records of Old Aberdeen*, vol. ii. p. 259.

[5] Dr. N. Macpherson's *Chapel of King's College, Aberdeen*, p. 18, and W. Orem's *Chanonry in Old Aberdeen*, p. 147.

[6] *O. P. S.*, vol. i. p. 84; Rev. R. D. Mackenzie's *Kilbarchan*, pp. 48, 49.

[7] *Friars Preachers of Ayr*, intro. p. xxii.

the monastery was known as St. Catherine's Kirk, and in its neighbourhood was a spring bearing the saint's name. The early fifteenth century seal of the priory shows the figure of St. Catherine with a wheel and a sword, while below, under an arch, the prior is seen kneeling in adoration.[1]

The name St. Catherine's Strand applied to a spring in Closeburn parish, Dumfriesshire, perhaps points to the former existence of an altar in the now ruined chapel of St. Patrick in its neighbourhood.[2] An ancient site bearing the name of Kibbertie Kite Well in Kirkmaiden parish is thought by Sir Herbert Maxwell[3] to be an altered form of Tobair tigh Cait, *i.e.* the well of Kate's house. In this case "well" appears to have been added, after the meaning of Tobair, its Gaelic equivalent, was forgotten. Catherine's Croft is the name of some adjoining land suggesting an early dedication to St. Catherine.

St. Catherine had an altar in the chapel of St. Nicholas at Lanark. For the support of its chaplain the place of Clydesholme, and the passage-boat on the Clyde with the profits arising therefrom, were granted by Sir Stephen Lockhart of Cleghorn. The endowment was confirmed by King James IV. on 7th March 1491-2.[4] There was anciently a chapel to St. Catherine in the south-west part of Bothwell parish in the same shire. It stood at Osbernystun, now Orbiston, close to the junction of the Calder and the Clyde. The chapel was endowed during the reign of Alexander II. by Walter Olifard, justiciar of Lothian, with an annual of ten pounds from the lands of Osbernystun, or failing that source of revenue, from the mill of Bothwell.[5] In Roxburghshire the saint had a chapel within the abbey church of Kelso, and another in Melrose Abbey.

The district of Lothian was not forgetful of St. Catherine. She had an altar in the parish church of Haddington, and a chapel in the burgh. The chapel was situated on the north side of the croft belonging to the Franciscans, and, to use

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[1] Dr. de Gray Birch's *Seals*, vol. ii. p. 76.
[2] C. T. Ramage's *Drumlanrig Castle*, p. 238.
[3] *Topography of Galloway*, p. 206.
[4] *Caledonia*, vol. iii. p. 711; *Burgh Records of Lanark*, pp. xxv, 352.
[5] *O. P. S.*, vol. i. p. 53.

Knox's phrase, "direct foiranent"[1] their kirk. It was popularly remembered in the name of "Katie's Garden."[2]

The church of the ancient parish of Kinneil, now included in Bo'ness in West Lothian, was under her invocation. The remains of the building, consisting of little more than the west gable and a belfry, are to be seen on a knoll west of the ravine behind Kinneil House. A bell, believed to be one of a pair belonging to the church, is under the care of the kirk session of Bo'ness. It bears the following incomplete inscription: EN : KATERINA : VOCOR : UT : PER : ME : VIRGINIS : ALME.[3]

The south transept of St. Michael's Church at Linlithgow received the name of St. Catherine's Aisle. The stipend of the chaplain serving at her altar there was derived mainly from tenements in the burgh. In the *Lord High Treasurer's Accounts*[4] occurs the following entry relative to James IV.: "Item, the xxv^o^ Nouembris, in Lythqow, to the King to offer at Sanct Katrynis mess, xviij ß." According to tradition, the king was at his prayers in St. Catherine's Aisle when a mysterious stranger, believed to have been St. John the Evangelist, appeared to him and uttered a warning regarding the coming disaster at Flodden Field. Pitscottie,[5] who gives a vivid account of the occurrence, speaks of it as "ane meraikill seine in the kirk of linlythgow quhan the king was settand at devotioun." Evensong was nearly over when the mysterious visitor, after delivering his message, suddenly disappeared "befor the kingis face, and in presentis of all his lordis that was about him for the tyme this man wanischit away and could in no wayis be sen nor comprehendit, bot wanischit away as he had bene ane blink of the sone or ane quhipe of the whirle wind and could no more be seine."

James IV. seems to have been partial to St. Catherine, if we may judge by the following entry for the year 1512 in the *Lord High Treasurer's Accounts*:[6] "Item, to the said (Johne)

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[1] *Works*, vol. i. p. 223.
[2] *Ber. Naturalists' Club*, 1882-84, p. 6.
[3] *P. S. A. Scot.*, vol. xlvii. p. 64; F. F. Salmon's *Borrowstounness*, pp. 48-50.
[4] Vol. i. p. 170.
[5] Vol. i. pp. 257-259.
[6] Vol. iv. pp. 353, 354.

Paulis, for ane ymage of Sanct Katrin in brodrywerk, deliverit be him to the King or he enterit to his wagis, and for his expensis cummand of Flandris to Scotland, in x Franch crounis of wecht, makand ix li."

Edinburgh and neighbourhood had various reminders of the saint. There was a St. Katherine's Yet (gate) at the Castle. She had an altar in the church of Holyrood Abbey in the south chapel adjoining the high altar.[1] The church of St. Giles, the Kirk of Field, the church of the Blackfriars monastery, and a chapel situated at the Cowgate end of Stevenlaw's Close had each an altar bearing her name.[2]

The saint's two most familiar Midlothian dedications were the chapels known respectively as "St. Catherine's of the Kaims" and "St. Catherine's of the Hopes." The former stood in Liberton parish, close to St. Catherine's Balm Well, so much frequented for its reputed curative properties.[3] According to a tradition mentioned by Boece, the well sprang from a drop of oil brought by angels to St. Margaret of Scotland from St. Catherine's Shrine on Mount Sinai, whence healing oil was said to flow. According to the same tradition, a chapel was founded by St. Margaret beside the Well.[4] Bellenden says: "Nocht two milis fra Edinburgh is ane fontane, dedicat to Sanct Katrine, quhair sternis of oulie springis ithandlie with sic aboundance, that, howbeit the samin be gaderit away, it springis incontinent with gret aboundance. This fontane rais throw ane drop of Sanct Katrinis oulie, quhilk wes brocht out of Mont Sinai, fra hir sepulture, to Sanct Margaret, the blissit Quene of Scotland. Als sone as Sanct Margaret saw the oulie spring ithandlie, be divine miracle, in the said place, scho gart big ane chapell thair, in the honour of Sanct Katherine. This oulie hes ane singulare virtew aganis all maner of cankir and skawis."[5]

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[1] Maitland's *Edinburgh*, p. 154.

[2] Rev. D. Butler's *Tron Kirk of Edinburgh*, p. 56.

[3] Regarding the balm well Mr. H. M. Cadell remarks: "The water is covered with a thick skin of petroleum derived from a minute spring exuding from the oil shales below."—*Story of the Forth*, p. 198.

[4] *Folk-Lore of Scottish Lochs and Springs*, p. 63.

[5] *Croniklis of Scotland*, vol. i. p. xxxviii. In the above passage "ithandlie" = continually, and "skawis" = scalls or scabs. It is not likely that any dedication to St. Catherine dates from the time of Queen Margaret.

The chapel has disappeared, but Dr. Fothergill is of opinion that the fleur-de-lys finial now to be seen on the well-house and the effigies built into the walls of Gracemount may have belonged to the chapel.[1] Its ruins were visible till the end of the eighteenth century.[2]

St. Catherine's of the Hopes was an ancient parish united to Penicuik in 1625. There is a romantic legend connected with the building of its church. The story runs that Sir William St. Clair of Rosslyn, during the time of Robert Bruce, erected it as a thank-offering to St. Catherine for helping his hounds to catch a fleet white deer before it crossed the March Burn. The reward was a tract of country; the forfeit was his head. The deer had reached the middle of the burn when Sir William in his despair knelt on the ground and prayed to St. Catherine for aid. Immediately one of the hounds drove the deer back, and the other dispatched it. The result was that Sir William St. Clair received from the king in free forestry the lands of Logan House, Kirkton, and Earnscraig.[3] The ruins of its church along with its graveyard are now covered by the waters of the Loganlee reservoir belonging to the Edinburgh and District Water Trust. A glimpse of them may be had in specially dry summers.

Another saint traditionally associated with Alexandria was St. Apollonia, virgin and martyr, who is said to have met her death about the middle of the third century. Before being burned she had all her teeth extracted by her tormentors,[4] and was in consequence invoked against tooth-ache in the Middle Ages. Barnabe Googe says:—

"Saint Appolin the rotten teeth doth helpe, when sore they ake."[5]

Some of her relics were long preserved in a church at Rome bearing her name. The building does not now exist, but the square where it stood is still known as "Piazza Sant' Apollonia."[6]

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[1] *Stones and Curiosities of Edinburgh*, part ii. p. 62. Gracemount was known in pre-Reformation times as Priesthill, where the priest of the chapel resided.

[2] G. Good's *Liberton*, p. 132.

[3] *P. S. A. Scot.*, vol. xiii. pp. 129-131.

[4] *Colbertine Breviary*, p. 281.

[5] *Popish Kingdome*, leaf 38.

[6] *Cath. Encyclopædia, s.v.* "Apollonia.

On various English rood-screens St. Apollonia is represented holding a tooth in pincers. On the rood-screen in the church of Somerleyton in Suffolk she has an instrument like a tooth-extractor, and a clasped book with teeth lying upon it.[1] Her statue in the south-eastern chapel of Westminster Abbey holds a book in the right hand, and a pair of pincers in the left.[2] She appears in the central window of Ludlow Church in Shropshire holding a book, forceps, and tooth.[3] In the Munich Gallery there is an altar-piece in six compartments by Granacci, a pupil of Michael Angelo, which represents some incidents in the life of the saint.[4]

In the collegiate church of St. Giles at Edinburgh was an altar to St. Apollonia, situated on the west side of the south door. It was endowed in 1508 by Janet Elphingstone, relict of Richard Lawson of Hierigs, who mortified for behoof of its chaplain the kirk lands of Cramond. In 1676 these kirk lands were acquired by John Inglis of Cramond along with the patronage of the altar.[5] This appears to have been her only commemoration in Scotland, and perhaps Sir David Lyndsay had it in view when he wrote :—

> "Sanct Apolline on aultar standis
> With all hir teith intill hir handis."

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[1] F. C. Husenbeth's *Emblems of Saints*, p. 21.
[2] F. Bond's *Westminster Abbey*, p. 218.
[3] Dr. P. Nelson's *Ancient Painted Glass*, p. 176.
[4] F. W. Fairholt's *Terms in Art*, p. 35.
[5] J. P. Wood's *Parish of Cramond*, pp. 48, 49.

CHAPTER XXVII.

EASTERN SAINTS.

St. Nicholas.—Legendary Element in his Story.—Appearance at the Council of Nicea.—Popularity with Sailors.—Loaves of St. Nicholas.—Pawnbrokers' Sign.—Boy Bishop.—Santa Claus.—Pilgrim Sign of St. Nicholas.—Relics at Bari.—Church of St. Nicholas, Aberdeen.—His other Scottish Dedications.—St. Jerome.—Life at Rome.—Asceticism.—Bethlehem.—Biblical Studies.—Representations in Art.—St. Jeremy's Chapel, North Uist.—His other Scottish Dedications.

THOUGH, according to hagiology, the saints dealt with in this chapter and the three that follow came to our shores from the East, one may have one's own opinion regarding the place of origin of at least some of them. Such saints as St. Serf, St. Lolan, and St. Monan, to be mentioned later, may perhaps have been less Oriental than they are represented to be by the writers of their biographies.

No Eastern saint was more popular as titular of our mediæval churches than St. Nicholas, bishop of Myra in the province of Lycia in Asia Minor. He is said to have been born at the Lycian seaport of Patara in the latter half of the third century, and to have been imprisoned during the reign of Diocletian. Very much that is legendary has gathered round his story. Tradition says that he was one of the bishops at the council of Nicea in 325 A.D., and was so displeased with the teaching of Arius that he smote him upon the jaw. A portion of St. Nicholas's own jaw-bone is mentioned in an inventory of date 1383 A.D. as among the relics belonging to Durham Cathedral.[1] "Among all corseyntis of Heuen," says Mirk in his *Festial*,[2] "Seynt Nycholas ys heghly yprayset of the pepull, and also yn holy chyrch specyaly for thre vertues: for his meke lyuyng, for his heuenly chesyng, and for hys gret compassyon hauyng."

[1] Raine's *St. Cuthbert*, p. 124.

[2] P. 11.

The saint was specially popular with sailors, as he was credited with having miraculously allayed a storm. According to Barnabe Googe,

"Saint Nicolas kéepes the Mariners from daunger and diseas,
That beaten are with boystrous waves, and tost in dredfull seas."[1]

His cultus still holds its own among the Greek Islands. "All ships and boats carry his ikon with an ever-burning lamp, and in his chapels models of boats, coils of cables, anchors, and such things are given as votive offerings. Pirates even used to give him half their booty in gratitude for favours received."[2] In the seventeenth century Greek sailors were in the habit of taking with them to sea thirty loaves of bread which had been consecrated and named after St. Nicholas. These they threw one after another into the water to calm the waves when a storm was raging.[3]

The three golden balls adopted by pawnbrokers as their sign are the successors of three purses of gold which, legend says, St. Nicholas threw secretly into the house of a certain poor nobleman to provide dowries for his daughters. In nunneries the festival of St. Nicholas, 6th December, was a red-letter day. On the eve of the festival the sisters hung each a stocking at the door of the abbess's room, with a paper attached asking the saint to remember them. Next morning the stockings were usually found to contain fruit or sweetmeats.

In cathedrals and collegiate churches the saint's day was associated with the election of a "boy bishop," who donned a mitre and episcopal robes and held office till Childermas (Holy Innocents Day, 28th December).[4] No one was permitted to interfere with the boy bishop and his companions when in the church, on pain of anathema. If the boy bishop died during the term of office, he was interred like a regular prelate with his episcopal ornaments, and a monument was erected to his memory.[5] The practice of

[1] *Popish Kingdome*, leaf 38.

[2] Miss M. Hamilton's *Greek Saints and their Festivals*, pp. 28, 29.

[3] F. S. Bassett's *Legends and Superstitions of the Sea*, p. 79.

[4] *Vide* C. M. Gayley's *Plays of our Forefathers*, pp. 54-65; and *Gent. Mag. Lib.* (Manners and Customs), pp. 86-90.

[5] W. Hone's *Ancient Mysteries Described*, pp. 196-199.

electing a boy bishop in England was abolished by Queen Elizabeth.

At Zedelghem near Bruges in Belgium is a font having sculptured scenes from the legend of St. Nicholas. The font is of special interest because the scenes are among the earliest representations of his story to be found in Christian art. The saint is held in much honour in Russia. There is a superstition among its peasantry that, during the night of his festival, wolves, out of respect for him, remain perfectly quiet; and it is said that people can even tread upon the animals' tails without being molested.[1] In the neighbourhood of Poulguen in Brittany, beside the bay of St. Nicholas, is a chapel to the saint, with an image into which the peasants of the district stick pins in order to forecast their matrimonial future. "If the pins remain in for any length of time, the happy pin-sticker is certain to marry before the end of the year."[2]

Under the altered form of Santa Claus, St. Nicholas is still popular with children in connection with the Christmas season. Among the Flemish fishermen Santa Claus is believed to arrive in a boat, and cakes in the form of a boat are given to the children on his festival.[3] In mediæval times pilgrims, when at sea in the midst of a gale, vowed to present a silver ship to St. Nicholas if they escaped with their lives.[4] When the wife of Louis IX. was returning to France she vowed that she would present at the shrine of the saint a silver ship having figures of the king, herself, and her three children.[5]

"Devotional figures of St. Nicholas exhibit him as standing in the habit of a bishop. In the Greek pictures he is dressed as a Greek bishop, without the mitre, bearing the cross instead of the crosier, and on his cope embroidered the three Persons of the Trinity; but in Western art his episcopal habit is that of the Western Church; he wears the mitre, the cope, in general gorgeously ornamented, the jewelled gloves, and the crosier. He has sometimes a short grey

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[1] *The Reliquary*, New Series, vol. iv. p. 264.
[2] Mrs. Macquoid's *Through Brittany*, p. 256.
[3] *Saga Book of the Viking Club*, vol. vii. p. 11.
[4] Rev. T. D. Fosbroke's *British Monachism*, p. 441.
[5] J. S. Gardner's *Old Silver Work*, p. 5.

beard; sometimes he is beardless, in allusion to his youth when elected bishop."[1]

Mr. Roach Smith describes a mediæval pilgrim sign bearing the name S. NICOLA. It is in the form of a brooch with an acus at the back, and has a representation of the three youths who, after being killed and pickled, according to a well-known legend, were raised to life by the saint.[2] There was exhibited at St. James's Court, London, in 1902 a silver spoon of date 1488 with a figure of the bishop in pontifical robes. It bore the inscription: SYNT NYCOLAS PRAY FOR VS.[3]

St. Nicholas was buried at Myra, but in 1084 his relics were brought by certain Levantine traders to the Adriatic port of Bari in Italy. In due time a splendid church was built for their reception. The saint's tomb is in the crypt, and from it distils a fluid which is believed to have healing virtues, and is sold to pilgrims under the name of the Manna of St. Nicholas.[4] The saint's festival is commemorated at Bari with great enthusiasm. The sailors of the town proceed in the morning to the church, where they are entrusted with the wooden image of St. Nicholas arrayed in pontifical robes. This they carry out to sea till the evening, when they hand it back to its ecclesiastical custodians amid a scene of general rejoicing.[5]

From Bari the fame of the saint spread through western Christendom, and laid hold on the popular imagination in virtue of the miraculous elements in his story. Scotland, on account of its extensive seaboard, readily adopted the cultus of one who was so markedly the guardian of sailors.

At an early date he became the patron saint of Aberdeen, and is represented on the reverse of its burgh seal.[6] The

[1] Mrs. Jameson's *Sacred and Legendary Art*, p. 457.

[2] *Collectanea Antiqua*, vol. iv. p. 172.

[3] J. S. Gardner's *Old Silver Work*, p. 7, plate xxxvii.

[4] *Trans. Scot. Eccles. Soc.*, 1908, pp. 197-215. The late Mr. J. D. G. Dalrymple brought home a sample of the manna of St. Nicholas to be analysed, when it was discovered to be spring water. The "holy dust" from the tomb of St. John at Ephesus is known in the east as manna. The Greek Church has a festival in its honour at Ephesus on 8th May.—*Vide* Bishop Dowden's *Church Year and Calendar*, p. 65 n.

[5] *Book of Days*, vol. ii. p. 664.

[6] J. Cruickshank's *Armorial Ensign of the Burgh of Aberdeen*, p. 17.

Granite City has still its cruciform church of St. Nicholas in the burying-ground skirting Union Street. The earliest reference to the church is to be found in a bull of Pope Adrian IV. (Nicholas Brakespere), addressed in 1157 to Edward, bishop of Aberdeen.[1] The original building has been very much altered, the only portions remaining being the transepts and the crypt below the choir, and even these have not been left untouched. The choir itself and the nave were rebuilt in modern times. The total internal length of the structure from the west end of the nave to the apse is about 234 feet.[2] "William de Turine, Stephen de Manuel, and Bartholomew de Eglisham presented to the church, in the year 1340, the principal and largest image of Saint Nicholas, which was placed over the centre of the high altar; and, in the same year, Radulphus Voket, burgess of Aberdeen, painted of new the image of the Saint, which had been placed on the south side of that altar, since the original foundation of the church."[3]

The appearance of the church in 1661 is thus described by Gordon of Rothiemay: "St. Nicholas church is mostlie builded of ashler, covered with lead; the steeple lykewayes obeliskwayes, rysing up verie high, covered over also with lead, doeth abundantlie supplie the low situation of the church itselff. Ther is no church so neat and bewtifull to be seen in Scotland; and albeit it be past 500 yeirs since it begane to be builded, yit all thinges about it look so fyne and sound, that it seems to be bot newlie builded."[4]

The festival of St. Nicholas was anciently commemorated at Aberdeen with much ceremony. On 17th November 1508 the provost, bailies, council, and community of the burgh, "for the auld rit and lovabile consuetud of the said burgh, vsit and perseruit all tymes bigane, past memor of man, in honor of thar glorius patron Sanct Nicholaice, statut and ordanit, that all personis, burges, nichtbouris, and inhabitaris, burges sonnys, habill to ryd, to decor and honor the towne in thar array conveinant therto, sall rid with Robert

[1] *Chartulary of St. Nicholas*, vol. ii. p. vii.
[2] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 426-436.
[3] W. Kennedy's *Annals of Aberdeen*, vol. ii. p. 9.
[4] *Abredoniæ Utriusque Descriptio*, p. 14.

Huyde and Litile John, quhilk was callit, in yers bipast, Abbat and Prior of Bonaccord, one every Sanct Nicholas day, throw the towne, as use and wont has bene."[1] Prior to the Reformation it was customary for the rector of the grammar school of Aberdeen, accompanied by one of his scholars habited as a bishop, to visit the parents of his pupils on the festival of St. Nicholas, and claim from each a contribution of four shillings Scots.[2] When James VI. went to Denmark for his bride the burghers of Aberdeen provided a vessel at their own expense to accompany the royal squadron, and named it the *Nicholas* in honour of their patron saint.[3]

St. Nicholas had a chapel in the cathedral church of Ross at Fortrose in the Black Isle. It has been suggested that this chapel was the under-croft of the chapter house, where there are still traces of an altar.[4] One of the chapels in St. Giles's Church, Edinburgh, removed in connection with the structural alterations begun in 1829, bore the name of "St. Nicholas's Aisle."

The saint had an ancient hospital at Boat-of-Bridge on the east bank of the Spey in Boharm parish, where there is believed to have been an early timber bridge across the river. The hospital, which stood at the Boharm end of the bridge, was founded for poor wayfarers early in the thirteenth century by Muriel de Pollock, who gave to it her lands of Inverorkil where the bridge was situated. It also possessed the church of the neighbouring parish of Rothes, the lands of Aginvay, and "4 merks annually of the farm of mills of Nairn," the last having been bestowed by Alexander II. in 1232. The revenues of the establishment were appropriated by cadets of the house of Rothes before 1530, and thereafter the hospital fell into a state of ruin. Its remains were cleared away soon after 1829, when the approach to the present suspension bridge, then erected, was being made.[5]

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[1] G. Turreff's *Antiquarian Gleanings from Aberdeenshire Records*, pp. 125, 126.

[2] A. Smith's *History and Antiquities of Aberdeenshire*, p. 82.

[3] J. Bulloch's *Aberdeen*, p. 33.

[4] *Trans. Eccles. Soc.*, 1904, p. 97.

[5] *Cairngorm Journal*, vol. ii. p. 154; W. Rhind's *Sketches of Moray*, p. 72; and I. Forsyth's *Survey of the Province of Moray*, p. 80.

When St. Dominic died in 1221 he was buried in his own monastic church of St. Nicholas at Bologna, where, as he himself desired, "the feet of his friars could pass over his grave." The Dominican monastery at Perth did not owe allegiance to St. Nicholas, but it is significant that its church had an altar to that saint in conjunction with St. John the Evangelist.[1] This may have been a reminiscence of the invocation of the Bologna house.

A leper hospital, known as St. Nicholas Place, was founded near St. Andrews, probably between 1177 and 1202. Bishop Roger de Beaumont, whose episcopate extended from 1188 till the latter year, bestowed on the brethren the neighbouring lands of Putekin, now Peekie; and William the Lion, who died in 1214, gave them a team of horses to bring brushwood for their house from the "Kingsmuir of Crail." Early in the sixteenth century their endowments were handed over to the Dominicans, who had a house in South Street within the burgh. There are now no remains of the building, but the farm where it stood is still called St. Nicholas.[2] The adjoining beach was formerly known as St. Nicholas Sands.

In the *Lord High Treasurer's Accounts*,[3] under date A.D. 1547, is an entry relative to the seizure of the goods belonging to "Maister Jhonne Gray, persoun of Sanct Nycholace Kirk, beside Cowper," who is described as "fugitive fra the lawes for art and parte of the slauchter of the Cardinall." The kirk referred to is uncertain; but as the cardinal in question was Cardinal Beaton of St. Andrews, who was assassinated several months before, it is to be presumed that Cupar in Fife is intended. The reference, therefore, must be to some neighbouring parish whose church owed allegiance to the bishop of Myra.

Dundee had a chapel in honour of the saint. Before 1822 "the isolated rock called St. Nicholas Craig had been connected with the land by a bridge and landing-stage. The name of this rock is found in charters connected with the burgh in the fifteenth century. Traditionally it is stated

[1] Rev. Dr. Milne's *Blackfriars of Perth*, p. 21.
[2] D. Henry's *Knights of St. John*, pp. 194-200.
[3] Vol. ix. p. 45.

that David, Earl of Huntingdon, had built a chapel on the rock, on which he is said to have landed, and had dedicated it to St. Nicholas; but this statement rests on dubious authority. It is certain, however, that there was a chaplainry connected with St. Nicholas 'beyond the shore of the sea,' and that the right of presentation to that benefice, as well as the proprietorship of the 'soil, rock, and island commonly called Sanct Nicholas Crag,' belonged to John, third Lord Glamis, in 1485."[1] The advowson of the chapel came later into the possession of the Earls of Crawford.

St. Nicholas had an altar in the abbey church at Arbroath, and he could claim one of the three altars in the Lady Chapel, which anciently stood near the harbour but was demolished about the middle of the eighteenth century.[2]

The fort of Leith had a chapel dedicated to St. Nicholas. It was a cruciform building, 150 feet long, 80 feet broad, and was situated about 100 feet from the Short Sand. The precise date of its erection is not known, but it is believed to have been founded after 1493 A.D. Adjoining it was the hospital of St. Nicholas. The chapel and the hospital were much damaged in 1544 when the English attacked Leith. After the Reformation they were allowed to go into ruin. All traces of the building disappeared in the middle of the seventeenth century, when General Monk built his fortifications on their site. Their burying-ground was abolished to make room for his citadel.[3]

Another Midlothian dedication to St. Nicholas was the collegiate church of Dalkeith, which originated in a chapel founded in 1384 near his castle by Sir James Douglas of Dalkeith. The chapel was made collegiate in 1406 for six prebendaries, one of whom was to have the title of provost. The ancient building is partly roofless, and partly used as the parish church. "This church consists of a nave of three bays with aisles, and a western tower, north and south transepts, and an aisleless choir of three bays with an eastern apse. The western part of the church and a portion of the

[1] A. C. Lamb's *Dundee*, p. lii.

[2] G. Hay's *History of Arbroath*, p. 41, and *Liber S. Thome de Aberbrothoc*, vol. ii. pp. 227, 356.

[3] J. C. Irons's *Leith*, vol. ii. pp. 117, 118.

choir extending as far as the south doorway are used as the parish church."[1]

Uphall[2] parish in West Lothian, known as Strathbrock till about 1600 A.D., had its pre-Reformation church under the invocation of St. Nicholas. It stood on Pyot Hall Knowes near Kirkhill, about a mile east of the present parish church. The ancient church is believed to have been taken down and rebuilt on its present site sometime between 1560 and 1590 A.D. The pre-Reformation font and bell bear witness to the dedication of the building, the former having the inscription "Sta. Ecclesia Nicholai," and the latter, which is of date 1503, "Honore Sancti Nicholai campana ecclesie de Strabork." The bell is still in use. The Rev. James Primrose thinks that the local place-names "Holygate" and "Liggat Syke" have probably an ecclesiastical origin, the former signifying Holy Road, and the latter Lychgate Burn.[3]

East Lothian had three chapels under the same invocation. One of them, dating from the time of William the Lion, stood on the island of Fidra, opposite Elbottle in Dirleton parish.[4] It was situated on the north point of an inlet on the east side of the island. There are still some remains of the chapel, which appears to have been about seventy feet in length, with a narrower structure projecting from either end.[5] The other two chapels were at Samuelston on the Tyne, in Haddington parish, and Duncanlaw in Yester parish. The advowson of the Samuelston chapel belonged in 1621 to Sir Thomas Hamilton, first Earl of Haddington.

The seaport of Berwick had anciently a chapel to St. Nicholas, consecrated on 8th July 1240 by Bishop David de Bernham of St. Andrews.[6] The exact position of the building is uncertain, but it probably stood near St. Nicholas's Mount, which formed part of the Edwardian wall. Adjoining are traces of an ancient burying-ground.[7]

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[1] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 205.
[2] *Archæologia Scotica*, vol. i. pp. 139-150.
[3] *Strathbrock*, pp. 42-47.
[4] *N. S. A. Haddington*, p. 210.
[5] T. S. Muir's *Ecclesiological Notes*, p. 1.
[6] *Pontificale*, intro. p. x.
[7] *Trans. Ber. Naturalists' Club*, vol. xiii. p. 334.

At Reston in Coldingham parish, Berwickshire, there was a chapel bearing St. Nicholas's name. The chapel, which is believed to have stood at the west end of the village[1] in mediæval times, was served by monks from Coldingham Priory. A chapel under the invocation of St. Nicholas was situated in Fogo parish in the same shire. It was bestowed by Patrick Corbet on the monks of Kelso between 1280 and 1297.[2]

The parish of Hume in the same shire, united in 1640 to Stitchell in Roxburghshire, had, like the latter, St. Nicholas as titular of its church. In the time of David I. the church of Hume, along with certain lands in its neighbourhood, was granted by Earl Cospatrick to the monks of Kelso. Hume Church was consecrated by Bishop Robert of St. Andrews in 1147, and Stitchell Church by Bishop David in 1242. The latter church also belonged to the monks of Kelso. The pre-Reformation church of Hume consisted of nave and chancel, and was about 78 feet long by 21 feet broad. The building was ruinous in 1673, and is now represented by little more than grass-grown mounds.[3]

The chapel of St. Nicholas at Lanark is first mentioned in a charter of the twelfth or early thirteenth century, in connection with lights for use at the services. At the Reformation it came into the possession of the magistrates of the burgh, and was known as the "Laigh Kirk," to distinguish it from the "High Kirk" (St. Kentigern's). The building was removed in 1773, when the present parish church was erected on its site.[4]

Glasgow had a chapel to St. Nicholas situated near the Molendinar Burn on the north side of the Gallowgate. It was built at an early date, but ceased to exist before 1539. Glasgow had also a pre-Reformation hospital under the same invocation, founded in 1471 by Bishop Andrew Muirhead, who occupied the see from 1455 till 1473. The establishment consisted of a hall and almshouse with an adjoining chapel.

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[1] A. Thomson's *Coldingham*, p. 181.

[2] J. Robson's *Churches of Berwickshire*, pp. 111, 112, and *Liber de Calchou*, p. 248.

[3] Rev. G. Gunn's *Early History of Stitchell*, p. 52.

[4] *Lanark Burgh Records*, pp. xxiv., xxv.

Over the door of the chapel was a shield bearing the bishop's arms [1]—three acorns on a bend, with a crosier beneath the shield. The hospital and chapel stood in what is now M'Leod Street, close to Cathedral Square. Opposite the hospital the bishop built a house for its preceptor. The house is still in existence, but has been much altered during the subsequent centuries. It has three storeys, with small windows and crow-stepped gables. On the face of its south-eastern gable can yet be seen a shield containing the bishop's arms. The chaplain who officiated at the altar of St. Nicholas within the chapel had also to perform a similar duty in the cathedral, at the altar of the saint's chapel situated at the north-east corner of the lower church. The preceptor's house is now known as Provand's Lordship, and within recent years became the property of the Provand Lordship Club.[2] In addition to this chapel in the lower church of the cathedral, St. Nicholas shared with St. John the Baptist an altar in the south-east part of the nave, endowed in 1494 by Archibald Whitelaw, subdean of Glasgow.[3] He had also an altar in the Laigh Kirk, otherwise known as the collegiate church of St. Mary and St. Ann.[4]

Mention is made of altars to St. Nicholas in Dunblane Cathedral, the parish church of St. John at Ayr,[5] the parish church of the Holy Trinity at St. Andrews, the collegiate church of St. Mary at Crail, the abbey church of the Holy Trinity at Dunfermline, the abbey church of Paisley, and the parish church of Applegarth in Dumfriesshire. At this last altar Edward I. of England made an offering of seven shillings on 7th July 1300.[6] In Sanquhar parish in the same shire was a chapel to St. Nicholas which is called Newwark in a charter of 16th May 1611.[7]

St. Nicholas was well represented among the Orcadian Islands, as a guardian of sailors deserved to be. He had

[1] W. R. Macdonald's *Armorial Seals*, p. 259.
[2] Dr. W. Gemmell's *Oldest House in Glasgow*, pp. 15, 37.
[3] *Trans. Glasg. Arch. Soc.*, New Series, vol. i. p. 483.
[4] *Mun. Alme Univ. Glasg.*, vol. i. p. 97.
[5] J. Paterson's *Obit Book of the Church of Ayr*, p. viii.
[6] *Caledonia*, vol. iii. p. 183 n.
[7] *R. M. S.*, 1609-20, p. 181.

a chapel in Papa Westray and another in Papa Stronsay, while the southern part of Stronsay at one time formed a parish bearing his name. In Shapinsay are some slight traces of a chapel which is believed to have been under his invocation.[1] In the mainland of Orkney St. Nicholas had a chapel within the cathedral church of St. Magnus at Kirkwall, and the church of Evie owed allegiance to him. In his *Description of the Isles of Orkney*,[2] published in 1643, Wallace says: "In the parish of Evie near the sea, are some small hillocks, which frequently in the night-time appear all in a fire; likeways the Kirk of Evie called *St. Nicholas* is seen full of light, as if torches or candles were burning in it all night. This amazes the people greatly, but possiblie it is nothing else but some thick glutinous Meteor that receives that light in the night time." When Barry wrote in 1867 these lights were no longer visible.[3]

The churches of Paplay and Orphir were also dedicated to St. Nicholas.[4] The latter, styled "St. Nicholl's Kirk" in 1682, was a round structure built in imitation of the church of the Holy Sepulchre at Jerusalem.[5] Its internal diameter was 9½ feet. Nothing now remains of it but the apse and small portions of the nave walls, two-thirds of the structure having been removed before 1758 to repair its successor, the neighbouring parish church. The building is thought to have been erected in the twelfth century by Earl Hacon after his return from Palestine, whither he had gone on pilgrimage in expiation of the murder of St. Magnus. If so, Hacon was probably the first to introduce the cultus of St. Nicholas to the Orkneys.[6]

Another of our church titulars having links with the East

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[1] J. M. Neale's *Ecclesiological Notes*, p. 117. [2] P. 27.

[3] *History of the Orkney Islands*, p. 31.

[4] Rev. Dr. Craven's *Church in Orkney*, vol. iv. p. 72; *Old Lore Miscellany*, vol. iii. p. 197.

[5] England has four round churches, viz. in London (the Temple), Cambridge, Northampton, and Little Maplestead in Essex, while there are the ruins of a fifth at Temple Bruer in Lincolnshire.—*Vide* Rev. T. F. Thiselton Dyer's *Church Lore Gleanings*, p. 234.

[6] Dr. J. Anderson's *Scotland in Early Christian Times*, vol. i. p. 29n.; *P. S. A. Scot.*, vol. xxxvii. p. 25.

was St. Jerome, one of the four doctors of the Latin Church.[1] The details of his life are for the most part well ascertained, and though legend may have added more than one touch to his story, he does not appear before us, like St. Nicholas, embedded in miracles. He was born of Christian parents at Stridon, on the confines of Dalmatia and Pannonia, *circa* 331. Rome drew him to her school of philosophy, and while there he shared in the frivolous life of the city. At length, when about the age of thirty, he had his thoughts directed to higher concerns, and began to devote himself to theological studies and ascetic practices. He spent three years as a recluse in Syria, where he subjected himself to various bodily hardships, beating his breast, it is said, with a stone by way of penance. Thereafter he spent two years at Constantinople, where he came under the influence of St. Gregory Nazianzen. Being again in Rome in 382, he became secretary to Pope Damasus and spiritual adviser to several aristocratic ladies. Accompanied by one of these ladies, a rich widow called Paula, he returned to the East three years later, visited the hermits in the Egyptian desert, and eventually settled at Bethlehem, where he built a monastery, and Paula a nunnery.

At Bethlehem he continued his biblical studies, and produced his *magnum opus*, the Latin version of the Holy Scriptures now known as the Vulgate. St. Jerome was a noted letter writer, and had correspondents in various lands who consulted him on biblical problems. He died at Bethlehem on 30th September 419. Domenichino's "The Last Communion of St. Jerome" in the Vatican is thus described by Mrs. Jameson: "The aged saint—feeble, emaciated, dying—is borne in the arms of his disciples to the chapel of his monastery, and placed within the porch. A young priest sustains him; St. Paula, kneeling, kisses one of his thin bony hands; the saint fixes his eager eyes on the countenance of the priest, who is about to administer the

[1] St. Jerome is allowed to have been in many respects the most learned of the Latin Fathers, and is considered a Doctor of the Church from his illustrations of the Scriptures.—Parker's *Calendar*, p. 5. "Pictures of St. Jerome are more numerous than those of other Doctors of the Church. Especially is this true of the devotional pictures in which he is alone."—Mrs. Clement's *Saints in Art*, p. 143.

sacrament—a noble dignified figure in a rich ecclesiastical dress; a deacon holds the cup, and an attendant priest the book and taper; the lion droops his head with an expression of grief; the eyes and attention of all are on the dying saint, while four angels, hovering above, look down upon the scene."[1]

The lion is St. Jerome's usual symbol in art, either as typifying a solitary life in the desert, or because, according to a well-known story, he once extracted a thorn from a lion's foot. Lithgow in his *Travels*[2] recalls a local tradition when he writes about "a ruinous abbey where St. Jerome was fed by wilde lyons." On a painted screen in Portlemouth Church, Devon, the saint is represented as a cardinal,[3] and is accompanied by his lion.[4]

In the church of Sta. Anastasia in Rome is a crystal chalice, said to have belonged to St. Jerome.[5] In an inventory of relics possessed by Durham Cathedral in 1383 A.D, mention is made of "a bone of St. Jerome the Priest, and a joint of the same."[6]

Considering the fame of St. Jerome in earlier times, it is remarkable that he had only one pre-Reformation dedication in England, due most probably, as Miss Arnold-Forster[7] suggests, to the influence of some Celtic pilgrim who had visited Bethlehem. To the same cause we may perhaps attribute the erection in the island of South Uist of an oratory in his honour, styled by Martin[8] St. Jeremy's Chapel.

St. Jerome had a chapel in the abbey of Kinloss in Moray. Thomas Crystall, who became abbot of the monastery in

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[1] *Sacred and Legendary Art*, p. 298.

[2] P. 263.

[3] "St. Jerome having been a priest of a Roman parish, is commonly represented as a cardinal, for cardinal priests are really the parish priests of Rome."—Mrs. Jenner's *Christian Symbolism*, p. 111.

[4] *Archæologia*, vol. lvi. p. 194.

[5] Miss M. Stokes's *Early Christian Art*, p. 69 n.

[6] Raine's *St. Cuthbert*, p. 124.

[7] This was the church of Llangwm in Monmouthshire. Wales has two parishes also called Llangwm in Pembrokeshire and Denbighshire respectively. Their mediæval titular was likewise St. Jerome.—*Studies in Church Dedications*, vol. i. p. 267.

[8] *Western Islands*, p. 88.

1504 A.D., seems to have been specially partial to the memory of the saint, for he not only repaired his chapel, but named after him one of the three bells which he placed in the tower of the monastic church, and added to the library three volumes of St. Jerome's Epistles as well as his whole works in five volumes.[1]

It is not clear what connection St. Jerome had with Prestonpans in East Lothian as regards a dedication either of chapel or altar, but a fair once held in the parish bore his name. The chapmen of the Lothians used to meet annually at Preston in the parish. There, beside a cross in an open field, now a garden, they held St. Jerome's Fair on the second Thursday of October. About 1732 the fair was transferred to the village of Prestonpans, where it continued to be held for about twenty years until it was given up.[2]

A chapel dedicated to St. Jerome, and known as the Red Chapel, once stood on a rising ground on the east of Dunkeld in Perthshire. "The chapel was principally erected for the inhabitants of Fungorth. The building is now levelled, but its site is enclosed by a stone wall. From the name of the saint, the people of Fungorth are ludicrously called to this day *Jorums*."[3] When James III. founded his collegiate church at Restalrig in 1487, St. Jerome was made one of its titulars.

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[1] *Records of Kinloss*, intro. pp. xlv., xlvi.
[2] *O. S. A.*, vol. xvii. p. 79 n.
[3] *N. S. A. Perth*, p. 985.

CHAPTER XXVIII.

EASTERN SAINTS

(*continued*).

St. Helen.—Reputed English Birth.—Helenopolis.—The True Cross.—St. Helen's Day in Spring.—Beverley Procession.—Rood Screen at Wolborough.—St. Helen's Scottish Dedications.—St. Blase.—Love for Animals.—Patron of Wool-combers.—Throat Troubles.—Bonfires.—St. Blase's Scottish Dedications.—St. Christopher.—A Giant Saint.—The Christ Bearer.—Representations in Art.—Cultus in Scotland.—St. Cyric.—A Child Saint.—St. Julitta.—Ceres.—St. Cyrus.—St. George.—Patron Saint of England.—Dragon Slayer.—St. George's Ensign.—His Scottish Dedications.

IF St. Jerome was more popular in Scotland than in England, the same cannot be said of St. Helen,[1] mother of the Emperor Constantine the Great. Her reputed birth either at York or Colchester caused her cultus to take deep root south of the Tweed. In reality she was born at Drepane in Bithynia, called later Helenopolis in her honour. Though of humble origin she was married to Constantius Chlorus, and after her son Constantine became emperor, was exalted by him to high honour and received the title of Augusta. Coins were struck bearing her name. She became a Christian when over sixty years of age, and showed much zeal in visiting the sacred sites in Palestine, where she founded a church at Bethlehem and another on the Mount of Olives.[2] St. Helen is said to have died in 328 at about the age of eighty, and to have been buried either at Constantinople or Rome. A costly porphyry urn still preserved in the latter city is credited with having been the receptacle of her ashes.[3]

[1] The island of St. Helena in the south Atlantic was so called from having been discovered on St. Helen's Day, 1502, by João do Nova, the Portuguese navigator.—Rev. I. Taylor's *Names and their Histories*, p. 243.

[2] Raine's *St. Cuthbert*, p. 124.

[3] J. C. Wall's *Shrines of the British Saints*, p. 48, and A. Lumisden's *Antiquities of Rome*, p. 60.

Some relics said to have been hers were kept in a white bag within the feretory of Durham Cathedral, but their exact nature is not stated. Treves claims to possess her head. She is said to have given to the cathedral there the Holy Coat, the seamless robe of Christ. An ivory plaque of the seventh century preserved in the cathedral represents the reception of the relic, which is carried in a casket held by two ecclesiastics who are seated in a car drawn by a pair of horses. The Emperor Constantine heads the procession, and his mother is in attendance at the door of the church to await its arrival.[1]

The sacred object with which St. Helena was specially identified in the popular imagination was the True Cross, which, tradition says, she discovered on Calvary.[2] A twelfth century Byzantine triptych, believed to contain a fragment of the Rood, has representations of St. Helen and her son. "Four enamelled plaques surround the relic, which is contained in a cruciform cavity and secured by two gold strips in saltire ending in pearls. Below the arms of the Cross stand Constantine and Helen, with their names beside them."[3]

St. Helen's Festival was commemorated on 18th August; but she was so identified with the discovery of the Rood that the festival known as the Invention of the Holy Cross, 3rd May, was also known as St. Helen's Day in Spring. At Beverley in Yorkshire there was a mediæval guild of St. Helen. Its members had an annual procession on the day of their patroness. At their head was a lad dressed like a queen to represent St. Helen. Along with him were two old men, one bearing a cross and the other a spade to symbolise the workmen who found the sacred relic.[4] In the church of Wolborough in Devon there is a series of painted screens, one of which represents a crowned abbess carrying a large cross and designated "S. Ilina."[5] Some fine ancient stained glass representing scenes in the life of St. Helena

[1] A. M. Cust's *Ivory Workers of the Middle Ages*, p. 68.
[2] Dr. J. M. Neale's *History of the Holy Eastern Church*, vol. iii. p. 81.
[3] O. M. Dalton's article in the *Burlington Magazine*, July 1912, p. 219.
[4] *Archæological Journal*, vol xlviii. p. 359.
[5] *Archæologia*, vol. lvi. p. 201.

was removed in comparatively recent times from one of the windows of the church of Ashton-under-Lyne in Lancashire.[1]

In English dedications St. Helen was sometimes, not unnaturally, associated with the Holy Rood; but this does not seem to have been the case in Scotland. Perhaps an exception was the church of the ancient Roxburghshire parish of Mow or Molle, now included in Morebattle, though one cannot speak definitely regarding the point. The seal of William of Sprouston, vicar of Molle *circa* 1165, bore the very strange inscription—

"Sint crux ac Elena
Willi gloria plena";[2]

but it is not clear that the reference was to the dedication of the church of which he was vicar.

According to Kennedy there was a chantry dedicated to St. Helen in the church of St. Nicholas at Aberdeen.[3] One is inclined to ask whether he has not made a mistake in saying that St. Helen was patroness of the hammermen of the burgh, who had to contribute to the upkeep of the altar. The hammermen had their own altar in the church in honour of St. Eligius, as previously indicated. In connection with the Candlemas procession at Aberdeen, as ordained by the magistrates in 1510, the tailors were to furnish the pageant representing St. Bride and St. Helen.[4] In the previous century, viz. in 1442, it had been enacted by the Town Council of Aberdeen in connection with the same Candlemas procession, that the tailors "sal fynd our lady Sancte Bride, Sancte Helone, Joseph, and alsmony squiares as thai may."[5] Among the possessions of Aberdeen Cathedral in 1436 was a chalice said to contain bones of St. Helen, St. Catherine, St. Margaret, and other saints.[6]

St. Helen had a chaplainry in the parish church of Dundee, but nothing is known regarding its foundation. It is referred

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[1] Dr. P. Nelson's *Ancient Painted Glass*, p. 50.
[2] Laing's *Seals*, p. 194.
[3] *Annals of Aberdeen*, vol. ii. p. 37.
[4] G. Turreff's *Antiquarian Gleanings*, p. 127.
[5] *Burgh Records of Aberdeen*, 1398-1570 (Spalding Club), p. 9.
[6] *Reg. Episc. Aberd.*, vol. ii. p. 143.

to in a Minute of Council in 1595 in connection with the stipend of the minister of the church.[1]

On 15th March 1542-3 confirmation was granted of a charter by Andrew Stratoun of that ilk resigning to Alexander Livingstone of Dunipace, and Elizabeth Hepburn his wife, the lands of Seybeggis (Seabegs), with the mill and advowson of the chaplainry of St. Helen in the barony of Stratoun.[2] This chapel is believed to have stood about three miles west of Falkirk, near St. Helen's Loch, which is marked on Timothy Pont's map in 1654 A.D., but is now drained.

There are, or were, springs named after St. Helen at Melrose, in Kirkpatrick-Fleming parish, and about two and a half miles from Maybole on the road to Ayr, but it does not appear that there was a chapel close to any of them. One is tempted to think that there must have been a dedication to St. Helen in or near Selkirk. Near the burgh was a St. Helen's Loch. Indeed, there must have been more than one lake so named, for in the Latin charter[3] (of date 1507-8) mentioning the fact, the phrase *lacus S. Elene* is in the accusative plural and not in the nominative singular. The East Mains of Selkirk had in 1528 the alternative name of Sanct Helenis Schaw, *i.e.* St. Helen's Wood, and about two miles from the burgh is a property known as St. Helens.

St. Helen claimed the church of the ancient parish of Aldcambus in Berwickshire, united to Cockburnspath prior to the year 1750. The building was of red sandstone, and stood near the edge of the cliff overlooking the sea fully two miles east of the village of Cockburnspath. Portions of the ruined structure are still to be seen, but some of its most interesting parts were removed about the middle of last century to supply material for the erection of dykes. "The church was a Norman structure, with the exception of the west gable wall, and consisted of a nave about 30 feet 9 inches long by 18 feet wide, and a chancel 15 feet 2 inches long by 11 feet 6½ inches wide. The total internal length was thus about 48 feet 11 inches. The building was barrel

[1] A. C. Lamb's *Dundee*, p. xxxiv c.
[2] *R. M. S.*, 1513-46, p. 674.
[3] *Ibid.* 1424-1513, p. 685.

vaulted throughout."[1] The precise date of its erection is uncertain. There does not seem to have been any place of worship at Aldcambus during the reign of Edgar (1098-1107), for when the manor of Aldcambus was bestowed by that king on the monks of Durham, and belonged to Coldingham Priory as a cell of Durham, no allusion was made to a church in connection with the manor. The west gable wall of the present structure is believed to have been rebuilt in the fourteenth or fifteenth century. The building appears to have become a ruin within a few years after the annexation of Aldcambus parish to Cockburnspath.[2]

In Greenlaw parish in the same shire an annual fair was instituted on 3rd May, which, as stated above, was known as St. Helen's Day in Spring; and it has been suggested that the church, consecrated by Bishop David de Bernham in 1242, was under the saint's invocation.[3]

An almshouse in honour of St. Helen was founded in the Poldrait of Haddington by Sir John Haliburton, vicar of Greenlaw. Its administration was to be in the hands of the Franciscans of the burgh. In an indenture entered into on 11th June 1478 between them and the founder regarding the endowment and management of the almshouse, it is stipulated that in return for certain lands and annual rents the warden and convent were to make themselves responsible for the upkeep of the institution, and every year to "syng ane sollenyt evynsang and a messe with note in the fest of Sanct Elyne, the third day next eftyr the assumption of our Lady, in the said oritory fundyt in the worschip of the sammyn sanct."[4]

St. Blasius, better known as St. Blase or St. Blaise, was bishop of Sebaste in Cappadocia, and suffered martyrdom during the reign of Diocletian. He is thus referred to in

[1] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 322, 323.

[2] *P. S. A. Scot.*, vol. iii. p. 296-299; *Caledonia*, vol. ii. p. 393 n.; and T. S. Muir's *Descriptive Notices*, p. 62.

[3] R. Gibson's *Old Berwickshire Town*, pp. 38-46. The church of Greenlaw is modern, but, as Sir Herbert Maxwell remarks, it is "in dignified accord with the fifteenth century tower and its corbelled out-parapet."—*Story of the Tweed*, p. 209.

[4] W. Moir Bryce's *Scottish Greyfriars*, vol. ii. pp. 13-15.

The Fourteenth Century Legends of the Saints,[1] issued by the Scottish Text Society :—

"Fore this blase sa debonare was
and haly, that the cristyne mene
that in Sebast ware dwelland thane,
of capadose, his land intil,
mad hyme byschape aganis his wil.
. . . . . .
til wyldernes he went alane,
fore dout of dyoclyciane,
and there into a wasty stede
heremytis lyf wel lang he lede,
quhare vthyre lyfynge had he nocht
bot as the foulis til him brocht.
. . . . . .
A kryk into a crage he hade,
and thare his dwelling has he mad
quhare wyld bestis oure all
ilke day come, gret and small,
that in the forest rest can ta,
hart and hynd, da and ra,
to conford hym that anerly
dwelt in that hole ; bot nocht-fore-thi
thai wald nocht lef his mansione
til he gaf thame his benysone."

The saint was seized by some soldiers who were out hunting, and dragged away to martyrdom.[2] The instrument of his death is said to have been an iron comb like that used by wool-combers. Hence such a comb is his emblem in art. In mediæval times he was reckoned the guardian of all workers in wool. Even in post-Reformation times the wool-combers of Aberdeen celebrated St. Blase's anniversary (3rd February) by a procession through the city. One of their number selected to represent the bishop was seated on a white horse, and held a book in one hand and a loaded comb in the other, the horse being led by two boys dressed in white.[3] It was customary at Bradford till 1825 to hold a "Bishop Blaize Festival" with trade processions.

[1] Vol. i. pp. 362, 363.

[2] It is related that several women were put to death for collecting drops of St. Blaise's blood out of reverence for the martyr.—Abbé Fleury's *Manners of the Christians*, p. 112.

[3] G. Turreff's *Antiquarian Gleanings*, p. 242.

St. Blase used to be invoked by persons suffering from any throat trouble, for he was credited with having miraculously cured a lad who was nearly dead through a bone, or according to another version, a thorn, sticking in his throat. By the Council of Oxford servile labour was prohibited in England on his day. Country women used to wander about then and make good cheer; and if they found their neighbours spinning they took away their distaffs and burned them. It was also customary to kindle bonfires, known as "blazes" from a punning allusion to the saint's name.[1] The belief prevailed that even the wild animals assembled to look at the flames.[2] In some parts of the country it was formerly the custom for scholars to give their masters a present of money known as "Bleysis silver."

Finnish fishermen abstain from fishing on St. Blase's Day. By the Russian peasantry the saint is reckoned the guardian of cattle, and on his festival they drive their cows to church to have them sprinkled with holy water.[3]

The cathedrals of Canterbury, Durham, and Glasgow claimed to possess portions of the saint's relics. A reputed arm of St. Blase encased in silver is exhibited in the cathedral of Brunswick. It is said to have been brought from Palestine by Henry the Lion in the eleventh century. On the fingers are no fewer than fourteen rings.[4] There is a representation of St. Blase with a pastoral staff on a silver reliquary in the possession of Lord Londesborough. The reliquary is believed to date from the late tenth century. According to an inscription, it then contained relics of certain saints, but the name of St. Blase does not occur in the list. A mediæval order of chivalry bore St. Blase's name. "The Knights of this Order were Officers and Seruants to the Kings of *Armenia*, knowne to be of their traine and House; by their habite of Skye-Couller, and a Crosse of Gold worne vpon their breasts."[5]

There seems to have been a chapel to St. Blase on the island of Pladda off the south-east coast of Arran, if one may

[1] W. S. Walsh's *Curiosities of Popular Customs*, p. 123.
[2] Mrs. Bell's *Hermits*, p. 44.
[3] W. Jones's *Credulities Past and Present*, p. 325.
[4] C. W. King's *Handbook of Engraved Gems*, p. 113.
[5] Andrew Favine's *Theatre of Honour*, bk. ix. chap. 11.

judge from Fordun's phrase, "the island of St. Blase of Pladda (insula Sancti Blasii de Plada)."[1] In what was known as the "Aisle of St. Blaise" in the east part of the cathedral of Dunblane, there was an altar having the double dedication to St. Blase and the Holy Blood.[2]

The saint had an altar in the parish church of Haddington and another in the parish church of Perth. The latter was founded on 2nd March 1490-1 by Andrew Cavers, abbot of Lindores, and the monastery of Lindores. It was endowed with ten pounds, fifteen shillings annually from the lands in Perth belonging to the abbey.[3] An altar to St. Blase stood in the south part of the collegiate church of St. Giles at Edinburgh. There was also one in the nave of Glasgow Cathedral.

Mr. J. Thomson and Mr. A. Maxwell allude to a chapel to St. Blaise as having existed in the Thorter Row at Dundee.[4] Mr. A. C. Lamb has shown, however, that in reality the saint had no chapel there. The "Chaplainry Lands of St. Blaise" in Thorter Row formed part of the endowment of an altar founded in the parish church in 1492 by Elizabeth Mason, relict of John Scrymgeour. The close adjoining them was known in 1566 as "St. Blaises Close." In 1495 the above-mentioned Elizabeth Mason gave an endowment for two chaplains at the altar of Corpus Christi in the same church, one being the chaplain of St. Blaise the Martyr. Among the objects carried through the burgh at the annual Corpus Christi procession was a cross of St. Blaise.[5]

St. Christopher, aptly described as "a martyr of universal fame," was not forgotten in Scottish dedications. All that appears to be definitely known regarding him is that he was baptised by Babylas, bishop of Antioch, and suffered martyrdom during the Decian persecution in the first half of the third century. Legend says that before his conversion to Christianity he was known as Reprobus or Oferus. He is represented as of great strength and gigantic stature.

[1] *Scotichronicon*, lib. i. cap. vi. [2] *Retours* (Perth), 30th April 1642.

[3] R. S. Fittis's *Ecclesiastical Annals of Perth*, p. 315, and A. H. Rea's *Lindores Abbey*, p. 76.

[4] *History of Dundee from the Earliest Time*, p. 321; *Old Dundee*, pp. 49, 177.

[5] *Dundee*, pp. xxxiv a, b.

"Fore he sa mekil, sa hee and auchful vas,
that few durste luk hyme in the face;
and he was ful mekil of mycht;
for twelf cubitis he had of hicht."[1]

Wishing to have the strongest as his master, he resolved to serve the mighty Pharaoh; but noticing that that monarch quailed when the devil was mentioned, he became a servant of Satan instead. Observing that the devil shrank before the Cross, he transferred his allegiance to Christ.

Under the guidance of a hermit he sought to show his devotion to his new Master by carrying pilgrims across a dangerous torrent where there was neither bridge nor boat.[2] Connected with this particular labour of love is the well-known legend that St. Christopher became literally, as his name implies, the Christ-bearer. He heard the cry of a child calling to be taken across the torrent. He placed the child on his shoulders, and entered the flood leaning on his huge staff. The child weighed him down so much that the saint felt as if he was carrying the whole world on his shoulder.

"He set hyme done & speryt thane,
'gud sone, in fath, quhatsa thu be,
in gret parel thu has sat me;
fore sic disés thu has me wrocht,
that as hewy me the thocht
as I had borne—thu trow this tale!—
on myn bak the warld hale.'
the warld, quod he, thu ne bare,
bot thu bare mykil mare;
that is, hyme, that the varld wrocht,
oure the watir thu has brocht."[3]

His staff was later connected with a miracle which led to the conversion of a number of unbelievers. He planted it in the ground, and it suddenly began to grow:—

"His staf, that was sture and stark,
was cled with lewis, and with bark,
and daitis fare, and flowris fele."[4]

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[1] *Legends of the Saints*, vol. i. p. 341.

[2] Ancient chapels near ferries were sometimes dedicated to St. Christopher.—Walcott's *Sacred Archæology*, p. 579.

[3] *Legends of the Saints*, vol. i. p. 347.

[4] *Ibid.* p. 350.

Pictorial representations of St. Christopher were held in superstitious reverence during the late Middle Ages. "It is conjectured," remarks Mrs. Collier, "that every church in England possessed a figure either in painting or sculpture of the saint. He became the protector against evil, and the dangers to which mankind are exposed; and from this point it would not be far to arrive at the superstitious belief that anyone who looked on St. Christopher's picture or image would be secure from a violent death, during at least that day. Accordingly, verses expressing that belief are to be found frequently on a scroll above or below his picture; and for the same reason his portraits or statues were placed prominently at, or opposite, the entrance of a church, or sometimes on a pillar facing the principal doorway, so that a passer-by might see and benefit accordingly."[1]

A statue of St. Christopher bearing the Child-Christ still stands in the tower space of the church of Terrington St. Clement, near King's Lynn in Norfolk. The child is seen holding a globe in his hand.[2] In the cloister of the Cistercian abbey of Jerpoint in Mid-Kilkenny, Ireland, founded in 1158, is a statue of St. Christopher dating from the end of the fourteenth century, with a wave across his feet and a fish upright leaning against his left leg. His right hand holds a tree-like staff, and his left clasps the Child, who has an aureole round the head and hand uplifted in blessing.[3] There is a curious representation of St. Christopher on a Greek triptych in the museum at Termini in Sicily. "On the outside of the right panel is a colossal St. Christopher crossing a stream. The saint is represented with a lamb's head; he is dressed as a warrior and holds a staff in one hand, and supports our Saviour on the other arm."[4]

St. Christopher is commemorated in the calendar on 28th April. According to the *Martyrology of Œngus*,[5] "whoever fasts on his feast will find rest with the Lord."

The name of "St. Christopher's Herb" has been applied to various plants, *e.g.* the royal fern, the everlasting, the

[1] *Arch. Assoc. Jour.*, New Series, vol. x. pp. 137-139.
[2] E. S. Prior and A. Gardner's *Figure Sculpture*, p. 339.
[3] *Jour. Roy. Soc. Antiq. Ireland*, vol. xl. p. 168.
[4] E. A. Freshfield's *Cellæ Trichoræ*, p. 46.
[5] P. 119.

meadowsweet, etc. When the name is applied to the water-fern, it is so given in connection with the legend mentioned above, of St. Christopher wading the river.[1] A vertebra of an elephant or some other huge animal was kept in the Jesuits' church at Munich in the seventeenth century, and was believed to have belonged to the gigantic frame of the saint.[2] England was not behind the Continent in the matter of his relics. In the parish register of Canewdon in Essex is an entry relating to "a certain ribbe-bone, a portion of the skeleton of St. Christopher."[3] The entry is dated 1711, and shows to what a late date belief in the relic survived.

A colossal statue of St. Christopher stood at Monte Pellegrino in Sicily, and there was another on a promontory in Granada in Spain, which was visible to sailors, who made their vows to the saint.[4] On the west end of Rosslyn Chapel in Midlothian is sculptured a figure of St. Christopher carrying the Infant Saviour in his arms.[5] The saint, as guardian of travellers, was sometimes represented on inn signboards in England, and he also appeared on various trades tokens of London shops and taverns.[6] He was patron of the water-bearers' fraternity in London, whose ordinances were confirmed in 1496.[7] He is invoked by the Finns when seeking to trap sea-otters.[8]

We find St. Christopher represented on finger-rings. A gold ring said to have been found in the stone coffin of an ecclesiastic near Winchester has a figure of the saint. In the Londesborough collection is a gold ring belonging to the fifteenth century, its face engraved with a figure of St. Christopher carrying the Infant Saviour. It was worn as a charm against sudden death, particularly by drowning. In his will of 30th September 1390—the oldest Scottish will known to be extant—Sir James Douglas of Dalkeith bequeathed to John de Livingston "a ring with a St.

[1] Rev. H. Friend's *Flowers and Flower-Lore*, pp. 158, 159.
[2] Dr. D. Murray's *Museums*, vol. i. p. 45 and n.
[3] W. Johnson's *British Archæology*, p. 200.
[4] F. S. Bassett's *Legends and Superstitions of the Sea*, p. 8.
[5] Rev. R. Thompson's *Guide to Rosslyn Chapel and Castle*, p. 25.
[6] *History of Signboards*, p. 285.
[7] G. Unwin's *Guilds and Companies of London*, pp. 108, 202.
[8] Hon. J. Abercromby's *Pre- and Proto-Historic Finns*, vol. ii. p. 260.

Christopher."[1] Among the armour in Goodrich Castle, Herefordshire, is a breastplate assigned to the time of Queen Elizabeth. On its upper part are figures in high relief representing St. Jerome, and St. Christopher carrying the Infant Jesus. The saint bearing the Child appears on a sword engraved by Albert Durer, to be seen in the same collection.[2]

St. Christopher had two dedications among the Hebrides. One of these was the church of the parish of Uig in Lewis, which is believed to have stood at Balnakile, *i.e.* Kirkton, on the north of Uig Bay.[3] The other was in the island of Barra. Regarding it Martin says: "There is in this Island an Altar dedicated to *St. Christopher*, at which the Natives perform their Devotion. There is a Stone set up here, about seven foot high; and when the Inhabitants come near it, they take a Religious turn round it."[4] The saint had an altar in the cathedral church of St. Magnus at Kirkwall in Orkney. It had as an endowment some land and a house in the Laverock.[5]

Judging from the device on the earliest seal of the burgh of Cupar in Fife, one would be inclined to conclude that its parish church owed allegiance to the Holy Trinity. It appears, however, to have been under the joint invocation of St. Mary and St. Christopher. In a Fife Retour of date 9th August 1614 reference is made to a piece of land at Cupar called "Sanct Christophers Kirkzeard," and in another Retour of 3rd March 1663 the same piece of land is alluded to as the ancient cemetery of Cupar.[6]

The original church of Cupar occupied a site in the grounds of Springfield, now Kinloss, about half a mile north of the burgh, but within the old town walls. The structure having become decayed in the beginning of the fifteenth century, it was rebuilt in 1415 by the prior of St. Andrews

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[1] *Reg. Hon. de Morton*, vol. i. pref. p. xviii.

[2] J. Skelton's *Ancient Arms and Armour*, pl. lxx, cii..

[3] *O. P. S.*, vol. ii. p. 385.

[4] *Western Isles*, p. 97.

[5] B. H. Hossack's *Kirkwall*, p. 39.

[6] *Retours* (Fife), Nos. 230, 938. The high altar of the church is said, in a charter of 1505-6, to be dedicated to the Blessed Virgin Mary. The stream flowing past the field on which the ancient church was situated is known as the Lady Burn.

on a new site in the town, in a street still called from it the Kirkgate.[1] This church, which measured 133 feet by 54 feet, was rebuilt in 1785; but certain portions, including the quadrilateral tower at the north-west angle, were retained.[2]

A chantry in honour of St. Christopher was founded at an early date in the church of St. Nicholas at Aberdeen. "On the 18th of September, 1470, it was, of new, founded by John Mathew, burgess of Aberdeen, who gave seisin of that date to John Mondane, chaplain of the altar, of perpetual annuities, amounting to £3. 14s. 8d. to be levied from certain tenements in the town."[3] St. Christopher had an altar in the cathedral church of the Holy Trinity at Brechin, and another in the cathedral of Glasgow.[4]

An altar to St. Christopher was endowed on 29th April 1517 in the parish church of Peebles. "This altar was founded by William Alane, Burgess of Peebles, 'not influenced or compelled by force or fear, nor deceived by error, nor circumvented by fraud, but of his free, pure, and spontaneous will and proper motive'; the Bailies, Councillors, and his co-Burgesses were appointed patrons."[5] The church of St. Giles in Edinburgh had also an altar dedicated to St. Christopher, and in the church of Irvine in Ayrshire was one founded on 10th February 1540-41 in honour of St. John the Baptist, Christopher the Martyr, and Ninian the Pontiff.[6] St. Christopher had an altar in the parish church of Ayr.

On a rising ground known as Chrystal Mount, near the entrance to Dumfries by English Street, at the junction of the roads from Lochmaben and Annan, once stood the chapel of the Holy Rood. It was founded and endowed by Robert I. in memory of his brother-in-law, Sir Christopher Seton, who was executed on the same spot by Edward I. On account of its association with the Christian name of the ill-fated knight, the building came in later times to be styled

[1] J. Russell Walker's *Pre-Reformation Churches in Fife*, and A. H. Millar's *Fife*, vol. i. p. 126.

[2] *Ecclesiastical Architecture of Scotland*, vol. iii. p. 205; J. M. Leighton's *History of the County of Fife*, vol. ii. p. 8.

[3] Kennedy's *Annals of Aberdeen*, vol. ii. p. 24.

[4] *Trans. Glas. Arch. Soc.*, New Series, vol. i. p. 489.

[5] Dr. C. B. Gunn's *Book of Peebles Church*, p. 105.

[6] *Muniments of Irvine*, vol. i. intro. p. xxxv.

St. Christopher's Chapel.[1] Traces of its foundations were brought to light in 1883, when the site was being excavated prior to the erection of St. Mary's Church.[2]

As we have seen, St. Christopher presented himself to the mediæval imagination as a giant. St. Cyric, the next Eastern saint to be referred to in connection with our Scottish dedications, was of a different type. He was a child only three years old, who was conveyed from Iconium to Tarsus in Cilicia by his widowed mother, St. Julitta, during the persecution of the Christians by the Emperor Diocletian. At Tarsus St. Julitta was apprehended, and taken, along with her child, before Alexander, the pagan governor. She was tortured and then beheaded. Her child, following her example, called himself a Christian, and in consequence met his death by being violently thrown by Alexander down the marble steps of his judgment-seat.

In some English dedications mother and child were commemorated together;[3] but in Scotland the child-martyr appears to have been alone remembered. Bishop Forbes has suggested that Ceres in Fife is merely an altered form of the name of Cyric, and if so its church owed allegiance to him.

The one undoubted dedication to the child-martyr was the church of St. Cyrus in Kincardineshire, formerly known as Ecclesgreig. It is believed to have been founded in the ninth century by King Girig, otherwise styled Grig, Girg, Greg, Gregour, and Ciric. "There is a curious notice in the Pictish Chronicle, that in his (Grig's) ninth year an eclipse of the sun took place 'die Cirici.' The day of St. Cyricus fell on the 16th of June, and there actually was a great eclipse of the sun on the 16th of June 885, which corresponds tolerably well with his ninth year. This seems to show some connection between his own name and that of the saint; and it is curious that a church in the Mearns, dedicated to St. Cyricus, is called in old charters, Ecclesgreig,

[1] *The Family of Seton*, pp. 76-78.

[2] W. M'Dowall's *Guide to Dumfries*, pp. 147, 148, and his *History of Dumfriesshire*, p. 100.

[3] In the ancient frescoes on the side walls of the chapel of Quiricus and Julitta at Rome, the history of the two martyrs is exhibited in eight compartments. The scenes are described in Latin inscriptions.—A. L. Frothingham's *Monuments of Christian Rome*, p. 407.

or the Church of Greig."[1] The most likely explanation is that the church of St. Cyrus was founded to commemorate both the king and the saint. The original building probably stood in the old burying-ground near the sea, locally known as the Nether Kirkyard. We learn that on the 7th of the Ides of August 1242 "the church of Cyricus the martyr of Eglisgirg was dedicated by Bishop David de Bernham."[2] This must have been the successor of King Girig's foundation.

Another Eastern saint who exercised an influence on our Scottish dedications was St. George the Martyr, the model "knight of chivalry," who was formally adopted in the fourteenth century as the patron saint of England. He was held in reverence in the East as early as the fourth century. His cultus does not appear to have become popular in the West till a later date; but in the end, as Mrs. Jameson puts it, he "triumphed wherever triumphed the Cross, from the Euphrates to the Pillars of Hercules."[3]

Reference is made to St. George in St. Adamnan's work *Concerning the Holy Places.* The work was the result of information furnished by Arculf, a Gaulish bishop, who recounted at Iona his experiences in the East. "The conclusion of the work," remarks Bishop Dowden, "contains a story reported by Arculf of a warrior in the East, who, going out to the wars 'commended himself and his horse' to the care of St. George, and was kept in safety in many fierce battles. It was not unnatural for Arculf to take a special interest in St. George, as that hero had been long venerated in France. But we may conjecture that Adamnan's book may have helped largely to spread his fame among the warlike people of Britain."[4]

Much uncertainty attaches to the story of St. George, but there is reason to believe that he belonged to Lydda in Palestine, and suffered death as a Christian probably *circa* 300 A.D.[5] A church was built at Lydda over his reputed tomb by Justinian. It was destroyed by the Saracens, but was

[1] W. F. Skene's *Chronicles of the Picts and Scots*, pref. p. cxxxvii.

[2] *Reg. Prior. S. Andree*, p. 348.

[3] *Sacred and Legendary Art*, p. 395.

[4] *Celtic Church in Scotland*, pp. 149, 150.

[5] Hagiology lays claim to more than one St. George. For a discussion of the subject, *vide* the *Dic. Christ. Bio.*, *s.v.* "George."

rebuilt by King Richard I. of England, who believed that the saint appeared to him in a dream when he was attacking Acre. Legend says that St. George aided the Christian cause when the Crusaders were besieging Jerusalem. "In a story of Antioch ys wrytton that, when cristen men beseget Ierusalem, a fayre yong knyght aperut to a prest, and sayde that he was Saynt George and leder of cristen men, and commaundyd that he schuld bere wyth hom hys relykes, and com with hom to the sege. But when thay comen to the walles of Ierusalem the Saracens weren so strong wythyn that cristen men durst not clymbe up hor laddres. Then com Seynt George, clothyd yn whyte, and a red crosse on hys brest, and yode up the laddyrs, and bade the cristen men com aftyr hym. And so wyth the helpe of Seynt George, thay wonen the cyte, and slogh all the Saresyns thay fonden theryn."[1]

"I am disposed to believe," remarks the Rev. S. Baring-Gould, "that there really was such a person as St. George, that he was a martyr to the Catholic faith, and that the very uncertainty which existed regarding him tended to give the composers of his biography the opportunity of attaching to him popular heathen myths which had been floating unadopted by any Christian hero."[2] Thus the classical myth of Perseus and Andromeda became the story of St. George slaying the dragon, and rescuing the daughter of the king of Silene in Libya.[3] Hagiology indeed recognised St. George as pre-eminently a dragon-slaying saint. As such he used to be appealed to by Sardinian fishermen to drive away the enemies of the tunny.[4]

Edmund Spenser gave voice to a popular sentiment when he wrote regarding one of the knights in his *Faerie Queene*:—

> "For thou emongst those saints, whom thou doest see,
> Shalt be a saint, and thine own nation's frend
> And patrone; thou *Saint George* shalt called bee,
> *Saint George* of mery *England*, the signe of victoree."[5]

[1] Mirk's *Festial*, p. 135. [2] *Myths and Legends*, pp. 270, 271.

[3] The topography of the legend varies. Among other places, Beyrout in Syria is mentioned as the scene of the conflict. Adjoining is St. George's Bay.—E. O. Gordon's *Saint George*, p. 15.

[4] F. S. Bassett's *Legends and Superstitions of the Sea*, p. 82.

[5] Bk. I. canto 10.

The first body of regular troops raised in Italy, about 1379, was known as "the Company of St. George."[1]

An arm of the saint was believed at Cologne to have miraculously fallen from heaven on the altar of St. Pantaleon's Church.[2] Canterbury Cathedral claimed to possess "the right arm of our dear Lord St. George." The relic was carefully preserved, and was given to pilgrims to be kissed.[3] In a fifteenth century inventory of church goods belonging to St. Andrew's Church in the same city, reference is made to a "juell of syluer and gylt with parte of the sculle of Sent George."[4] "At Lincoln they had a double cross flory, of gold and silver, standing upon a plain foot of four lions, containing" among other relics those of St. George.[5]

In view of his invasion of Scotland in 1303, Edward I. dispatched some military engines from King's Lynn in thirty vessels under the escort of four men-of-war flying the St. George's ensign. That, Mr. Joseph Bain says, is the first mention he has seen of this "time-honoured flag."[6] James I. of England, on account of differences between his Scottish and English subjects regarding the bearing of flags, appears to have ordained in 1606 that the ships belonging to both nations should have on their maintops the crosses of St. Andrew and St. George interlaced, while in their sterns Scottish vessels were to fly the flag of St. Andrew, and English vessels that of St. George.[7]

The cross of St. George appears as the principal charge in the arms of the city of London.[8] The saint was introduced into the coinage of England during the reign of Henry VIII. On 5th November 1522 "it was ordained that besides the angel-noble there should be made another noble, to be called the George-noble, of as fine gold as the angel, but wanting in weight tenpence sterling, to be current at six shillings and eight-pence, the old value of the angel. Also a half-

[1] T. B. Harbottle's *Dictionary of Historical Allusions*, p. 221.
[2] Dr. E. C. Brewer's *Reader's Handbook*, p. 413.
[3] Dean Stanley's *Historical Memorials of Canterbury*, p. 227.
[4] *Archæologia Cantiana*, vol. xvii. p. 152.
[5] *Yorks. Arch. and Top. Jour.*, vol. ii. p. 41.
[6] *Edwards in Scotland*, p. 40.
[7] G. Seton's *Law and Practice of Heraldry*, p. 428.
[8] *Brit. Arch. Assoc. Jour.*, vol. xix. p. 97.

George noble of proportionate value."[1] The Great Seal of Charles I. has a spirited representation in high relief of the combat between St. George and the dragon. The saint is on horseback and appears in full armour. He wears a plumed helmet and has his visor raised.[2]

Peter the Great of Russia, at the battle of Pultowa on 27th June 1709, wore a sword with a figure of St. George carved upon its blade. The sword is preserved in the museum at Pesth.[3]

On an ivory crossbow, of date 1450, in Goodrich Castle is an equestrian figure of St. George and the dragon, the saint being represented in the armour of the fifteenth century. On another ivory crossbow belonging to the same period St. George is represented trampling on the dragon. The Goodrich Castle collection has also a fluted breastplate, of date 1500, representing the triumph of St. George. The saint, mounted, plunges his spear into the dragon, while the princess stands near. The breastplate has the word *Fides* as its motto.[4] Among the jewels mentioned in an inventory of the Tower of London is "a target of the Passion, with Our Lady and St. George."[5]

The Order of the Kingdom of England, otherwise known as the Order of the Blue Garter, was instituted by Edward III. in 1349 on 23rd April, St. George's Day. "The Great Collar of the Order was of Gold, composed of White Roses, and Red Roses, enterlaced and knit in manner of True-loue Knots. . . . At the point of the said Collar (directly on the Brest) hangeth the figure of St. *George* on Horseback, hauing a Dragon at his feete."[6] Roses, as Mrs. Jenner explains, were connected with the collar of the order simply as the badge of England, and not from any association with St. George.[7] The bishop of Winchester, as prelate of the order in question, has the garter round his shield of arms. "His

[1] Rev. R. Ruding's *Annals of the Coinage of Great Britain*, vol. i. p. 304.

[2] *Archæologia*, vol. xlix. p. 273.

[3] Dean Stanley's *History of the Eastern Church*, p. 389 and n.

[4] J. Skelton's *Ancient Arms and Armour*, vol. ii. pl. xcvi., xcvii., and vol. i. pl. lxviii.

[5] J. S. Gardner's *Foreign Armour in England.*

[6] Favine's *Theatre of Honour*, bk. v. chap. 2. pp. 68, 69.

[7] *Christian Symbolism*, p. 114.

badge is worn at the neck by a ribbon of garter-blue, and is of gold enamelled with the arms of the Order (*Argent, a cross of* St. George *gules*), surrounded by the Garter, and surmounted by a mitre of gold."[1] Barnabe Googe says :—

"Thy office George is onely here, the horseman to defende,
Great Kinges and Noble Men with pompe on thee doe still attende."[2]

In the parish of Cegidoc, otherwise St. George, in North Wales the saint was regarded as the guardian of horses. Distempered animals were brought to his holy well and sprinkled with its water, while his blessing was invoked for their recovery to health.[3]

In feudal England the warrior saint was naturally much in evidence. As a preliminary to trial by combat, the knights who were to encounter each other in the lists knelt before a crucifix and, with visor raised and gauntlet laid aside, invoked the aid of God, Our Lady, and the Chevalier St. George. The victor in a duel fought before Edward III. on 4th October 1350 made an offering of armour to St. George in St. Paul's Church as a thank-offering to the saint.[4] During the reign of Henry VIII. persons interested in the use of the long-bow, the crossbow, and the hand-gun were formed into a corporation known as the Fraternity of St. George. Its members were permitted, for the sake of pastime, to shoot at butts and at the popinjay in the city and suburbs of London, as well as in other convenient places.[5]

St. George's spurs form part of the English regalia, and are preserved in the Tower of London. They are of solid gold, chased with a flowering pattern, and have straps of crimson velvet with gold embroidery. They are used only at coronations, and symbolise the chivalry and knighthood of the sovereign. According to ancient ritual, the spurs are placed on the communion table, and afterwards redeemed with a handsome money payment.[6] At the coronation of Queen Victoria they were presented to Her Majesty by the Lord Great Chamberlain kneeling. After this part of the

[1] Rev. Dr. Woodward's *Ecclesiastical Heraldry*, p. 175.
[2] *Popish Kingdome*, leaf 39.
[3] Pennant's *Tour in Wales*, vol. ii. p. 336.
[4] G. Neilson's *Trial by Combat*, pp. 162-163, 169-170.
[5] Strutt's *Sports and Pastimes of the People of England*, p. 52.
[6] C. de Lacy's *History of the Spur*, pp. 75, 76.

ceremony the Queen had them replaced on the communion table.[1]

A statue at Prague of St. George on horseback represents the saint clad in the splinted armour of the fourteenth century. Donatello's statue of St. George at Florence shows the warrior saint unmounted with the dragon at his feet.[2] The statue used to stand in a niche outside the church of Or San Michele, but for better preservation was removed to the Bargello Museum, now the Museo Nazionale.

During repairs in the Cornish church of St. Just-in-Penwith in 1865, part of a mural painting was discovered representing St. George and the dragon. The horse on which the saint is seated has ornamental trappings. With his right hand St. George holds a sword above his head, while with the left he grasps the bridle. The dragon, a monster with red paws and black claws, is attacking the chest and near foreleg of the horse.[3] There is a figure of St. George and the dragon among the sculptures, dated 1511, on the porch of Launceston Church in the same shire.[4] The parish church of the Cornish St. Neots has in the west window of its north aisle stained glass representations of the life of St. George in twelve panels.[5] In the chapel of Henry VII. in Westminster Abbey is a statue of the saint thrusting his lance through the dragon.

The apse of the circular rock crypt of the Annunciation, between Lecce and Tarento in Italy, has a mural painting of St. George carrying his lance. The painting, which is considerably injured by damp, is thought by Mr. O. M. Dalton to belong to the eleventh century.[6] The monastery of the Zoographos or Painter on the peninsula of Mount Athos has a picture of St. George, believed by the monks to have been painted by no human hand, and to have miraculously transferred itself to the monastery from Palestine.

Among the Cyclades the cultus of the saint is associated with pagan survivals of an unspiritual type. The manner in which his festival is celebrated is thus described by Miss

[1] F. C. Eeles's *English Coronation Service*, p. 44.
[2] C. Ffoulkes's *Armourer and his Craft*, pp. 15, 51.
[3] *Roy. Inst. of Cornwall*, vol. for 1863-65, p. 82.
[4] Dr. C. Cox's *County Churches* (Cornwall), p. 149.
[5] Dr. P. Nelson's *Ancient Painted Glass*, p. 62.
[6] *Byzantine Art and Archæology*, p. 311.

Mary Hamilton: "In the Greek Islands the anniversary of St. George's death is held as a wine festival, and the saint plays the part of the wine-god Dionysos, as the giver of wine and patron of wine drinkers. On Skyros, for example, before the church of St. George, stands a great jar buried in the ground. Every year at his *festa* on 3rd November it is uncovered and is filled with wine which the saint is believed to multiply miraculously, so that it sometimes even runs over the top of the jar. . . . On Paros the islanders celebrate St. George's *festa* as a day of new wine, and revelry and drunkenness receive the sanction of the priests in front of the church. St. George receives from the Pariotes the epithet Methustes (the drunkard), and in Crete also he is so called when they open the new wine at his festival. He is also known as the mad St. George in view of this licence at his *festa*. In Greece he is the only saint thus connected with wine."[1]

A richly ornamented ivory cup preserved at Corby Castle in Cumberland, and known as "the grace-cup of St. Thomas a'Becket," has on its cover a figure of St. George slaying the dragon. The cup at one time belonged to Catherine of Aragon, to whom it was presented by Admiral Sir Edward Howard.[2]

In one of the French collections is a silver-gilt finger-ring of the fifteenth century, having a representation of St. George and the dragon. Round the figure of the saint is a border of roses and fleurs-de-lys. Another ring, thought to have belonged to a Crusader, was brought to light in 1812 during the harrowing of a field near Froxfield in Hampshire. The ring exhibits a figure of a knight, probably St. George, bearing a shield charged with a cross. The knight is thrusting a lance into a dragon's mouth.[3]

On the eve of St. George's Day the Servian women gather fresh leaves and flowers which they throw into water set in motion by a windmill. On the feast itself they bathe in the water made fragrant by their springtide offerings.[4]

In the peninsula of Gower in Glamorganshire, South

[1] *Greek Saints and their Festivals*, pp. 51, 52.

[2] W. B. Scott's *Antiquarian Gleanings in the North of England*, p. 7.

[3] W. Jones's *Finger-Ring Lore*, pp. 80, 262.

[4] W. S. Walsh's *Curiosities of Popular Customs*, p. 463.

Wales, a play, or sport as it is called, of St. George is popular at Christmas. Some of the performers carry wooden swords, and wear white trousers, while their caps are adorned with ribbons. The two principal figures are St. George and a Turkish knight, who fight together, the former of course overcoming the latter.[1] Cornwall also had a Christmas play in which St. George and the dragon had very much the same prominence.[2] The Rev. T. D. Fosbroke says that on St. George's Day people of fashion were in the habit of putting on blue coats.[3] St. George was popular at Lanark in mediæval times, at least for spectacular purposes. He and his dragon were among the figures appearing in the Corpus Christi procession held annually in the burgh on the Thursday after Whitsunday.[4]

St. George's popularity in England was such that over a hundred pre-Reformation churches were built in his honour. Compared with these his Scottish dedications were few indeed; but it is to be remembered that the homage paid to him in England would, for political reasons, tend to make him less acceptable to the inhabitants of the northern kingdom.

A chantry in honour of St. George in St. Mary's Church, Dundee, is said to have been founded as a thank-offering to the saint. The story runs that when John, Lord Welles, was in Scotland in 1390 as an ambassador from Richard II. of England, he challenged Sir David Lindsay, first Earl of Crawford, to single combat. The place selected was London Bridge and the day, Bellenden says, the festival of St. George, "be reason that he wes sum time ane vailyeant knicht." King Richard and his queen, Anne of Bohemia, presided at the tourney, and there was a great concourse of knights and ladies. The combatants appeared in the lists on horseback and clad in armour. In the end the Scottish champion was victorious over his English rival, and on his return to his native land, "becaus he vincust Lord Wellis apon Sanct Georgis Day, he foundit vii priestis to sing for him,

[1] Miss Dorothy Helme's *Little England*, pp. 22-25.
[2] Rev. T. F. Thiselton Dyer's *British Popular Customs*, p. 468.
[3] *Encyclopædia of Antiquities*, vol. ii. p. 649.
[4] *Lanark Burgh Records*, pref. p. xxiv.

in our Lady Kirk of Dunde, in the honour of Sanct George."[1]

From an examination of the safe-conducts granted to Sir David Lindsay by King Richard, Mr. A. C. Lamb has shown that the fray could not have happened on St. George's Day 1390, as Sir David Lindsay did not leave Scotland till the 1st of June of the same year. The altar in St. Mary's Church, Dundee, was not endowed by him till 1406, though it appears to have been founded prior to that date.[2] There was another altar in the same church dedicated to St. George along with St. Leonard. Its chaplainry was founded on 23rd April 1429 by Alexander, second Earl of Crawford, who endowed it from the lands of Wester Brichty in Murroes parish.[3]

In the cathedral church of Brechin was an altar to St. George, to which Walter Ogilvy of Carcary granted an annuity from the lands of Easter Keilor[4] in the parish of Newtyle. In the church of St. Nicholas at Aberdeen was a chantry bearing the names of St. Thomas the Apostle and St. George, founded and endowed about 1491 by Thomas Pratt, a burgess of Aberdeen, who "presented to the altar a silver gilt chalice, two sacerdotal vestments, complete, one missal, four towels, the fore cloth of arras work of St. George, two phials, two large candelabra, and eleven small ones, upon the altar."[5]

Bishop George Brown of Dunkeld, who occupied the see from 1484 till 1514, appears to have been partial to St. George, perhaps on account of the identity of his own Christian name with that of the saint. He presented to his cathedral a bell bearing St. George's name, and in 1510 founded at Dunkeld, in honour of the saint, a charitable institution consisting of hospital and chapel. The former was for the support of seven old men, who, besides a free house, were each to receive "five bolls of meal and five merks Scots yearly."[6] In the latter he instituted a scholastic

[1] *Croniklis of Scotland*, bk. xvi. ch. 10.

[2] *Dundee*, p. *17, xxxiv b.

[3] *Reg. Episc. Brechinensis*, vol. ii. pp. 20, 21, and *Scots Peerage*, *s.v.* "Crawford."

[4] A. Jervise's *Memorials*, p. 321.

[5] Kennedy's *Annals of Aberdeen*, vol. ii. p. 33.

[6] *N. S. A. Perth*, p. 995.

chaplain, who was to act as head-master of a grammar school.

The church of Abernethy on the Spey in Inverness-shire owed allegiance to St. George, at least during the later Middle Ages, though earlier it probably had some Celtic saint as its titular. Tradition says that the church was the scene of a terrible tragedy in the fifteenth century. Some Cummings escaping from the pursuit of the Grants, one of whom they had slain, took refuge within the building. The church was set on fire and all the Cummings perished in the flames, with the exception of one who succeeded in escaping but was afterwards killed.[1]

The doorway of the Norman church of Linton in Roxburghshire had in its tympanum a piece of sculpture showing a knight attacking a monster. The group has been thought to represent St. George and the dragon; but, according to tradition, it recalls William de Somerville and the worm or dragon which he slew. Tradition adds that as a reward for his bravery in killing the monster, William de Somerville obtained the lands of Linton. On the supposition that St. George and the dragon are intended, one would be tempted to attribute the church to the warrior saint, but decisive information is lacking.[2]

[1] Rev. Dr. Forsyth's *Under the Shadow of Cairngorm*, pp. 93-95.

[2] In 1858 the sculpture was removed to a new porch then added to the church.—*Ecclesiastical Architecture of Scotland*, vol. i. p. 380.

CHAPTER XXIX.

EASTERN SAINTS

(*continued*).

St. Margaret the Martyr.—The Dragon Legend.—Her Scottish Dedications.—St. Barbara.—Her Popularity in Brittany.—St. Barbara's Chantry, Aberdeen.—St. Dorothea.—Flowers and Fruit from Paradise.—Chapel at Clava.—St. Regulus.—Relics of St. Andrew.—Historical Enigma.—St. Regulus's Scottish Dedications.—St. Triduana.—Story of her Eyes.—Her Scottish Dedications.—St. Boniface.—North-East of Scotland.—St. Pensandus.—St. Madianus.—St. Bonoc.

ANOTHER Eastern saint whose cultus reached our shores was St. Margaret, the virgin martyr of Antioch in Pisidia, who is said to have met her death during the last of the pagan persecutions. Various fabulous elements have been added to her story, but, as the Rev. S. Baring-Gould observes, "because the Acts of St. Margaret are devoid of the appearance of truth, it will not do to conclude that St. Margaret never existed." It is said that she was the daughter of a pagan priest at Antioch, but was taught the truths of Christianity by her nurse. The prefect of Pisidia happening to see St. Margaret, fell in love with her, but when she declared herself a Christian his love was turned to hate. He ordered her to be tied hand and foot, and cast into a vat full of water in order that she might be drowned. St. Margaret prayed, and her bonds having been miraculously loosed, she stepped out of the water. "Then the erth qwakyt so grysly, that al the pepull was gretly aferde. And therwyth ther come a mylke-whyte coluer from Heuyn, beryng a crowne of bryght gold yn her byll, and lyght on Saynt Margretys hede."[1] In the end the saint was beheaded.

Before her death the devil, in the form of a dragon, entered

[1] Mirk's *Festial*, p. 202.

her dungeon and sought to devour her. According to one version, she was swallowed but, the dragon bursting asunder, she escaped.[1] In a MS. copy of the Old English Festiall (of date about 1440) the dragon incident is reported as follows: "And anone ther com out of a corner by an horrible dragon, and yaned (yawned) upon hir, and wolde haue swalowed hir, and so he did in deed. And whan he had hir all in mouth, he also brast by cause of the crosse whiche she made in the entering in of him. And then Mergett lokid about, and see the fiend bownde with yron cheynes. And she com and thristid him downe to the erthe, insomoche that the fiend cried and saide, Allas, I am bounde for euer, and all my might is lost throwgh a wenche which is called Merget, for she hath ouercome me. And therefor where euer ye se Saint Merget paynted she hath a dragon vndir her feet, and a crosse in hir hande. In tokenyng that she, by vertue of the crosse which she made, had the victorie of the fiend."[2]

A thirteenth century painting by Margaritone (1216-1293) shows the legend of St. Margaret and the dragon. "The dragon is of the usual type. It is swallowing St. Margaret, who is clothed in white and has a jewelled crown. It is represented as swallowing her feet first, because the artist wished to show her in an attitude of supplication, her arms being stretched out and her hands clasped in prayer. Below she is bursting out from its body in the same attitude, the two events being thus combined."[3] In an ivory carving of the Gothic period in the British Museum, St. Margaret is represented as issuing from the back of the monster, and crowned by an angel at her side.[4] A rudely executed stone group of St. Margaret and the dragon preserved in Sutton Hall near Thirsk, and believed to have come from Marton Priory near Easingwold in Yorkshire, shows the saint as if rising from the back of the monster. In both hands she holds a cross, the lower end of which is in the dragon's

[1] For an account of St. Margaret's relics, including eight heads, *vide* Rev. S. Baring-Gould's *Lives of the Saints*, 20th July.

[2] *Yorks. Arch. Jour.*, part 85, p. 51.

[3] G. C. Druce's *Amphisbœna and its connections in Ecclesiastical Art and Architecture* in the *Arch. Jour.*, vol. lxvii. p. 307.

[4] O. M. Dalton's *Ivory Carvings*, p. 98.

mouth. The stone is about two feet eight inches in height, and is believed to date from *circa* 1500 A.D.[1]

In flower-lore the Virginian dragon's head has been assigned to St. Margaret, and according to a familiar couplet—

> "Poppies a sanguine scarlet shed
> For the blood of the dragon that Margaret shed."[2]

Her day in the calendar is 20th July, and when heavy rains occurred about that time of year the inhabitants of north-east Aberdeenshire used to speak of the "St. Margaret's floods." She is known as Marina in the Greek Church. Marineta, a combination of the two names, appears on a black-letter bell at Pittington, Durham.[3] The first person of distinction in Europe to be called after the Martyr of Antioch was St. Margaret of Hungary, afterwards wife of Malcolm Canmore, the sanctity of whose life made the name popular in Scotland.

In 1364 a papal indulgence was granted to penitents who visited the church of Frampton in Lincolnshire, where there were said to be an arm of St. Stephen and a finger of St. Margaret.[4] A robe said to have belonged to the martyr of Antioch was preserved among the reputed relics possessed by Durham Cathedral in 1383.[5]

The church of Dalry in Ayrshire owed allegiance to the saint, whose connection with the parish was formerly emphasised by a considerable fair on 31st July (St. Margaret's Day, Old Style), when it was customary to kindle a bonfire known as a "tannel." For some weeks before the fair the boys of the parish used to wander about blowing horns and soliciting coals for the tannel. A reel was danced round the fire, and a piper was employed to play the tune.[6]

In 1333 the battle of Halidon Hill was fought between Edward III. of England and the Scots near Halystan in Northumberland on 19th July, the vigil of St. Margaret. The king, in his gratitude to St. Margaret for his victory,

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[1] *Yorks. Arch. Jour.*, part 85, p. 49.
[2] T. F. Thiselton Dyer's *Folk-Lore of Plants*, p. 229.
[3] Canon J. J. Raven's *Bells of England*, p. 127.
[4] *Calendar of Entries in the Papal Registers*, vol. iv. p. 41.
[5] Raine's *St. Cuthbert*, p. 122. [6] *N. S. A. Ayr*, p. 223.

endowed an altar to her in the neighbouring St. Leonard's Nunnery, and appointed that services should be performed annually on her vigil and festival.[1]

In the church of Lessudden, now St. Boswell's, in Roxburghshire, was an altar to St. Margaret, and near it is a piece of ground known as St. Margaret's Croft. A bell inscribed CAMPANA BEATE MARGARETE VIRGINIS, now in the town steeple of Jedburgh, is believed to have belonged in pre-Reformation times to the abbey, where there was probably an altar to the saint.[2]

At Balquhapple in the quondam parish of Lang, now annexed to Kincardine in Perthshire, there once stood a chapel near which Margaret Fair used to be held[3]; but as there were three other fairs held in that neighbourhood, one cannot draw any definite inference as to the titular of the building.

St. Margaret had a chapel at Maggot on the outskirts of Inverness, which is believed to have derived its name from St. Margaret.[4] At Easter Drumdyre in Resolis parish, Rossshire, is the site of a chapel called after her, and in its neighbourhood is a spring bearing her name.

There were four dedications to the Martyr of Antioch among our northern islands. There was "St. Margaret Chapel in the Houp" in South Ronaldshay, Orkney; and in Stronsay, in the same group, was a chapel known as St. Margaret's Kirk. Among the Shetland Isles chapels bearing her name stood at Lunnasting and Sandness respectively. Dedications to St. Margaret appear to have been lacking among the Hebrides.

Another Eastern saint was the Virgin Martyr St. Barbara of Nicomedia. She was shut up by her pagan father in a tower. In consequence a tower has been assigned to her as her emblem in art. According to her story, after having been tortured by the pagan governor of the district she was beheaded by her father, who, as a judgment for his inhumanity, was immediately killed by a thunderbolt.[5] Hence

[1] *Caledonia*, vol. ii. p. 346. [2] *Trans. Eccles Soc.*, 1909, p. 370.
[3] Sir J. D. Marwick's *Markets and Fairs*, p. 23.
[4] W. J. Watson's *Prints of the Past around Inverness*, p. 53.
[5] Mrs. Bell's *Apostles*, p. 262.

St. Barbara came to be reckoned the guardian of artillerymen and of all who had to do with gunpowder, and was invoked against the danger of lightning. Sir David Lyndsay remarks about the superstitious in his day:—

> "To Sanct Barbara they cry full faste,
> To saif thame from the thunder blaste."[1]

A Spanish proverb says: "No one thinks of St. Barbara till it begins to thunder." Portions of her robe were among the reputed relics preserved in Durham Cathedral in 1383.

In Greece St. Barbara is appealed to in cases of smallpox. An epidemic of that disease broke out in Athens during recent years. "While the doctors were overwhelmed with hospital work, the festival of St. Barbara occurred, and as she is believed to be the smallpox specialist, her church was thronged with enthusiastic crowds, and the procession of the ikon round the town, casting its beneficent influence over the disease-stricken houses, was accompanied by thousands of the devout, whose piety had been mightily increased by the raging plague."[2]

Sir John Evans describes a series of seven prophylactic amulets of bronze bearing a representation of St. Barbara which had come into his possession. In all the saint appears in conjunction with her tower. Her head has a nimbus. In one hand she holds a book, and in the other a palm. On one of the amulets is the inscription, SANCTA BARBARA ORA PRO NOBIS.[3] In the chantry chapel of Henry VII. in Westminster Abbey is a statue of St. Barbara with a three-storied tower in her hand.[4]

In 1518 King Henry VIII. of England and his wife, Queen Catherine, founded a fraternity of St. Barbara in connection with St. Catherine's Hospital near the Tower of London. It was governed by a master and three wardens, and had among its members a number of the English nobility of both sexes.[5] A fraternity bearing St. Barbara's name

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[1] *Poetical Works*, vol. iii. p. 7.
[2] Miss M. Hamilton's *Greek Saints*, p. 55.
[3] *Proc. Soc. Ant. Lond.*, Second Series, vol. xxii., pp. 104-106.
[4] F. Bond's *Westminster Abbey*, p. 206.
[5] Dugdale's *Monasticon Anglicanum*, vol. vii. p. 695.

formed, in the same century, one of the guilds of lay parishioners at Lydd in Kent.[1]

"St. Barbe," as Mrs. Gostling tells us, "is a very popular saint in Brittany, where she is regarded as the special patroness of firemen. At their annual dinner, held on her day, her statue, surrounded by flowers, presides at the head of the table." "About two miles from La Faouet in the same country is to be seen a chapel perched on a ledge of rock, which, tradition says, was built in 1489 by Jean de Toulboudon as a thank-offering to St. Barbara for her supposed intervention on his behalf during a terrible thunder-storm close to the spot."[2] In the south of France it is customary, on the saint's festival (4th December), for the women to lay wheat or lentils on plates and put them in a warm place to germinate. This is done in order to forecast the harvest of the following year, as it is believed that the harvest will be good or bad according as St. Barbara's grain has done well or ill.[3]

There was a chantry to St. Barbara in the church of St. Nicholas at Aberdeen.[4] She had an altar in the parish church of the Holy Trinity at St. Andrews, and in the parish church of St. John at Perth, the latter founded in 1525 by John Tiry, one of the burgesses.[5]

St. Barbara was remembered in Dundee, where there was a chaplainry in her honour in the parish church. It was founded in 1521 by the provost, Andrew Abercromby, who endowed it with the revenues derivable from fifteen tenements in the town. These revenues amounted to seventy-eight pounds, fifteen shillings. After the death of the founder the patronage of the chaplainry passed to the Blackfriars.[6] Among the objects carried at the Corpus Christi procession in Dundee was one styled "St. Barball's Castle," suggesting the tower referred to above. St. Barbara had also an altar in the cathedral church of St. Magnus at Kirkwall. A

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[1] *Archæologia Cantiana*, vol. xiii. p. 433.
[2] *The Bretons at Home*, pp. 150, 151.
[3] W. S. Walsh's *Popular Customs*, p. 95.
[4] W. Kennedy's *Annals of Aberdeen*, vol. ii. p. 35.
[5] R. S. Fittis's *Ecclesiastical Annals of Perth*, p. 313.
[6] A. C. Lamb's *Dundee*, p. xxxiv a.

statue of her stood on the altar of St. Catherine in the chapel of King's College at Old Aberdeen.[1] In England only one church bore her name, viz. that of Ashton-under-Hill in Gloucestershire.

Another virgin martyr associated with the East who had a link with Scotland was St. Dorothea. Her story is as picturesque as any in the annals of hagiology. She belonged to Caesarea in Cappadocia, and suffered martyrdom on 6th February 304 A.D. On being ordered to abjure her Christian faith and sacrifice to the heathen gods, she refused to do so, exclaiming: "I will suffer anything you please for Christ my Lord and Spouse, in whose garden of delight I shall gather roses and apples and be glad with Him forever." Presently the maiden was led forth from the city to be beheaded. On her way to execution Theophilus the Protonotary asked her in jest to send some roses to him from the garden of her spouse. This she promised to do. "She was bending to the stroke of the headsmen, when there appeared before her a fair child barefoot, clothed in purple, with curly hair, whose garment was set full of golden stars, bearing in his hand a little basket with three roses and as many apples. To whom Dorothea said: 'I pray thee bear them to Theophilus the scribe.' She was beheaded; and presently, as Theophilus was standing in the palace of the President, this child appeared and drew him aside, saying, 'These roses and apples my sister Dorothea sends to thee from the orchard of her Spouse.' He vanished; and Theophilus, praising Christ, who was able to send flowers and fruit in the month of February, when not a leaf was out by reason of excessive cold, suffered death in the glorious confession of His name."[2]

The saint is represented on several screens in Devonshire churches. On those at Tor Brian and Wolborough she appears with a chaplet of flowers and holding a basket in

[1] W. Orem's *Chanonry in Old Aberdeen*, p. 147.

[2] Rev. Dr. Owen's *Sanctorale Catholicum*, p. 68. In the *Virgin Martyr* by Philip Massinger, Theophilus says when viewing the basket brought by Angelo:—

"'Tis a tempting fruit,
And the most bright-cheek'd child I ever viewed;
Sweet smelling, goodly fruit. What flowers are these!
In Dioclesian's gardens the most beauteous,
Compared with these, are weeds."

her right hand. In the latter case S. DOROTHI is written above the figure of the saint, leaving no doubt as to her identity.[1] In a stained glass window of date *circa* 1490 in the church of Langport-East-Over in Somerset she is represented holding fruit, flowers, and a palm branch.[2] The south-eastern chapel in Westminster Abbey has a statue of St. Dorothea. She has in her hand a basket containing the fruits and flowers of Paradise.

The saint had only one dedication in Scotland, namely, in the parish of Croy and Dalcross in Inverness-shire. It would be interesting to know through what channel her cultus reached the north. The dedication in question was a chapel whose ruins are still to be seen at Clava, within the area of a ruined burial cairn dating from prehistoric times.[3]

There is a group of saints whose legends connect them with the East, and also with Scotland, but regarding whose biographies there is much uncertainty. One of the best known, by name at least, was St. Regulus, otherwise St Rule, the mystery of whose personality even the scholarship of Dr. W. F. Skene and Bishop Dowden has failed to unravel.[4] St. Regulus was represented as a Greek monk, and the custodian of the relics of St. Andrew the Apostle at Patras in Achaia. When the Emperor Constantius desired to remove the relics to Constantinople, St. Regulus was warned by an angel to conceal portions of them, and afterwards convey them to the western regions of the world, where he should found a church in honour of the apostle. At length

[1] *Archæologia*, vol. lvi. pp. 199-201.

[2] Dr. P. Nelson's *Ancient Painted Glass*, p. 183.

[3] *P. S. A. Scot.*, vol. xvi. p. 294.

[4] There was a St. Regulus or Rieul, bishop of Senlis in France in the end of the third century, and there was a St. Riaghail of Muicinis in Ireland in the sixth century. "For myself," remarks Bishop Dowden, "after a careful examination of the evidence, I am inclined to think it is a fruitless inquiry to ask, 'Who was the historic Regulus of St. Andrews?'"—*P. S. A. Scot.*, vol. xxvii. p. 253. We find the feminine form in the name of St. Regula, who, along with her brother, St. Felix, was beheaded in the latter half of the third century at or near Zurich, of which town she is the patron saint. In the library at Aarau in the Canton Aargau she is represented in stained glass by Carl von Egeri. The martyr is shown under an arched canopy holding her head in her hand, while behind is a view of Zurich.—M. Drake's *History of English Glass Painting*, p. 134.

he reached the shores of Fife, and landed with his precious burden at Muckros, otherwise Kilrymont, better known now as St. Andrews.

The current tradition is expressed by Bishop Leslie of Ross when he says: "S. Rule maid Scotland of nobilitie and renowne, quhen wt the reliques of S. Andro he decoret it, quhilkes out of Grece he brocht."[1] According to one version of his legend, St. Regulus and his companions reached our shores in the fourth century, according to another version, in the eighth century. His name is associated with the building known as St. Rule's Chapel at St. Andrews, situated fully a 100 feet south-east of the cathedral ruins. Its tower, 110 feet high, was at one time commonly known as the "four-nooked," *i.e.* four-cornered, steeple.

When describing the structural appearance of the building Mr. P. MacGregor Chalmers remarks: "The parts of the original fabric which remain are the western porch, designed as a great tower, and the nave. . . . The church as completed consisted of the original nave, transformed into a chancel, with an eastern apse for the High Altar, a new nave, and a central tower." There has been much speculation as to the date of the structure. George Martine in the seventeenth century gave expression to the opinion then prevailing that it belongs to the lifetime of St. Regulus.[2] Mr. MacGregor Chalmers thinks that the tower and original nave date from the time of Cellach, who was bishop of St. Andrews from 970 till 995, and that the new nave belongs to the time of Bishop Maelduin, who occupied the see from 1028 till 1055.[3] Messrs MacGibbon and Ross incline to a later date and believe that the surviving structure is in all probability the work of Bishop Robert, who was appointed to the see about 1144.[4] Mr. T. S. Muir suggests that in view of its disproportionate size in relation to the rest of the building, the tower must have been designed for defensive purposes.[5]

One of the companions of St. Regulus was St. Damianus,

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[1] *Historie of Scotland* (S. T. S.), vol. i. p. 110.
[2] *History and Antiquities of St. Rule's Chapel*, p. 193.
[3] *Trans. Eccles. Soc. Scot.*, 1906, pp. 232-237.
[4] *Ecclesiastical Architecture of Scotland*, vol. i. p. 186.
[5] *Characteristics*, p. 22.

to whom an oratory at St. Andrews is said to have been dedicated at an early date.[1]

St. Rule's Tower at St. Andrews is visible from the parish of Monifieth in Angus, on the other side of the Firth of Tay. The pre-Reformation church of the parish, which was removed in 1812 to give place to a new structure, also owed allegiance to St. Regulus. In the Edinburgh Prognostication for 1706 the Monifieth Fair was described as "an ancient fair called Trewell Fair on the second Tuesday in October."[2] Mr. Andrew Jervise thinks that the church of Stracathro in the same shire, which was the prebend of the chanter of Brechin Cathedral, was under the invocation of St. Regulus. He bases his opinion on the fact that near the church was Braul's or Sbrule's Well, in whose name he is disposed to find that of St. Rule in a distorted form.[3]

On the lands of Morphie in the parish of St. Cyrus in Kincardineshire once stood a chapel to St. Regulus. In a charter of date 1471 allusion is made to the church of Eglisgreg (St. Cyrus), with its chapel of St. Regulus and the church lands of Eglisreul.[4]

There was a chapel to St. Rule in Fyvie parish, Aberdeenshire, at Meikle-Folla, called from it Folla-Rule. It was founded in 1376 by Adam Pyngil, burgess of Aberdeen, with consent of his wife Marjory Blackvatyr. When erected, the chapel was connected with the cathedral of Aberdeen, but it passed at a later date into the possession of King's College.[5] The pre-Reformation church of Kinnethmont in the same shire also owed allegiance to St. Regulus, and near it a fair known as Trewel Fair was held annually on the second Tuesday of October.

A chapel to St. Regulus once stood on the east of Cromarty, near the castle of the Urquharts, where its grass-grown foundations are still to be seen. The building was in process of disappearing in Hugh Miller's time. Its remains

[1] *Chronicles of the Picts and Scots*, p. 187.

[2] J. Malcolm's *Parish of Monifieth*, p. 227.

[3] *Epitaphs*, vol. ii. p. 236. There was a fifth century Spanish saint named Braulio, a friend of St. Isidore of Seville, and it is possible that the well may have been named after him, but it is difficult to settle the point.

[4] *R. M. S.*, 1424-1513, p. 216.

[5] *N. S. A. Aberdeen*, p. 328.

are thus described by him: "The ruins of the old chapel of St. Regulus occupy the edge of a projecting angle, in which the burying-ground terminates towards the east. . . . The greater part of the front wall has been swallowed up piecemeal by the ravine, which, from the continual action of the stream, and the rains and snows of so many winters, has been gradually widening and deepening until it has at length reached the site of the building, and is now scooping out what was once the floor." Hugh Miller adds: "What is now, however, only a broken-edged ruin, and a few shapeless mounds, was, three hundred years ago, a picturesque-looking high-gabled house of one story, perforated by a range of narrow slit-like windows, and roofed with ponderous grey slate. A rude stone cross surmounted the eastern gable."[1]

While the ruin was still standing, probably about the middle of the eighteenth century, a tattered old book with red letters in it was discovered in a square recess in one of the walls, but was carried off by a boy and lost. In an undated heritable bond entered into by Sir John Urquhart of Cromarty, allusion is made to "Sanct Rules Hill" and the "lands of Sanct Rulles E. and W."[2]

Among those who accompanied St. Regulus to Scotland were several consecrated virgins. One of these was St. Triduana of Colosse, whose name appears under a variety of forms. She settled for a time at Rescobie in Angus, where the church was at a later date dedicated to her. Rescobie had anciently St. Trodlin's Fair in memory of her. It was held at the old kirk style, but long ago was removed to Forfar. On a triangular space near the church is still to be seen the stone where the market dues used to be collected.[3]

Legend says that, to avoid the attentions of Nectanevus, the ruler of the district, who greatly admired the beauty of her eyes, the saint plucked them out and sent them to him. She was allowed thereafter to remain unmolested, and spent

[1] *Scenes and Legends of the North of Scotland*, pp. 205, 209. *Vide* also *Trans. Eccles. Soc. of Scot.*, 1905, pp. 6, 10 *et seq.*, and Sir W. Fraser's *Memorials of the Earls of Cromarty*, vol. ii. p. 450.

[2] W. MacGill's *Old Ross-shire in Scotland*, p. 305.

[3] A. J. Warden's *Angus and Forfarshire*, vol. v. p. 81.

the rest of her life at Restalrig in Midlothian, where she died and was buried. The chapel, built at a later date on the spot where her bones were believed to rest, was replaced in 1487 by the collegiate church of the Holy Trinity, St. Mary, St. Jerome, and St. Triduana, founded by James III. and enlarged by his successors, James IV. and James V. Of the prebendaries connected with the establishment, the eighth was to be called the prebendary of the aisle of St. Triduana. He was to attend to the lower aisle of the said college and to the altar situated therein. Among the emoluments to be assigned to him were the oblations to the altar and relics of St. Triduana, along with a room and a garden near the college.[1] In the *Lord High Treasurer's Accounts*[2] under date 14th September 1496, we find the entry: "Item, that samyn day, to say a trentale of messis before Sanct Triduane, xxs." In 1525 James V. "offerit on Sanct Triduanis day in Lestanrik xiiij s."

The church with the exception of the choir was demolished at the time of the Reformation. The hexagonal structure situated in the churchyard on the south of the building, and known till quite recently as the chapter-house, was in 1910 excavated under the superintendence of Dr. Thomas Ross of Edinburgh. It turned out to be the once famous well of St. Triduana. The structure was found to have been of two storeys, the lower being the well, and the upper a chapel with the remains of a piscina.

St. Triduana's shrine at Restalrig was frequented by those who, as Sir David Lyndsay puts it, went "to Sanct Tredwell, to mend thair ene."[3] In the *Orkneyinga Saga* the saint is called Tröllhœna. During the time of William the Lion, Earl Harald (Maddadson) landed at Scrabster in Caithness, and having seized John, bishop of Caithness, had his eyes blinded and his tongue cut out. The *Saga*[4] says: "Bishop Jón prayed to the holy virgin Tröllhœna during his torture, and then he went on a certain bank, when they let him go. There was a woman on the bank, and the bishop asked her

[1] *Collegiate Churches of Midlothian*, pp. xliii, xlv., 284, 285. *Vide* also *Trans. Eccles. Soc. Scot.*, 1906-9, p. 283.

[2] Vol. i. p. 296, vol. v. p. 252.

[3] *Poetical Works*, vol. iii. p. 6.

[4] P. 197.

to help him. She saw that blood was flowing from his face and said: 'Be silent, my lord, and I shall willingly help you.' The bishop was brought to the resting-place of the holy Tröllhœna, and there he recovered both his speech and sight." One would naturally expect that the scene of the reputed miracle was some local shrine of the saint, like the chapel of St. Triduana in Caithness, to be mentioned later, but as the cure is said to have wrought at the resting-place, *i.e.* the tomb of the blessed Tröllhœna, one is inclined to infer that Bishop John must have found his way to Restalrig.[1]

There was an altar to St. Fergus and St. Triduana in the church of the Holy Trinity at St. Andrews. Sir James Braid, who became chaplain of the altar in 1409, obtained a bone of the latter saint which he placed along with some other relics in a silver shrine. He also brought images of St. Triduana and St. Brendan from Flanders, and gave a painted linen cloth to cover them during Lent.[2]

St. Triduana's cultus reached the north of Scotland apparently *viâ* Aberdeenshire, where the pre-Reformation church of Kinellar is believed to have been under her invocation. The building, which stood on a hill on the south side of the valley of the Don, was removed in 1801 to give place to a new structure. When it was being demolished, a granite block bearing the familiar and yet mysterious crescent and V-shaped rod symbols was discovered in the foundations of the south-east portion of the church.[3] The stone is now built into the inside of the churchyard wall.

A chapel bearing St. Triduana's name stood at Kintradwell, otherwise known as Cin-Trölla, and Cill-Trölla in Loth parish, Sutherland. There are now no remains of the building. A sculptured stone thought to have been part of a Celtic cross was discovered in the vicinity of the site. The stone is now preserved in the Duke of Sutherland's museum at Dunrobin.[4]

At Ballachly in Caithness, seven miles from Lybster,

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[1] According to a variant of St. Triduana's legend, she and her two companions, Potentia and Cineria, were buried in the church of St. Anaglas at St. Andrews.

[2] *Scottish Historical Review*, 1904-5, p. 263.

[3] *Early Christian Monuments of Scotland*, part ii. p. 170.

[4] *Old-Lore Miscellany*, vol. iii. part iv. p. 231.

near the road leading to Georgemas Junction, once stood a chapel in an ancient burying-ground. Adjoining is a piece of land formerly called Croit Trölla, signifying in all probability the Croft of St. Trolla, otherwise St. Tröllhœna, which, as indicated above, is the Norse name for St. Triduana. If so, one may reasonably infer that the chapel was originally dedicated to her.[1]

On a rock close to the shore of St. Tredwell's Loch in the Orcadian island of Papa Westray are the ruins of St. Tredwell's Chapel, measuring 29 feet long and 22 feet broad, with walls about 2 feet thick. It used to be much resorted to by pilgrims. Brand says: "Before this Chappel door there was a heap of small stones, into which the Superstitious People when they come do cast a small stone or two for their offering, and some will cast in Money; the Chappel hath been but little, and is now ruinous, only some of the Walls are standing, which the People are so far from suffering to be demolished, that they labour to keep them up, and tho' the Proprietour of the ground hath some way enclosed it, yet this proves not effectual to prevent the frequenting thereof."[2] When the rubbish was cleared out several years ago, thirty copper coins were discovered on the floor, the majority belonging to the reign of Charles II.[3] St. Tredwell's Loch was frequented by health-seekers on account of the sanctity of the chapel. There was a belief that its water turned red when anything striking was about to happen to to a member of the royal family.[4]

St. Triduana had an altar in the parish church of Dundee, but the date of its foundation is unknown.

According to another version of the legend, St. Triduana accompanied not St. Regulus but St. Boniface, who is likewise a hagiological problem difficult of solution.[5] When discussing the early propagation of Roman ideas in Scotland, Dr. John Stuart observes: "The occurrence of a mission with a Roman

[1] Rev. D. Beaton's *Ecclesiastical History of Caithness*, p. 63.

[2] *Description of Orkney, Zetland, and Caithness*, pp. 57, 58.

[3] *P. S. A. Scot.*, vol. xvii. p. 137.

[4] Rev. R. M. Fergusson's *Rambles in the Far North*, p. 213.

[5] The better-known St. Boniface, otherwise Winfrid of Crediton in Devonshire, the apostle of Germany, who was martyred in 755 A.D., had no dedications north of the Tweed.

influence in the time of Nectan may be accepted as an historical fact. It so entirely coincides in point of time with the events described by Bede, that one is strongly tempted to recognise in Boniface and his companions the messengers sent by Abbot Ceolfrid in answer to the king's request."[1]

St. Boniface, known variously as Bonifacius Queritinus, and Albanus Kiritinus Bonifacius, is said to have been born at Bethsaida, and to have been a descendant of Radia, a sister of St. Peter and St. Andrew. When journeying from the East, he spent some time at Rome, and in his legend is confused with one of the Popes called Boniface. After his arrival in Pictland he founded a number of churches in the north-east of Scotland, all of which he dedicated to St. Peter, the first of these being at Invergowrie, close to the boundary between the counties of Perth and Angus. Dying in old age he was buried in the church of St. Peter at Rosemarkie in the Black Isle, one of his own foundations. St. Boniface bequeathed his name to a spring and an annual fair in the parish.

When the cathedral of the diocese of Ross was built in the thirteenth century at Fortrose, about a mile west of Rosemarkie church, the building was placed under the joint invocation of St. Peter and St. Boniface. The two titulars appear in the burgh seal of Fortrose, anciently the chapter seal of the cathedral, where St. Peter appears carrying his keys, and St. Boniface a pastoral staff.

Considerable portions of the cathedral were removed by Cromwell's officers to supply materials for the construction of his fort at Inverness, the building of which went on from 1652 till 1657.[2] "The ruins still occupy the central position in the town of Fortrose, and stand in a large open plot of grassy ground where they can be well seen, and where they are well cared for. The existing portions of the cathedral are very fragmentary. All that now remains consists of the south aisle of the nave and the sacristy or undercroft of the chapter house."[3] The west portion of the nave is believed to have been the chapel of St. Boniface. A bell bearing the

[1] *Archæologia Scotica*, vol. v. p. 291.

[2] *Scotland and the Protectorate*, intro. p. xlvi.

[3] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 395.

names of St. Mary and St. Boniface was hung in the adjoining turret in 1460 by Thomas Tulloch, bishop of Ross.[1]

A chapel to St. Boniface once stood on a rising ground about half a mile south of Forfar. The building measured 36 feet by 15 feet internally. Its foundations were visible in 1822, when there were traces of graves in its burying-ground.[2]

A chapel bearing St. Boniface's name stands north of Holland on Papa Westray. The building was "ane pendicle to our Lady parochine" in Westray. Its chancel is used as a burial vault by the Traill family.[3] As indicated above, St. Triduana also had a chapel on Papa Westray.

From the resemblance of Queritinus to Curadan, St. Boniface has been credited with the patronage of more than one church in Inverness-shire bearing St. Curadan's name. There was a chapel to St. Curadan at Corrimony in Urquhart and Glenmoriston parish, and on the adjacent lands of Buntait are his croft and well, styled in Gaelic Croit Churadain and Tobar Churadain respectively.[4] The neighbouring chapels of Bona on Loch Ness and Struy in Strathglass owed allegiance to the same saint. So did the church of the ancient parish of Farnua, now included in Kirkhill. The building stood at Baile-na-h-Eaglais, *i.e.* Kirkton, where its ancient burying-ground is still used for interments.[5]

Among those who, according to his legend, accompanied St. Boniface were St. Pensandus and St. Madianus. The former is still remembered in the name of Kilspindie in the Carse of Gowrie; and the latter, according to Bishop Forbes, in that of St. Madoes higher up the Carse.[6] With more probability, however, St. Madoes may be attributed not to St. Madianus but to St. Modoc.

Another of St. Boniface's companions is named Benedictus in the legend. Bishop Forbes suggests that the name has

[1] *Trans. Eccles. Soc. Scot.*, 1904, p. 96, and E. Chisholm Batten's *Charters of the Priory of Beauly*, p. 198.

[2] A. Reid's *Royal Burgh of Forfar*, p. 129.

[3] J. R. Tudor's *Orkneys and Shetland*, p. 380.

[4] W. Mackay's *Urquhart and Glenmoriston*, p. 336.

[5] *Wardlaw Manuscript*, intro. p. xvi.

[6] *Kals.*, *s.v.* "Madianus."

been made to assume a Celtic form as Bonoc or Bonach. There was anciently a St. Bonoc's Chapel in Leuchars parish, Fife. A hill in the parish was known in 1470 as Bunnows Hill, probably St. Bonoc's, and in 1539 an annual fair was instituted to be held on St. Bonoc's Day.[1] Sir James Braid, chaplain of the already-mentioned altar of St. Fergus and St. Triduana in the church of the Holy Trinity at St. Andrews, obtained from Sir David Rhynd, curate of Leuchars, what was believed to be part of the jaw of St. Bonoc, which he deposited along with the other relics of the altar in a silver shrine.

[1] *P. S. A. Scot.*, vol. xliii. p. 175.

CHAPTER XXX.

EASTERN SAINTS

(concluded).

St. Serf.—Two Saints of the Name.—Miracle of the Ram.—St. Serf's Scottish Dedications.—St. Lolan.—His Connection with Kincardine in Menteith.—St. Peter the Deacon.—Church of Kilchrenan.—St. Adrian and his Companions.—Isle of May.—Altered forms of St. Adrian's Name.—St. Monan.—Dr. Skene's Theory.—St. Monan's Scottish Dedications.—St. Severinus.

HAGIOLOGY tells of yet another companion of St. Boniface, St. Servanus, whose parents were Obeth, King of Canaan, and Alfia, daughter of the King of Arabia. According to Wyntoun,

> "He wes off lyff ane haly man
> The kyngis sone off Kanaan."[1]

Known also as St. Serf and St. Sair, he is a most perplexing hagiological figure. To make him fit into our early ecclesiastical history we have to postulate the existence of two saints of the same name. The earlier St. Serf flourished in all probability *circa* 500 A.D., the later *circa* 700.[2] It is not to be wondered at, as Bishop Forbes points out, that there should be a confusion between the two, and that the miracles attributed to the one should have been transferred to the other.[3]

A fantastic legend is thus recorded by Wyntoun :—

> "This haly man had a ram,
> That he had fed wp off a lame,
> And oysyd him to folow ay,
> Quhare-ewyre he passyd in hys way."

A thief stole the ram and ate it. No one knew definitely who was the culprit.

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[1] *Orygynale Cronykil of Scotland*, vol. ii. p. 37.
[2] D. Beveridge's *Culross*, p. 47.
[3] *Kals.*, p. 445.

"On presumptyowne nevyrtheles
He, that it stall, arestyd wes;
And till Saynt Serffe syne wes he broucht.
That schepe, he sayd, that he stall noucht.
And thare-till for to swere an athe,
He sayd, that he wald noucht be lathe.
Bot sone he worthyd rede for schame
The schepe thare bletyd in his wame.
Swa wes he tayntyd schamfully,
And at Saynt Serff askyd mercy."[1]

The reputed miracle happened at Athren, now Airthrey, in the parish of Logie, whose church owed allegiance to St. Serf. In mediæval times it belonged to the nunnery of North Berwick. The building, erected between 1380 and 1420, is now a picturesque ruin.[2]

There was a group of dedications to St. Serf in the same district. One of these was the church of Alva. In 1260 it was bestowed on Cambuskenneth Abbey by Richard, bishop of Dunkeld. Sixteen years later Alexander, Lord of Stirling, gave to the church an acre of land lying between it and the well of St. Serf.[3] The churches of Kinross and Clackmannan were also under the same invocation. Bishop David de Bernham consecrated the former on 27th June 1246, and the latter on 24th August 1249. Tillicoultry, where, to quote Wyntoun,

"Till a wiffe
Twa swnnys he rasyd fra dede to lyff,"

had St. Serf as its titular.

In 1396 Wyntoun was appointed prior of the monastery on St. Serf's Island in Loch Leven, Kinross-shire. The island, distant about a quarter of a mile from Portmoak, was bestowed by King Brude on St. Serf and the Culdee hermits who dwelt there. St. Serf himself is said to have lived seven years on the island. In the tenth century the priory was handed over by the Culdees to the bishop of St. Andrews; and some two hundred years later the Culdees themselves were suppressed in favour of Augustinian Canons belonging to St. Andrews. David I. enacted that the

[1] *Orygynale Cronykil of Scotland*, vol. ii. p. 40.
[2] Rev. Dr. R. M. Fergusson's *Logie*, vol. i. p. 11.
[3] *N. S. A. Stirling*, p. 188.

Culdees who were willing to live under the canonical rule were to be left in peace, while those who refused to do so were to be expelled from the island.[1]

The burying-ground of the monastery lay south and west of the church. The surviving portion of the latter is Romanesque in style, and has indications of great antiquity. The grass-grown heaps representing the remains of the monastery indicate that it had been a fairly large structure. The monastic church appears to have been under the joint invocation of St. Mary and St. Serf.

St. Serf had various links with Culross in Fife. When he arrived at the place, he cleared away the thorns and thickets that abounded there, built a church, and consecrated a burying-ground. It was at Culross that he found St. Thenew and her son St. Mungo, and made the latter an inmate of his monastery. It was to Culross that his disciples brought his body from the cell in Dunning where he died.[2]

In 1217 a Cistercian abbey, dedicated to St. Mary and St. Serf, was founded at Culross by Malcolm, Earl of Fife, who colonised it with monks from Kinloss in Moray. It stood on the high ground above the burgh, and commanded an extensive view of the Firth of Forth. Various remains of the monastic buildings are still to be seen. "The plan of the church is peculiar. Its most conspicuous feature is the tower, which rises from the ground in the centre of the building, with four solid walls. To the west of this tower are a few relics of what appears to have been a separate church, while to the east of it is a complete church, consisting of the choir, north and south transepts, and a portion which may be called the nave, running westwards from the crossing to the tower."[3] It is the portion east of the tower that is used as the parochial place of worship. In 1633 an Act was passed constituting the abbey church the church of the parish instead of the then ruinous building situated about a mile north-west of the abbey, where its remains are still to be seen. In the previous century James IV. visited St. Serf's

[1] Haddan and Stubbs's *Ecclesiastical Councils and Documents*, vol. ii. part i. p. 227.

[2] *Vide* Rev. Dr. Metcalfe's *Lives of Scottish Saints*, pp. 283-293.

[3] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 232.

shrine at Culross. In 1511, two years before his death at Flodden, he made an offering of fourteen shillings to the the saint's "fertur" or reliquary.[1]

How St. Serf's festival was kept at Culross towards the end of the eighteenth century is thus described by Grose: "The conventual church was not only dedicated to the Virgin Mary, but also to St Servanus the Confessor, whose festival was annually kept on the first day of July, even long after the Reformation; on which day the men and women were accustomed to assemble early in the morning and walk in procession round the town, carrying green boughs in their hands, and afterwards spending the remainder of the day in festivity. This procession is still continued, but is now changed from the Saint's day to the King's birthday."[2]

Archbishop James Beaton of St. Andrews, who was appointed to the see by Pope Adrian VI. on 10th October 1522, was devoted to the art of building. He erected several bridges in Fife. Among his other structures was the church of the parish of Newburn, anciently Drumeldrie, which he dedicated to St. Serf.[3] The church of Creich parish in the same shire owed allegiance to the saint. The building, with the exception of the south aisle, was erected probably *circa* 1400, the year when David Barclay of Luthrie died, as indicated on his monument in one of the recesses of the north wall. The south aisle is believed to have been erected shortly before the Reformation. The ruin stands in an old burying-ground near the remains of Creich Castle.

St. Serf's Church at Kirkton of Burntisland was consecrated by Bishop David de Bernham on 19th May 1243. Its ruin consists of a nave 41 feet 9 inches long by 17 feet 6 inches wide externally, a chancel 27 feet 6 inches long by 17 feet 9 inches wide externally, and some remains of a south aisle. The south wall of the chancel has a priests' door and two narrow pointed windows, but the north and east walls are blank.[4]

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[1] *Lord High Treasurer's Accounts*, vol. iv. p. 176.

[2] *Antiquities of Scotland*, vol. ii. p. 80.

[3] Macfarlane's *Genealogical Collections*, vol. i. p. 6.

[4] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 269.

Dysart also had its parish church under the invocation of St. Serf. It is now a well-preserved ruin, consisting of a central avenue with north and south aisles, the total length being 135 feet. The church and the neighbouring cave associated with the saint are thus referred to by Mr. John Geddie: "Close down upon the shore is the tower of the deserted church of St. Serf, ivy-mantled, and surmounted by a quaint saddle-backed and crow-stepped gable. . . . Hardly is there room for the strings of coal carts to pass on their dusty way—the Via Carbonaria—between the ruined porch and arches of St. Serf's and the retaining wall of the grounds of Dysart House, inside of which, within a stone throw of the church, is the cave, now turned into an oratory, where the saint, who made Dysart his 'desert,' was so sorely tempted of Satan."[1]

The church of Auchtermuchty is believed to have claimed St. Serf as its titular. An annual fair associated with his name is held in the burgh in July. A piece of land in the parish was formerly known as "Pait-Myre de Sanct Serf." The motto on the burgh seal, "Dum sero spero," is thought to be a punning allusion to St. Serf's name.[2]

Dunning in Perthshire, where St. Serf is said to have killed a dragon with his pastoral staff, in a hollow known in consequence as the Dragon's Den, had its church under his invocation. In 1219 Gilbert, Earl of Strathearn, bestowed the church of St. Serf of Dunning ("ecclesiam sancti Seruani de Dunyn") on the monastery of Inchaffray.[3] The tower and certain portions of the present parish church are believed to belong to that time. The tower, which stands at the west end of the church, is of Norman architecture, and about seventy-five feet in height to the ridge. The bases of the pillars of what appears to have been the chancel were discovered *in situ* a number of years ago.[4]

Earl Gilbert also bestowed on Inchaffray the church of St. Serf of Tullidene parish, believed to be Tullykettle, now included for the most part in the parish of Comrie. He also

[1] J. Geddie's *Fringes of Fife*, pp. 99, 13.
[2] Dr. A. Laing's *Lindores and its Burgh of Newburgh*, p. 453.
[3] *Charters of Inchaffray*, p. 34.
[4] *Ecclesiastical Architecture of Scotland*, vol. i. pp. 206, 211.

granted to the same monastery the church of St. Serf of Monievaird, a parish now united to Struan. During the reign of James IV., the structure, which was thatched with heather, was set on fire by the Drummonds, assisted by a band of Campbells. Over a hundred Murrays, who had invaded the lands of the Drummonds, had taken refuge in the building and perished in the flames.[1] The spot is now occupied by the mausoleum of the family of Ochtertyre. St. Serf's Well is near the site of the church, and so is the moor where St. Serf's Fair used to be held. In earlier times visitors to the well were in the habit of bringing as offerings rags, spoons, and white stones.[2]

The suppressed parish of St. Serffs, now included in Redgorton, tells by its name its connection with the saint. In Tibbermore parish, in the part north of the Almond, was anciently a chapel to St. Serf. Tradition says that it was deserted because a child of Lord Ruthven of Huntingtower, who had been baptised in it, was drowned in the Almond when the members of the family were returning home. Bishop George Brown, who was appointed to the see of Dunkeld in 1484, rebuilt and restored the chapel, appointing a vicar for it, and giving him a vicarage and glebe lands.[3]

The pre-Reformation church of Cardross in Dumbartonshire is believed to have had St. Serf as its titular. Near its site is a spring known as Sheer's, *i.e.* St. Serf's, Well. The church stood at Kirkton, now in Levengrove Park, on the west of the river Leven opposite Dumbarton Castle.[4] I am indebted to Dr. David Murray for the following information "There is another Sheer's Well in the parish of Cardross, a little to the east of the present church. It is an unfailing spring, and the water supplies the present manse and some other buildings. The church and manse were transferred from the old Kirkton on the low ground between the Leven and the Clyde in the early part of the seventeenth century, and I rather think that when the transfer was made they carried the name of the well with them, and gave it to the

[1] *N. S. A., Perth*, pp. 735, 736.
[2] *Archæologia Scotica*, vol. ii. p. 68.
[3] Myln's *Lives of the Bishops*, p. 52, in *Trans. Perth. Ant. Soc.*
[4] W. C. Maughan's *Annals of Garelochside*, p. 245 n.

spring they found upon the spot. The present church and manse of Cardross are close upon the western boundary of the original parish, which is at Auchinfroe Burn."

The church of Kilfinan parish, Argyll, was originally dedicated to St. Finan, but there is a perplexing reference to it in a charter of Duncan Campbell of Lochawe, of date 1452, quoted by Prof. Cosmo Innes.[1] The charter is witnessed by Sir Robert Dewar, who is described as "vicar of St. Servan of Kilfinan." Are we to infer that by the middle of the fifteenth century St. Serf had supplanted St. Finan as titular of the church?

There are few traces in the north of Scotland of the cultus of St. Serf. His only dedication there, as far as can be ascertained, was the church of Monkegie, otherwise Keithhall, in Aberdeenshire. "Sanct Serwe altar in the paroche kyrk of Monkegie" is named in a deed of date 1481. St. Serve's Hill, south of the church, was the stance where St. Serve's Fair was held till the market was removed to the parish of Culsalmond.[2]

According to Major, St. Serf was sent by St. Palladius to preach the gospel to the inhabitants of the Orkneys, but there is no evidence that any church or chapel among these northern islands bore his name.[3]

According to the Breviary of Aberdeen, St. Serf had a nephew, St. Lolan, who was born in Galilee. Later he journeyed to Rome, where he acted as claviger at the church of St. Peter. After spending seven years at Rome he took a longing to see his uncle, who had gone to Scotland. Locking the door of the church, and leaving the key in a conspicuous place, he quitted the city. Next morning no one could open the door, and when it was miraculously revealed that the hand that shut the door alone could open it, a deputation was dispatched to bring back the claviger. The saint was met at a place called Planum. On hearing the errand of the deputies, he cut off his right hand and gave it to them. The hand was conveyed back to Rome, and turned the key of the church. As a reward St. Lolan

[1] *O. P. S.*, vol. ii. p. 50.

[2] Rev. Dr. Davidson's *Inverurie and the Earldom of the Garioch*, p. 122.

[3] *Greater Britain*, p. 66.

received four ass-loads of earth from St. Peter's Cemetery in order that he might be interred in the consecrated soil.

According to the Martyrology of Aberdeen, where he is styled Bishop and Confessor, he was buried at Kincardine near Stirling, *i.e.* Kincardine in Menteith, whose church is believed to have been under his invocation.[1] In a charter of 1620 mention is made of "the church lands of Kincardine along with the croft of St. Lolan."[2] Fifty-five years later "James, Earl of Perth, was retoured in the lands of Barnachills, with the chapel and holy bell of St. Kessog, and also in the mill and manor of Kincardine-on-Forth, along with the holy bell of St. Lolan. We know no more of the bell of St. Kessog, which does not again occur on record. But the bell of St. Lolan is known from the end of the twelfth century, when William the Lion granted the church of Kincardine to the abbey of Cambuskenneth, with its teinds and a toft with a garden pertaining to the bell of Lolan, and a toft with a garden to the staff of St. Lolan. Neither bell nor staff is now known to exist."[3]

The parish of Kilchrenan in Argyll, lying on both sides of Loch Awe, had its church under the invocation of St. Peter the Deacon. The suggestion in the *Origines Parochiales*, that the dedication was to St. Peter, and that "the Deacon" was an importation due to the alternative name of the parish, Kildachmanan, Church of the Dean, was revised in favour of the sounder view that the titular was St. Peter the Deacon, a martyr of Antioch, who was commemorated in the Calendar on 17th April.[4]

A legend dealing with some other obscure saints said to have come to Scotland from the East, narrates the arrival in Fife of St. Adrian along with 6606 companions. He belonged to Hungary in the province of Pannonia, and was of royal descent and episcopal rank. After mentioning the names of some of his companions, the Breviary of Aberdeen says: "The names of the rest are written in purple blood in the book of life. These did

[1] *P. S. A. Scot.*, vol. ii. p. 268.
[2] *R. M. S.*, 1609-1620, p. 769.
[3] Dr. J. Anderson's *Scotland in Early Christian Times*, First Series, p. 212.
[4] *O. P. S.*, vol. ii. pp. 121 n, 826.

many signs and wonders in the midst of the Picts, but at length desiring a habitation of their own, they expelled the demons and wild beasts from the Island of Maya, and there made a place of prayer. They occupied themselves in devotion until the Danes, who had devastated all Britannia, which is now called Anglia, landed on the island, when the holy confessors of God opposed them with the spiritual weapons of the heavenly warfare. The enemy not brooking this, fell violently on the blessed Adrian, the victim of the Lord, with swords, and crowned him with a glorious martyrdom."[1]

This island is the Isle of May in the Firth of Forth. It was a place of pilgrimage in the Middle Ages on account of its reputed sanctity, one of its creeks receiving the name of the Pilgrims' Haven. The ruin of St. Adrian's Chapel stood on the sloping ground above the Kirk Haven. Mr. T. S. Muir thinks that the building dates in all probability from the thirteenth century. On the floor of the ruin is an ancient sarcophagus known as St. Adrian's Coffin. The same name is given to what was believed to be a portion of the sarcophagus in the tower of the church of Anstruther-Wester.[2] The neighbouring Pittenweem has on its burgh seal a representation of St. Adrian setting forth on his voyage, with the motto DEO DUCE.

Dr. W. F. Skene has given the Hungarian legend of St. Adrian and his companions short shrift. Of such an invasion, he points out, history knows nothing. He holds that the band consisted not of Hungarians, but of Irishmen, who trooped over to Scotland when their own land was being ravaged by the Danes about the middle of the ninth century, and when the union of the Picts and Scots under Kenneth MacAlpin gave them every assurance of a friendly reception.[3]

St. Adrian's name, when associated with our dedications, assumes such a distorted form as to be hardly recognisable. The subject is most perplexing, but Dr. Skene is inclined to believe that St. Adrian is probably the same as the Odhran mentioned in the *Martyrology of Donegal* on 6th March, and

[1] *Kals.*, p. 266.

[2] Dr. John Stuart's *Priory of the Isle of May*, pref. p. lvi. n.

[3] *Celtic Scotland*, vol. ii. pp. 311, 312.

that with the honorific Celtic prefix *ma* and an intrusive *g*, *euphoniae causa*, his name appears as Macgidrin, to whom the churches of Abdie and Flisk in Fife were dedicated.[1] The former was consecrated by Bishop David de Bernham on 5th September, and the latter on 7th September 1242. In Flisk parish is a group of stones locally known as St. Muggin's Seat, representing the saint's name in a still more corrupted form.

His name is believed by Dr. Skene to appear in that of Exmagirdle, otherwise Ecclesiamagirdle, a chapel at the foot of Glenearn Hill in the Perthshire parish of Dron. The chapel was anciently a dependency of Lindores Abbey. It is now a ruin thickly covered with ivy.[2] The district is so overshadowed by the Ochills that, according to a rhyme quoted by Chambers,

> "The lassies of Exmagirdle
> May very weel be din;
> For frae Michaelmas till Whitsunday
> They never see the sun."[3]

When alluding to St. Adrian and his companions Wyntoun says:—

> "In Invery Saynct Monane,
> That off that cumpany wes ane,
> Chesyd hym sa nere the sé
> Till lede hys lyff; thare endyt he."[4]

Inverey, the site of the saint's hermitage, is now St. Monans in the parish of the same name, otherwise known as Abercrombie. A church was built there in 1362 by David II., who, according to tradition, was miraculously delivered at the tomb of the saint from a barbed arrow with which he had been wounded at the battle of Neville's Cross. King David's church had a hermit to officiate at its services. The structure appears to have been replaced in the following century by the one which still stands on the rocks close to the shore, beside the mouth of the Dreel Burn. It consists of a chancel, north and south transepts, and a tower sur-

[1] *Celtic Scotland*, vol. ii. p. 316 n.
[2] Rev. J. W. Jack's *Glenfarg and District*, pp. 35-37.
[3] *Popular Rhymes of Scotland*, p. 144.
[4] *Orygynale Cronykil of Scotland*, vol. ii. p. 85.

mounted by a spire. "Whether viewed from the village, or as seen from the rocky shore, the church of St. Monans, both from its situation and the completeness and charm of its ancient architecture, is one of the most interesting structures of its class in Scotland."[1]

Dr. Skene identifies St. Monan with Moinenn, bishop of Clonfert in County Galway in Ireland, who flourished in the sixth century. He is disposed to think that the bishop's relics were brought to Scotland in the ninth century by the Irish clerics alluded to above, and deposited by them at Inverey.[2] This theory certainly accounts for the reverence paid to St. Monan at Inverey, but it does not explain the wide-spread character of his cultus along the east coast of Scotland.

In Edinburgh St. Monan's or St. Mennan's Wynd led from the High Street to the Cowgate. It took its name from a chapel to the saint which anciently stood in it.[3] Another chapel bearing his name at one time existed on the farm of Kilminning in Crail parish, Fife, where in 1845 the cornyard was "still full of graves like a regular burying-ground."[4] The Rev. J. B. Johnston suggests that Kilmany parish in the same shire obtained its name from the dedication of its church to St. Monan.[5] The church of Kilconquhar parish is believed to have been under the same invocation.

There was a "chaplainry of St. Monan situate within the paroch kirk" of Dundee. It is mentioned in the town council minutes of 30th April 1551, and was probably founded by David Carnegy, who was at that time one of the burgesses of Dundee.[6] In the sixteenth century there was a chaplainry of St. Monan on the lands of Balcony in Kiltearn parish, Ross-shire. There may have been a chapel to him in Ellon parish, Aberdeenshire; for in a fifteenth century charter describing the boundaries of certain lands there, mention is made of "the Sayntmanynis burn."[7]

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[1] *Ecclesiastical Architecture of Scotland*, vol. ii. p. 479. In 1462 the church of St. Monans was bestowed on the Dominicans by James III.

[2] *Celtic Scotland*, vol. ii. p. 314.

[3] James A. Stotherd's *Lectures on the Antiquities of Edinburgh*, Last Series, p. 114.

[4] *N. S. A. Fife*, p. 966.

[5] *Scottish Place-Names*, *s.v.* "Kilmeny."

[6] A. C. Lamb's *Dundee*, p. xxxivj.

[7] *Reg. Episc. Aberd.*, vol. i. p. 248.

Another of St. Adrian's companions was St. Gaius, who appears to have had a chapel near Loch Leven in Kinross-shire. In a Fife Retour reference is made to the lands of Kilmagage near that lake. Bishop Forbes[1] is inclined to interpret Kilmagage as the church of St. Gaius.

The last Eastern saint to be mentioned here is St. Severinus, about whom there is more of the historical than in the case of several of the saints mentioned above, though even in his case the legendary element is not wanting. He was born in North Africa, probably near Carthage, but retired to some eastern desert for the purposes of contemplation and prayer. Later he took up his abode in the province of Noricum beside the Danube, a region now known as Austria, and there about the middle of the fifth century, during the break-up of the Roman Empire, devoted himself with zeal to the welfare of its inhabitants.[2] After his death his relics were taken to Italy and deposited in the church of San Severino at Naples.

St. Severinus had an altar in the parish church of Dundee. The date of its foundation is uncertain, but it is known to have been in existence in 1454. He was adopted as the patron of the weavers of the burgh, and the members of that craft were responsible for the upkeep of the altar. There were lands belonging to it in "the Murray-gait, beside the Tolbooth, and in the Market-gait."[3] The saint had also an altar in the collegiate church of St. Giles at Edinburgh.[4] The weavers of Stirling, like those of Dundee, had St. Severine as the guardian of their craft. In 1522 twenty-six shillings and eightpence were paid by the weavers of the burgh to Sir Robert Brown, chaplain, to say a mass twice a week at the altar of St. Luke in the parish church before the image of their patron saint.[5]

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[1] *Kals.*, *s.v.* "Gaius."

[2] Canon Kingsley's *Hermits*, pp. 224-238.

[3] A. C. Lamb's *Dundee*, p. xxxiv h.

[4] Rev. Dr. Cameron Lees's *St. Giles'*, pp. 93, 337.

[5] J. Ronald's *Landmarks of Old Stirling*, p. 38.

CHAPTER XXXI.

OBSCURE SAINTS.

Difficulty of identifying certain Saints.—Obscure Saints almost all Celtic. Kirkinner.—Kirkmadrine.—St. Marjory at Dornoch.—Closeburn.—Kilfaddoch.—St. Wissan.—Carluke.—Kildonell.—Killevin.—Kilneuair.—St. Kennely's Isle.—Kilchrenan.—Kilmalosh.—St. Murdoch.—St. Findoca.—St. Conan.—St. Mariota.—St. Theoretus.—St. Gormoo.—St. Coill.—St. Norie.—Kilmahog.—St. Angus.—St. Moroc.—St. Skay.—Dedications to other obscure Saints.

CERTAIN dedications scattered throughout Scotland bear the names of saints whom it is hardly possible to group under any of the classes already considered. The saints so commemorated are either otherwise unknown to hagiology, or are familiar saints whose names have been distorted out of recognition. With one or two exceptions, it is safe to reckon them Celtic in origin. Their dedications are usually few. Indeed, in most cases, only one memorial is left to tell of the saint's connection with the district.

St. Ursula,[1] the reputed daughter of a king of Cornwall, and the legendary leader of the Eleven Thousand Virgins[2] slain by the Huns at Cologne, does not appear to have had any dedication in Scotland; but to St. Kennera, one of her followers who escaped martyrdom, is commonly attributed the church of Kirkinner in Wigtownshire. Another claimant for the patronage of the church was an Irish female saint whose name appears variously as Cainner and Cainder. On the west of Wigtown Bay, about three miles south of the county town, is the burying-ground of Kirkinner, the site of

[1] A silver reliquary containing the reputed skull of St. Ursula was captured by Angelo Trevisan in 1509 at the siege of Fiume. It was removed to Venice, but was restored to Fiume in 1521.—*Life and Works of Carpaccio*, p. 65.

[2] In the Escurial are eleven thousand windows in compliment to the Eleven Thousand Virgins.—A. J. C. Hare's *Wanderings in Spain*, p. 222.

the pre-Reformation church. In it are two ancient standing crosses, each about five feet in height, and both ornamented with interlaced work.[1]

In the same shire were two suppressed parishes called Kirkmadrine, one in the present parish of Stoneykirk and the other in Sorbie. There has been much difference of opinion as to the saint who gave name to the kirk in question. Chalmers thinks that it was St. Meddan; Dr. John Stuart St. Mathurine; and Bishop Forbes St. Medran. The probability is that the *ma* in Kirkmadrine is the honorific prefix, and that the titular was the saint who appears in the name of Kirkdryne in the parish of Kirkmaiden, of whom we know as little as we do of the saint who gave name to Kirkstay in the same parish. At Kirkmadrine in Stoneykirk parish are the two oldest inscribed Christian monuments in Scotland.[2] Till lately they served as gateposts to the burying-ground, but are now under cover to protect them from the weather. Some remains of Kirkmadrine in Sorbie parish are still to be seen surrounded by trees in an ancient burying-ground on Penkiln Farm.

Chalmers refers to "St. Marjory's Cross" in Dornock parish, Dumfriesshire, and remarks: "The church of Dornock was dedicated to St. Marjory, who is not, however, mentioned by the sanctologists; yet is her memory perpetuated here by a simple monument which is called 'St. Marjory's Cross.'"[3] The two ancient parishes of Kilosburn or Closeburn and Dalgarno in the same shire were united in the seventeenth century to form the present parish of Closeburn. Kilosburn signifies in all probability the church of St. Osbern, regarding whom personal details are lacking. In mediæval times the church of the parish belonged to the abbey of Kelso.[4] The name of another obscure saint appears in Kilfaddoch, a farm in the same parish. Of the chapel which gave name to the farm there are now no remains.

St. Wissan, regarding whom nothing is known, had a chapel on the lands of Eglinton in Kilwinning parish

[1] *Early Christian Monuments*, part iii. p. 483.
[2] Bishop Dowden's *Celtic Church*, pp. 14, 15.
[3] *Caledonia*, vol. iii. p. 192.
[4] R. M. F. Watson's *Closeburn*, p. 48.

Ayrshire. It is referred to in a charter of date 7th May 1661, in which Hugh, Earl of Eglinton, son of Earl Alexander, is retoured in the lands and earldom of Eglinton, along with the right of patronage of the chaplainry of St. Wissan in the said earldom.[1]

The Lanarkshire parish of Carluke was formerly known as Ecclesmalesoch,[2] sometimes as Eglismalescok. Eglis is of course Gaelic *eaglais*, a church; *ma* and *och* are evidently the honorific prefix and suffix so often associated with the names of Celtic saints. The saint who gave name to the church seems to have been Les or Lesc. Whoever he was, he was afterwards supplanted by St. Andrew as the titular of the church. There is a Kilmalisaig in North Knapdale parish, Argyll, where there are traces of an ancient burying-ground.

In Argyll we find various other dedications to obscure saints. At Kildonell in the north of the ancient parish of Kilchousland, now included in Campbeltown, a chapel is believed to have been dedicated to St. Donell, otherwise St. Domhnall, probably the saint entered in the *Martyrology of Donegal* under 26th April. The *Martyrology* gives no particulars of a biographical nature. The parish church of Kilmichael Glassary is thought by Prof. Cosmo Innes to have stood originally at Killevin, otherwise Killenewen, near Crarae on Loch Fyne, and to have been afterwards transferred to Kilneuair, close to the head of Loch Awe. The tradition that stones were quarried and dressed near the former place, and passed on from hand to hand for the erection of the church at the latter, is perhaps merely another way of saying that the church was removed from the one site to the other.[3] There is still an ancient burying-ground at Killevin, but without any remains of the church; whereas the church at Kilneuair continues to be represented by a picturesque ruin. One asks in vain who were the titulars of the two buildings? Kilneuair was in turn succeeded by Kilmichael as the site of the parish church, but whether before or after the Reformation is not known.

[1] *Retours* (Ayr), No. 510.
[2] *Parish of Carluke*, pp. 35-42.
[3] *O. P. S.*, vol. ii. pp. 42, 43.

St. Kennely's Isle, off Mull, suggests by its name the existence of a chapel called after the saint, whoever he was. In Mull itself, in the parish of Kilninian, is Kilchrenan, but who St. Chrenan was does not appear. On the mainland of Argyll is the united parish of Kilchrenan and Dalavich. Strachur parish, in the Cowal district, was formerly known as Kilmaglas or Kilmalosh. It was so called from a saint named Glascianus, who is said to have flourished in the eighth century. Stewart, in his *Metrical Version of Boece*,[1] says :—

> "Glacianus als of grit auctoritie
> Ane archibischop and grit prechour wes he."

In the Breviary of Aberdeen he is described as Bishop and Confessor, but no details of his life are given.

St. Murdoch, said to have been the last of the bards, had a cell named Kilmurdah near a lake in Argyll. Dempster in his Menologium calls him a Culdee, and mentions that he was specially attentive to the cultus of the Virgin. The same writer alludes to a life of St. Murdoch in nine lections, and indicates that the events narrated in it were depicted on the walls of his cell.[2] St. Murdoch was known in the east of Scotland, where he is believed to have had a chapel on the lands of Ethie-Beaton in Monifieth parish, Forfarshire. Its site is known as Chapel Dockie, which is thought to retain his name in a corrupted form. St. Murdoch was titular of the church of the ancient parish of Ethie in the same shire, now included in Inverkeilor. Its ruin is still to be seen occupying a romantic spot near the cliff east of the Redhead.[3]

In the lower waters of Loch Awe is the island of Innishail, *i.e.* the isle of beauty, at one time a separate parish, but united to Glenorchy in the seventeeth century. Its church, of which some remains are still to be seen in an ancient burying-ground, was under the invocation of St. Fyndoca, whose name appears in a shortened form in that of Findo-Gask, a parish in the Strathearn district of Perthshire, where the church is believed to have had the saint as its titular. In 1529 Archibald, Earl

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[1] Vol. ii. p. 369.
[2] *Kals.*, *s.v.* "Murdoch."
[3] A. Jervise's *Epitaphs*, vol. i. pp. 318, 319.

of Argyll, in honour of God, the Virgin Mary, St. Fyndoc, and all the saints, granted certain lands to Duncan Makcaus and his heirs on condition that a mass should be said weekly in St. Fyndoca's Church on Innishail for the weal of the souls of King James V. and certain others, including the Earl's father Colin and his mother Jonet.[1] In the burying-ground is an erect slab of blue slate fully 5 feet in height, having a cross sculptured on the front and another on the back.

Glenorchy parish was formerly known as Clachan an Disart. The latter name points to the *desertum*, or retreat, of some saint, probably St. Conan, to whom the church situated on an island in the Orchy was in all likelihood dedicated. A spring near Dalmally bears St. Conan's name. Tradition says that he dwelt beside it and blessed the water.[2] St. Conan's Fair is held in the parish on the third Wednesday of March.[3] It is difficult to identify the saint. There was a St. Conan, bishop of Sodor, and in the *Martyrology of Donegal* there are nine saints called Conan or Connan. An ancient ecclesiastical site in Fortingall parish, Perthshire, is known as Kilchonan. St. Conan, it is surmised, had a chapel at Drumlithie in Glenbervie parish, Kincardineshire.[4] He was titular of the church of Inverkeilor parish, Forfarshire, where he was known under the honorific form of his name as St. Mochonog. He had an altar in the parish church of St. Michael at Linlithgow.[5]

An obscure saint of the name of Herman appears to have had a dedication in the south-eastern suburb of Edinburgh. Maitland says: "At the corner of *St. Leonard's* Lane, on the Eastern Side of the Road to *Dalkeith*, are certain Houses, denominated *St. Herman's*, but how they came so to be called, I cannot learn, tho' probably from a Chapel there."[6]

Regarding St. Mariota nothing is known beyond the fact that a provostry bearing her name existed on the farm of Markle in Prestonkirk parish, Haddingtonshire. Dr. J. G.

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[1] *O. P. S.*, vol. ii. p. 130.
[2] T. Garnett's *Tour through the Highlands*, vol. i. p. 122.
[3] *N. S. A. Argyll*, p. 103.
[4] F. C. Eeles's *Bells of Kincardineshire*, p. 32.
[5] Rev. Dr. Ferguson's *Ecclesia Antiqua*, p. 327.
[6] *History of Edinburgh*, p. 176.

Wallace James of Haddington tells me that he has notes of charters *circa* 1450 in which St. Mary the Virgin is named as the titular of the provostry. The probability is that she was joint-titular with St. Mariota. Some walls, said to have been part of the building, are extant at Markle.[1] An adjoining field has retained the name of the Provost's Park.

An obscure saint variously known as St. Theoretus and St. Cerotus had a chapel on the lands of Fordel in Dalgety parish, Fife. The building is believed to have stood on the site of the family chapel erected in 1163. In its neighbourhood a cave-like spring is popular as a wishing-well on account of its association with the saint.[2] Nothing is known regarding St. Gormoo, who had a chapel in the parish of St. Andrews. It is thus referred to in the *St. Andrews Kirk Session Register*,[3] under date 25th October 1564: "The quhilk day, Schyr Ihon Stephyn delated, and summond be the Superintendentis letteres to this day and session to underly disciplyn, for dayly ministracion of the sacramentis and solemnizacion of mariageis on the Papisticall fasson in the chapell of Sanct Gormoo."

I am indebted to Dr. Hay Fleming for drawing my attention to an obscure saint of the name of Coill, a trace of whose cultus was also to be found at St. Andrews. In a charter of date 10th July 1547, presented at a court held at St. Andrews in 1583 for the production of infeftments of Temple lands within the sheriffdom of Fife, reference is made to "the chaplainry of Sanct Johnne and Sanct Coill, in the College Kirk of Sanct Salvatour." One of the seven churches founded at St. Andrews at an early date was dedicated to St. Muren. It seems to have formed a nunnery, for in it, according to the *Chronicles of the Picts and Scots*,[4] were fifty virgins of the blood royal. They were veiled eleven years, and were all finally interred in the eastern part of the church. It is not certain whether St. Muren was the daughter of Hungus, King of the Picts, or an abbess of Kildare in Ireland who died in 829.

The dedication of the parish church of Scoonie presents a problem somewhat difficult of solution. We know that

[1] C. E. Green's *East Lothian*, pp. 370, 371.
[2] Rev. Dr. Ross's *Covenanting Times*, pp. 26, 27.
[3] P. 227. [4] P. 187.

the church was consecrated by Bishop David de Bernham in 1243, and dedicated to St. Memma the Virgin,[1] but the question remains, who was St. Memma the Virgin? Bishop Forbes is inclined to identify her with St. Modwenna of Longforgan in the Carse of Gowrie.[2] The Rev. Canon J. H. Harper ventures the hypothesis that the saint may be the same as St. Memmie whose memory is cherished at the village of St. Memmie, adjoining Châlons-sur-Marne, and who according to the belief prevailing in the district was a bishop belonging to the first century who came from Rome, and lived and died at the village which now bears his name. His relics are said to be preserved in his church at St. Memmie, where the stained glass windows exhibit his reputed miracles.

Canon Harper is disposed to think that the cultus of the saint may have been brought to Scotland by Bishop William de Malvoisin who occupied the see of St. Andrews for over thirty years. If not a Frenchman by birth, Malvoisin at any rate resided much in France. He was the immediate predecessor of David de Bernham. It is, however, difficult to account for the change of St. Memmie, the so-called bishop, into St. Memma the Virgin, during the comparatively short time between the supposed introduction of the saint's cultus into Fife by Bishop William de Malvoisin and the consecration of Scoonie church by his successor.[3] All that is left of the pre-Reformation church of Scoonie is a portion of one of its aisles, used as the burial-place of the lairds of Durie. Service was discontinued within the building in 1769, when a new church was built at Leven.[4]

St. Alexander, said to have been the son of a Scottish king, is a shadowy figure. According to Camerarius, he went with his sister Mathildis to France, where he became an inmate of a Cistercian monastery.[5] A fair at Keith in Banffshire bore his name. He had a chapel in Dunipace parish, Stirlingshire, where he gave name to St. Alexander's Hill, St. Alexander's Cuthill, *i.e.* Wood, and St. Alexander's

[1] *Reg. Prior. S. Andree*, p. 348. [2] *Kals.*, p. 396.
[3] *Scottish Standard-Bearer*, March, July, and September 1910.
[4] A. S. Cunningham's *Rambles in Wemyss and Scoonie*, pp. 15, 16.
[5] *Kals.*, p. 270.

Well. Writing in 1723, Johnson of Kirkland says: "A little south from the house of Kirkland, upon the north edge of Carron, is a little bank of wood in which is a spaw well, famous in old times for severall cures, then much frequented; but at this time not much yet it does service against the collick. This well is called St. Alchenter's or Alexander's well; thirty or forty yards be west this well are the vestiges of a chapel and church yeard called St. Alchenters Chapel."[1]

Perthshire had several dedications to saints more or less obscure. There was a chapel to St. Norie on a rising ground at Little Leny in the parish of Callander. The church of Kilmahog, formerly a separate parish but now included in Callander, was situated beside the junction of the head streams of the Teith. It was dedicated to St. Chug. The lands of Garrindewar in the neighbourhood were held by a dewar, who had the custody of a bell formerly rung before corpses on their way to interment in the burying-ground of Kilmahog.[2] There was a chapel to St. Padon in the ancient parish of Kinkell, now included in Trinity Gask.

The patron saint of the parish of Balquhidder was St. Angus, who is said to have been a disciple of St. Columba. A stone known as Clach Aonghais, *i.e.* the stone of St. Angus, which bore the figure of an ecclesiastic holding a chalice, used to lie in the church, but was removed more than a century ago on the ground that it was used for superstitious purposes by the parishioners, who knelt or stood on it when being married or having their children baptised. In the haugh below the manse a fair known as Feill-Aonghais was formerly held on the saint's festival in April. Above the haugh is a knoll bearing the name of Tom Aonghais. A bend of the road has received the name of Beannachadh-Aonghais, the blessing of St. Angus. "At this spot it was the custom in the old days for people going westward to show their respect for the saint by repeating 'Beannaich Aonghais ann san Aoraidh' (bless Angus in the oratory or chapel), at the same time reverently taking off their bonnets."[3] The foundations of

[1] Macfarlane's *Geographical Collections*, vol. i. p. 332.

[2] Dr. J. Anderson's *Dewars of the Celtic Church*, p. 94.

[3] *P. S. A. Scot.*, vol. xxi. p. 83.

a building known as Oirinn Aonghais, *i.e.* the oratory of St. Angus, were visible till about the middle of last century in a field below the church.[1] In the Knapdale district of Argyll is Cill-Aonghais, *i.e.* Kilangus, indicating an ancient dedication to the saint.[2]

St. Moroc, described in Adam King's Kalendar as "confessor under King Achaius," was titular of the church of Lecropt on the Allan, where, according to the Martyrology of Aberdeen, he was interred. Of the pre-Reformation building which stood in a burying-ground now included in the grounds of Keir there are no remains. Its dimensions are thus indicated: "The breadth by two rows of sombre yews, the eastern end by a handsome column, and the western gable by an elegant horizontal dial constructed in the form of a font."[3] According to an inscription on the column the church was erected in 1400. Camerarius says that St. Moroc was abbot of Dunkeld. He had a chapel at Kilmorick in the united parish of Dunkeld and Dowally, where there is a well known as St. Muireach's. The churches of the parishes of Kilmorack in Inverness-shire and Kilmorick in Argyll, now united to Lochgoilhead, were under his invocation. Blaeu's map has a Kilnamoraik close to Loch Lochy.

There were at least three early saints called Echoid. One of St. Columba's companions from Ireland to Iona bore the name. Bishop Reeves thinks that it is represented in a corrupted form in the name of the ancient Forfarshire parish of St. Skeoch or St. Skay,[4] otherwise Dunninald, now included in Craig. Its church, which no longer exists, stood in a picturesque burying-ground on the margin of the sea-cliff. Tibbermasko at Stirling signifies the well of St. Skeoch, the *ma* being the honorific prefix. A chapel at Tibbermasko on the Wellcroft was endowed in 1489 by the Sandilands family.[5]

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[1] Dr. J. Stuart's *Sculptured Stones*, vol. ii. Notices of the Plates, p. 33; *vide* also R. S. Fittis's *Episodes of Scottish History*, pp. 115, 116.

[2] H. C. Gillies's *Place-Names of Argyll*, p. 37.

[3] Rev. Dr. Rogers's *Bridge of Allan*, p. 162.

[4] *Kals.*, *s.v.* "Skay."

[5] J. S. Fleming's *Ancient Castles of Stirling*, p. 283.

St. Lesmo dwelt as a hermit in the Aberdeenshire parish of Glentanner on the Dee, now united to Aboyne; and there is reason to believe that its pre-Reformation church was under his invocation. The church was a small building thatched with heather and without a bell, and was formerly known as the "black chapel in the muir."[1] Its ruin, consisting of the ivy-clad west gable, is still to be seen in a burying-ground near the Dee, and east of the farm of Cobleheugh.[2] St. Lesmo's name is now attached to a chapel in Glentanner connected with the Scottish Episcopal Church.

The church of Tarves in the same shire was associated with St. Englat, described in Adam King's Kalendar as "St. Englate, bischop and confess. in scotland vnder king kennete 3, 966." In the parish he was known as St. Tanglan. There is a Tanglan's Well at the village, and a ford on the Ythan also bears his name. St. Diaconanus was titular of the church of Keig. He is described as confessor and martyr, and his feast was celebrated on 23rd December. The walls of the church still stand beside the ancient graveyard within the policies of Castle Forbes. The church of Towie was apparently under the invocation of a saint known as Bartha, if one may judge from the fact that the parish of Towie was alternatively known as Kilbartha. Regarding both St. Diaconanus and St. Bartha biographical details are wanting.

St. Fumac was connected with the Banffshire parish of Botriphnie, otherwise known from him as Fumackirk. According to local tradition, St. Fumac bathed every morning, summer and winter, in a copious spring still to be seen in the manse garden, and by way of penance went round the bounds of the parish on his knees praying that its inhabitants might be preserved from plague. In later times the wooden image of the saint was carefully kept in the parish, and used to be annually washed in his well on his festival day, 3rd May. It is said to have been burned more than a century ago as an object of superstition. A cross-bearing slab about 5½ feet in height stood in the burying-ground of Botriphnie till about 1820, when it was destroyed by a blacksmith who used it as a hearthstone for his smithy. It was probably the cross

[1] Macfarlane's *Geographical Collections*, vol. i. p. 106.

[2] J. A. Henderson's *Aberdeenshire Epitaphs and Inscriptions*, p. 129.

beside which St. Fumac's Fair at Botriphnie was at one time held.[1]

Close to the Deveron, in Marnoch parish in the same shire, a chapel was founded in 1286-7 by Simon, thane of Aberchirder, and dedicated to St. Menimius. Bishop Forbes is inclined to identify the saint with St. Monan.[2]

The church of Rothiemurchus on the Spey was under the invocation of a titular known as Duchaldus. According to tradition he came from Iona after one of the Norse forays, and settled awhile in the district. His humble sanctuary was probably erected beside or within the fort of the local chieftain. Near the church of Rothiemurchus is a marsh known as St. Duchaldus's Pool. A fair bearing his name was held in the neighbourhood till the end of the eighteenth century.[3]

The church of Kincardine, lower down the Spey, latterly under the invocation of St. George, is believed to have anciently owed allegiance to Tomhaldaich, who, like Duchaldus, may have come from Iona. The original church of Kincardine is believed to have stood at Tulloch, where there is St. Tomhaldaich's Ridge, and where St. Tomhaldaich's Fair was at one time held in January.

At Forrester's Seat in the Elginshire parish of St. Andrews Lhanbryde is an ecclesiastical site known as Kilmalemnoc, evidently signifying the church of St. Lemnoc, or of some saint whose name has assumed that form. In Glenshiel parish, Ross-shire, is an ancient burying-ground styled Cill-Fhearchair, pointing to a vanished chapel to St. Farquhar, who does not appear to have had any other dedication in Scotland.[4] St. Palmer's Chapel stood at Newtown of Redcastle in Killearnan parish in the same shire. Such names as Kildorais and Kilvaxter in Skye are puzzling. St. Assind had a chapel in Bracadale parish in the same island. On the larger of the two islets known as Altavaig, off the north-west coast of Skye, is the ruin of a chapel dedicated, according to Martin,[5] to St. Turos. Who St. Turos was is not known.

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[1] A. Jervise's *Epitaphs*, vol. ii. p. 13. [2] *Kals.*, *s.v.* "Menimius."

[3] Information supplied by Rev. D. M'Dougall, B.D., of Rothiemurchus.

[4] Dr. W. J. Watson's *Place-Names of Ross and Cromarty*, pp. lxx., 175.

[5] *Western Isles*, p. 165.

We are equally ignorant as to the identity of St. Bannan, who had a chapel in South Uist. St. Pharaer, regarding whom we have no information, had a chapel in Lewis.

The church of Loth parish, Sutherland, is believed to have been under the invocation of St. Carden, but who the saint was is unknown. St. Carden's Fair used to be held annually in the parish. About a mile from the parish church of Monimail in Fife is Carden's Well, suggesting the probable dedication of the church to the saint.

In Canisbay parish, Caithness, once stood a chapel to St. Ardach, a saint equally unknown. The place was a pilgrim resort even in post-Reformation times. In the Kirk Session Records of Canisbay, under date 6th December 1653, we read: "Jon Simsone and his wyff under scandale for vowing to St. Ardach's Chappell upon charge and citation compeiring, posed thereanent, purged themselves by oath, that there wes no such thing."[1] Another ecclesiastical site in Caithness connected with an obscure saint is Gavin's Kirk, or Temple Gavin, in the district of Dorrery, now included in Halkirk parish. The burying-ground is in a field belonging to the Crown land of Dorrery, at one time the property of the bishops of Caithness. Temple Gavin is now little more than a heap of stones.[2]

The church of St. Lennan at Stornoway in Lewis,[3] and the chapel on Cnocdavanan near Kildavanan in Bute, have been claimed for St. Adamnan on the ground that the dedications in question embody phonetic variants of his name, but these attributions cannot be accepted without reserve. One is constrained to regard the titulars of the two buildings as belonging to the category of obscure saints.

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[1] *Old-Lore Miscellany*, vol. v. p. 61.

[2] Rev. D. Beaton's *Ecclesiastical History of Caithness*, p. 61.

[3] *Kals.*, p. 378.

APPENDIX.

A. Celtic and Roman Christianity.

Dr. W. F. Skene, in his *Celtic Scotland*, vol. ii. pp. 365, 366, remarks: "The causes which combined to bring the old Celtic Church to an end may be classed under two heads—internal decay and external change. Under the first head the chief cause was the encroachment of the secular element upon the ecclesiastic, and the gradual absorption of the latter by the former. As long as the old monastic system remained intact there was a vitality in its ecclesiastical organisation which to a great extent preserved the essential character of these monasteries as great ecclesiastical foundations: but this was to some extent impaired by the assimilation of the Church to that of Rome in the seventh and eighth centuries, which introduced a secular element among her clergy; and the Danish invasions, with all their devastating and destructive consequences, completed the total disorganisation of the Monastic Church. The monasteries were repeatedly laid waste and destroyed, and her clergy had either to fly or to take up arms in self-defence; her lands, with their ruined buildings and reduced establishment, fell into the hands of laymen and became hereditary in their families; until at last nothing was left but the mere name of abbacy applied to the lands, and of abbot borne by the secular lord for the time. The external change produced in the church was the result of the policy adopted towards it by the kings of the race of Queen Margaret. It was in the main the same policy as that adopted towards Ireland by the Norman kings of England. It mainly consisted, first, in placing the church upon a territorial in place of a tribal basis, and substituting the parochial system and a diocesan episcopacy for the old tribal churches with their monastic jurisdiction and functional episcopacy; secondly, of introducing the religious orders of the Church of Rome, and founding great monasteries as centres of counter-influence to the native church; and, thirdly, in absorbing the Culdees, now the only clerical element left in the Celtic Church, into the Roman system, by converting them from secular into regular canons, and merging them in the latter order."

The missionary activity of the early Celtic Church was remarkable and can be traced from Iceland to Italy. We find such names as St. Cataldus at Tarentum, St. Frigidian (St. Finnan) at Lucca, St. Donatus at Fiesole, St. Columban at Luxeuil and Bobbio, St. Gall in Switzerland, and St. Virgilius at Salzburg.—*Vide* R. E. Prothero's *Psalms in Human Life*, p. 50.

The explanation of the differences between the Roman Church and the Celtic Church is to be sought for in the condition of Europe which attended the weakening power of Rome in the west. The two Churches formed part of the *Unitas Catholica* till the time of the Council of Arles in 316, but this did not last. A change came with the activity of the barbarian tribes which led to the decline of the Imperial power, and a wedge of heathenism was thrust in between Italy and the British Isles. The result was that for some 150 years, from about the middle of the fifth century, the Celtic Church in our islands was severed from that of Rome, and the Christian communities in Britain and Ireland pursued their own paths in the matter of organisation and ritual.

They held to their own date for holding Easter, which was merely the date at one time in vogue at Rome, and it was only when the Roman Church once more came face to face with the Celtic in England at the close of the sixth century, and in Ireland in the century following, that the divergence between the two dates was brought to light. As we have seen, this difference was counted of great importance, and in consequence no effort was spared to bring about uniformity; and the Latin Church, which had been strengthening its power as the centuries passed, now settled the dispute to its own satisfaction. By the time of Queen Margaret and her successors on the Scottish throne, the Latin Church wielded even a stronger influence, and was able to introduce changes still more drastic.—*Vide* Zimmer's *Celtic Church*, pp. 109-130.

B. St. Adamnan.

When enumerating the variants of the saint's name, Bishop Forbes remarks: "The name of this great saint and author, to whom the antiquary owes so much with regard to a most important chapter in the history of the Church, and whose contribution to ecclesiastical annals is so valuable, occurs under various modifications. Aunan, Eunan, Onan, Eonan, Ounan, in Ireland; Theunan, Skeulan, Teunan, Eonan, Fidamnan, Eunende, Arnold, Arnty, in Scotland, are corruptions of a name written indifferently Adamnanus Adampnanus or Adomnanus, Edheunanus, Eudananus, Odanodanus, and supposed to signify the little Adam."—*Kals.*, p. 264.

C. St. Finan's Image.

"*At Inverness, 23 November 1643.*

Convened, all the Brethren.

That day report was made to the Presbitrie that there was in the Paroch of Dunlichitie ane Idolatrous Image called St. Finane, keepit in a private house obscurely; the Brethren, Mr. Lachlan Grant, Mr. Patrick Dunbar, and Alexander Thomson, to try, iff possible, to bring the said Image the next Presbitrie day."

"*At Inverness, 7 December 1643.*

CONVENED, the whole Brethren.

Alexander Thomson presentit the Idolatrous Image to the Presbitrie, and it was delyverit to the Ministers of Inverness, with ordinance that it should be burnt at their Market Corse the next Tuysday after sermone."

"*At Inverness, 21 December 1643.*

CONVENED, all the Brethren except Mr. Lachlan Grant.

The Ministers of Inverness declairit that, according to the ordinance of the Presbitrie the last day, they caused burne the Idolatrous Image."—*Inverness and Dingwall Presbytery Records*, 1643-1688, p. 1.

D. St. Oran's Burial.

THE following legend regarding the death of St. Oran is given by William Sacheverell in his *Isle of Man*, p. 102 : —"At the corner of this enclosure (viz. the burying-place of the kings), stands a decayed oratory they call Oran's Chapel; the vulgar ascribe the building of it to Columbus, and tell a comical story on the subject, which, if true, shows us that saints themselves are not always free from whimsies. The story thus : Columbus dreamed a famine (which grievously afflicted the North parts of Britain) would never cease unless he buried a man alive. He acquainted his monks with it, and the veneration they had for the man made them take it as the decree of the Almighty, and seriously to consider of a person who ought to expiate for the sufferings of a whole nation. Amongst these one Oran offered Columbus to be the man, provided he would build a chapel to be called by his name. Columbus assented, and built the chapel, and put the man standing upright into the grave, with a promise it should be opened again at the end of twenty-four hours; which was done accordingly, and Oran, still living, began to entertain Columbus and his company with so particular an account of the state of the dead, that the good man did not think it safe to trust him any longer among the living, but ordered the grave to be closed again upon him, and sent him to the other world, where he had already made so good an acquaintance."

E. St. Cuthbert.

REGARDING St. Cuthbert's parentage, Archbishop Eyre in his *History of St. Cuthbert*, p. 5, writes : "There can be no doubt that Cuthbert was born in Northumbria, of Saxon parentage. In all probability he was born not far from the monastery of Mailros, now called Old Melrose. Though silent on this subject in his prose life of St. Cuthbert, Bede in his metrical life expressly states that he was born in Britain. The name

Cuthbert is undoubtedly Saxon. His parents were probably in humble circumstances; and it appears that they died when he was about eight years old."

Miss Margaret Stokes has a leaning towards a Celtic origin for the saint. In her *Early Christian Art in Ireland*, p. 11, she says: "There is ground for belief that St. Cuthbert was of Irish birth, who, after the manner of Irishmen abroad, changed his name of Cudrig to Cuthbert."

F. Lastingham.

In his *Ecclesiastical History*, pp. 148, 149, Bede says: "Ethelwald, the son of King Oswald, who reigned among the Deiri, finding him (Bishop Cedd) a holy, wise, and good man, desired him to accept some land to build a monastery to which the king himself might frequently resort, to offer his prayers and hear the word, and be buried in it when he died; for he believed that he should receive much benefit by the prayers of those who were to serve God in that place. . . . That prelate, therefore, complying with the king's desires, chose himself a place to build a monastery among craggy and distant mountains, which looked more like lurking-places for robbers and retreats for wild beasts, than habitations for men. . . . The man of God, desiring first to cleanse the place for the monastery from former crimes, by prayer and fasting, that it might become acceptable to our Lord, and so to lay the foundations, requested the king that he would give him leave to reside there all the approaching time of Lent, to pray. All which days, except Sundays, he fasted till the evening, according to custom, and then took no other sustenance than a little bread, one hen's egg, and a little milk mixed with water. This, he said, was the custom of those of whom he had learned the rule of regular discipline; first to consecrate to our Lord, by prayer and fasting, the places which they had newly received for building a monastery or a church. When there were ten days of Lent still remaining, there came a messenger to call him to the king; and he, that the religious work might not be intermitted, on account of the king's affairs, entreated his priest, Cynebil, who was also his own brother, to complete that which had been so piously begun. Cynebil readily complied, and when the time of fasting and prayer was over, he there built the monastery which is now called Lestingau, and established therein the religious customs of Lindisfarne, where they had been educated."

The monastery is said to have been completely ruined by the Danes, probably about 870. It was restored about 1078 by Stephen, abbot of Whitby, who, however, ten years later, withdrew his monks to York, as Lastingham continued to be subject to the attacks of robbers.—*Vide* Dugdale's *Monasticon Anglicanum*, vol. i. p. 342.

G. St. Edward The Confessor's Festival.

In the *Calendar of Papal Registers* (Papal Letters), vol. i. pp. 158, 512, we read: "6 Kal. Oct. 1236. Mandate to the archbishop of Canterbury and his suffragans, on the king's petition, to celebrate the feast of St. Edward in all their churches"; and "Non. Mar. 1290. Relaxation of one year and 40 days of enjoined penance to those penitents who visit Westminster Abbey on the feast of SS. Peter and Paul, and on that of St. Edward, king and confessor, whose body lies there." The Confessor's shrine is still visited by Roman Catholics on 13th October.

In his *Church Year and Kalendar*, p. 99, Bishop Dowden remarks: "In the Kalendar of the Missal of Westminster Abbey the dignity of the greater festivals is marked by indicating the number of copes (varying from two to eight) which were to be used, as has been thought, by the monks who sang the Invitatory to *Venite* at Mattins. No one will be surprised to learn that at Westminster the Feast of St. Edward the Confessor (Jan. 5) and his Translation (Oct. 13) are marked 'viii cape,' a dignity which is reached only in the cases of St. Peter and St. Paul, the Assumption, All Saints, and Christmas; while in the Sarum Kalendar St. Edward is marked on Jan. 5 only by a 'memory,' and his Translation is but a 'lower double.'"

H. Papa in Topography.

A Columban ecclesiastic was known to the Norsemen as Papa, *i.e.* Pope or Priest, and we find a trace of the name in topography to indicate the existence of early Christian settlements. Captain F. W. L. Thomas, in *Proceedings of the Society of Antiquaries of Scotland*, vol. xi. pp. 490, 491, cites various examples. In Shetland are Papa Stour (or Great), Papa Little, and Papa in the Bay of Scalloway, with Papal in Unst and Yell, and Papil in Burra. In Orkney are Papa Stronsay, Papa Westray, Paplay in South Ronaldshay, Paplay in the parish of Holm, and Papdale near Kirkwall. In the Hebrides we find Payble (North Uist), Papadill for Papa-dalr (Rum), Paible (Harris), and Pyble or Pabbil (Lewis), as well as the frequently recurring Pabay or Pabbay, which signifies the Priest's Island. Captain Thomas thinks that Papal and Payble, with their variants, are for *papa-* or *pap-byli*, *i.e.* priest's abode, *byli* being regarded as another form of *bol*, a homestead or dwelling.

In Whittingehame parish, East Lothian, is the estate of Papple, containing the ruins of a religious establishment, which was probably the successor of a still more ancient foundation.

I. Martinmas.

Mr. A. R. Forbes, in his *Gaelic Names of Beasts*, p. 106, says: "All animals dedicated to St. Martin must be killed on St. Martin's Eve; they should never be sold, and are sometimes given away. The killing of the '*mart geamhraidh*' should take place invariably during the increase of the moon, so as to ensure the preservation of the flesh. One reason for this killing of animals on St. Martin's Eve is the belief that some blood must be shed on that day."—*Vide* also Rev. N. K. M'Leod's *Churches of Buchan*, p. 10, and Hugh Miller's *Scenes and Legends of the North of Scotland*, p. 250.

In his *Religion of the Ancient Celts*, pp. 259, 260, the Rev. Canon J. A. MacCulloch observes: "The slaughter of animals for winter consumption, which took place at Samhain (Nov. 1), or, as now, at Martinmas, though connected with economic reasons, had a distinctly religious aspect, as it had among the Teutons. In recent times in Ireland one of the animals was offered to St. Martin, who may have taken the place of a god, and ill-luck followed the non-observance of the custom. The slaughter was followed by general feasting."

J. Candida Casa.

In his *Characteristics of Old Church Architecture*, pp. 57, 58, when discussing the respective claims of the Isle of Whithorn and the burgh of Whithorn to be the site of St. Ninian's foundation, Mr. T. S. Muir observes: "Although in no particular less vague and coarsely constructed than any of the specimens belonging to its class, the little building at the place last named [Isle of Whithorn] is peculiarly interesting, on account of its occupying the supposed site of the first Christian temple raised in the south of Scotland, the *Candida Casa* of St. Ninian. It stands upon a green slope of the shore, close to the village, with its eastern gable directed athwart the Solway, from which it must be a conspicuous landmark. On what authority the ground it stands on is regarded as the site of St. Ninian's Church it would be in vain to inquire. All indubitable testimony respecting the veritable *locale* must have long since passed away, and even Tradition herself has begun to waver in her own belief, for the ruins of the Conventual Church in the neighbouring burgh now lay equal claim to the honour of reposing on the hallowed spot; and the fragments of some arched cells, resembling a crypt, that lie open amidst a labyrinth of rubbish and rank vegetation at the east end of the burying-ground, are spoken of as the foundation of a much older building than the Præmonstratensian Monastery which was founded by Fergus, Lord of Galloway." In a footnote, *ibid.* p. 57, Mr. Muir also says: "A small part of the supposed foundation of the *White House* is

still visible above the turf on a rising ground north-west of the present building [at the Isle of Whithorn]. The stones are the clay-slate of the vicinity, and—what is curious, and perhaps important to know—they are not bedded as in modern masonry, but raised vertically on edge, with their broader faces at right angles with the ground."

K. The Hallelujah Victory.

Regarding the battle at Maes-y-Garman, Bellenden, in his *Croniklis of Scotland*, vol. ii. pp. 68, 69, says : "The Britonis, howbeit thay had na litill feir of thir Saxonis, come, with thair haly bischopis, in arrayit battall : and quhen thay wer doing devine service on Pasche day, tithingis come that Saxonis and Pichtis wer cumand in arrayit battall. Incontinent, be command of Uter, ilk man past to his best array ; and Sanct Germane promisit to fecht in the first battall, with the preistis. The Saxonis and Pichtis, knawing thair febil ordinance, presumit not bot victory, and war, thairfore, the mair properant in battal. Sanct Germane bure the baner, and exhortit the pepil, with gret noyis, to pas forthwart. At the first juning, the preistis cryit, with ane hie voce, *Alleluya !* And incontinent, the reflex of the voce resoundit agane the rochis, quhare thay junit, with sic preis, that thair ennimes belevit not bot al the montanis and craggis were tumbland down on thame attanis ; and incontinent thay fled, but ony mair debait, to the nixt river, quhare mony of thaim, be feirsnes to flee, perist."—*Vide* also J. Yeowell's *Chronicles of the Ancient British Church*, pp. 68, 69.

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